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THE
CHRISTIAN WITNESS

AND
Congregational Magazine.

1865.

“Thy kingdom come. Thy will be done in earth, as it is in heaven.”

THE PROFITS OF THIS WORK ARE DEVOTED TO THE BENEFIT OF
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NEW SERIES.—VOLUME I.



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PREFACE.

THE end of the year suggests a review not of our own labours merely, but of the general history of the year as well. The last twelve months have left a mark on the world too deep and bright to be ever effaced or forgotten. Few, if any, among us realise the greatness of the fact that the close of the American civil war finds four millions of men in freedom who, at its commencement were in bondage, and few realise the greatness of the revolution which the abolition of slavery involves in the social condition of America, or the greatness of the consequences to America and the world which are wrapped up in this revolution. We are too near the event in which we so much rejoice, to see its true magnitude. It will be the happiness of generations to come to look back, and, as they read the story of the four years' war, to see the hand of God more clearly and to trace the vast streams of blessing to mankind that flow from the troubled fountain of that war. The historians of the "decisive battles" of the world's history will find none more worthy of record than that which consummated the freedom of a nation of bondsmen in America, and introduced a new era in the social and moral life of one of the mightiest empires of the earth. Verily "God maketh the wrath of man to praise Him, and restraineth the remainder thereof."

Every month's history of our own land has had its interest, but it has been the interest mainly of a quiet onward progress of events. One great change in our political condition demands special mention. Our foremost man, the Queen's Prime Minister, has been suddenly removed by death. And his removal is something more to the country than the mere loss of a useful and honoured servant. The peculiar position occupied by Lord Palmerston can be taken by no one else. And human foresight fails to discover what changes may trace their origin to the day which numbered our aged Premier with the statesman of the past. But we feel no manner of doubt that "our God, our fathers' God," has work for England to do in the world's great future.

Coming to ourselves and the past of our brief editorial life, we feel that we have much reason to thank God and take courage. Our endeavour to serve the Churches with *which it is our happiness to be associated*, has been received

and appreciated in the kindest spirit. The brethren who promised literary assistance have faithfully fulfilled their promise. Our pages contain original contributions from the pens of the Revs. T. Binney, E. Mannering, Dr. G. Smith, Dr. Ferguson, Dr. Spence, A. Thomson, M.A., E. Mellor, M.A., J. G. Rogers, B.A., S. A. Browning, J. S. Pearsall, J. Pillans, T. W. Aveling, Joseph Beazley, R. Brindley (now removed to higher service), F. S. Williams, John Curwen, John Corbin, R. Robinson, W. H. Fuller, John Hallett, R. S. Ashton, B.A., James Kennedy, M.A., J. H. Budden, J. Hiles Hitchens, H. T. Robjohns, B.A., J. Key (now of St. Petersburg), S. Goodall, A. Macken-
nal, B.A., W. Dorling, Newman Hall, LL.B., W. Hardie, B.A., G. W. Conder, and others. Four ladies have contributed to our pages, but they prefer to be unknown. We have thus gathered around us such a host of true-hearted auxiliaries, that we anticipate the coming year with great confidence that we shall be able to minister month by month the very best and most wholesome food that periodical literature can supply. We have done our best, as we promised, to adapt this Magazine to the requirements of all classes in our Churches and in our households; to keep before our mind continually the tendencies of the age towards rationalism on the one hand, and toward a superstitious sacerdotalism on the other; and to study the common every-day spiritual wants of Christian people. All this we still hope to do, and, with the advantages arising from a twelve months' experience, we trust we shall be able through God's blessing to make the *Christian Witness* still more worthy of the acceptance of the Churches to which it belongs.

JOHN KENNEDY.

STEPNEY.

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THE
CHRISTIAN WITNESS,
AND
CONGREGATIONAL MAGAZINE.

JANUARY, 1865.

THINGS THAT DO NOT CHANGE.

BY THE EDITOR.

THE circumstances in which the present number of the CHRISTIAN WITNESS is published draw our thoughts very naturally to the changeable and the unchangeable both in human life and in the administration of Christ's kingdom. During the whole period of its existence—one-and-twenty years—this Magazine has been conducted by one man, whose labours have involved an expenditure of strength and many resources on which feebler men have often looked with wonder. It is now committed to the care of a younger man, who is conscious of bringing to his work a hearty sympathy with the great principles which distinguish the religious communion in which it is his happiness to minister, and a hearty zeal to make this organ of Christian truth and instruction worthy of that communion. He undertakes the work with devout confidence that the blessing of God and the literary assistance of some who are already well known, and of others who deserve to be well known, will make the WITNESS of the future an efficient helper to the cause of truth and righteousness. The editorship changes, and with it there will be other changes which will speak for themselves. But those who have valued the WITNESS for its unvarying attachment to the great verities of the Gospel of our Lord Jesus Christ will find no change in this respect. To the defence and illustration of these verities these pages will be devoted, God helping us, with unfaltering constancy and devotion.

From this particular instance of change the transition is easy and natural to thoughts on change in general—change, we mean, in connexion with the Church of God. Human defenders of the faith, its expounders and promoters in the pulpit and out of the pulpit, pass away, but the truth and cause for which they lived survive, unchanged and unchangeable. Christian

preachers and workers in God's vineyard, like Levitical priests, are not suffered to continue by reason of death. They may fill a large space in the public eye while they live, effect untold good, occupy a position of influence and usefulness which their friends imagine can be filled by no one else. But they must die. No tears will save them, no price, no prayers will redeem them from the grave. But the cause for which they lived and toiled survives them. No grave opens to receive the kingdom of God into its cold bosom. No death benumbs the spiritual body, the Church of Christ. Permanence and progress and immortality are stamped upon it. This thought is both humiliating and joyous. It is humiliating. We may magnify ourselves as we please, and our friends may magnify us; but the sentence of death is upon us. So far is our life from being essential to the carrying on of God's work in the world that we may be brushed away, even as a fly is from the wheel which in its little vain thought it imagines itself to drive round, and the chariot with which we have no longer any connexion will move at the same steady and stately pace as when we held the reins. This is a humiliating thought. But we must bow and be content to say, with our Lord's forerunner, "We must decrease." Our only concern should be to do our day's work while our day lasts, and at the end of the day to lay down our tools and weapons and leave it to our Master to put them into what other hands He pleases.

But there is joy as well as humiliation in this thought. If we must decrease Christ must increase; we live not to ourselves but unto Him who died for us. In every act of worship we confess Christ to be the very end of our being. What are we? We speak for Editors, and Writers, and Readers—what are we, that we should for one moment dream of seeking our own honour or making our connexion with Christ's cause to minister to our pride and vanity? Far be such aims or wishes from our thoughts. Let nothingness be stamped upon us. Let our name go out of remembrance; and let our joy, like that of John the Baptist, be fulfilled, when, with ourselves eclipsed and forgotten, Christ our Lord shall increase in the growth of His kingdom and in the confidence and love of His servants. Or, if we are to be remembered in the world let it be in the fruit which others reap from our sowings.

" He who plowed and who sowed is not missed by the reaper,
He is only remembered by what he has done.
Not myself, but the truth that in life I have spoken,
Not myself, but the seed that in life I have sown,
Shall pass on to ages; all about me forgotten,
Save the *truth* I have spoken, the things I have done.
So let my living be, so let my dying;
So let my name be, unblazoned, unknown.
Unpraised and unmissed, I shall still be remembered;
Yes, but remembered by what I have done."

Out of this grows another thought. Let men die and modes of administration change,—Christ's own presence with His Church is an unchangeable reality. An enemy of Christ and His Church published many years ago a book which he entitled "Christianity as old as the Creation." But the words of enemies have often been true in a sense which was not intended. Christianity is as old as the Creation, and older. "Come ye blessed of my

Father, inherit the Kingdom prepared for you from the foundation of the world." "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in Christ: according as He hath chosen us in Him *before* the foundation of the world." "The seed of the woman shall bruise the head of the serpent," was a *Christian* promise, and it is by Christian truth of this order that men have been illumined and regenerated and sanctified from the very beginning. And from the very beginning Christ has been in and with His regenerated Church. The form of His presence may vary, but His presence itself is an unchangeable reality.

This is a truth most precious, but sometimes most difficult to realise. We are children of sense, and with childish eagerness we crave after something which the ear can hear, and the eye can see, and the hand can handle. We are not easily contented with a position in which we cannot adopt the words of John in their full and primary sense:—"That which we have heard, which we have seen with our eyes, which we have looked upon and our hands have handled of the Word of Life . . . that which we have seen and heard declare we unto you, that ye also may have fellowship with us." This we cannot say. We live outside the circle, and far, far removed from the circle which was favoured to see, and hear, and handle. And we feel sometimes no small difficulty in believing that our condition after all is not less privileged than theirs. We do not readily apprehend the blessedness of those who have not seen and yet believe. But this is our infirmity. Christ is with His Church now as really as He was in those days when His voice was heard on earth and His footsteps might be traced in lines of life and light. He is as really with every member of His Church as He was with Mary and Martha when He wept by their brother's grave.

And as with His presence so with His government. Whatever changes may occur or may be traced in outward dispensations, His government is an unchangeable reality. Christ has ruled His redeemed Church from the laying of its first stone in the contrition and faith of our first parents until the present hour. He was Head over all things during those years whose prophetic symbol was the horror of great darkness in Abraham's vision, the years of Israel's bondage in Egypt, as well as in that jubilant and triumphant hour when His people's chains were broken and Pharaoh and his host were overwhelmed in the waters of the Red Sea. He was head over all things not more in the days of Israel's glory, when David subdued the Church's enemies and when Solomon reigned from the river to the ends of the land, than in the days of Israel's dispersion and exile in the land of their enemies. And in Gospel times, as Christ was head over all things in those days when an Apostle could say, "Thanks be unto God, which always causeth us to triumph in Christ and maketh manifest the savour of His knowledge by us in every place," and when one of the fathers could say of certain Roman provinces that "the owls were to be heard in every village hooting from the dismantled fanes of heathenism, or the gaunt wolf disturbing the sleep of peasants as he yelled in winter from the cold dilapidated altars," so assuredly, though not so apparently, was He head over all things in those later, sadder times, when

darkness seemed to regain the empire of the world, when the very light became darkness, and when His servants witnessed for His name and truth, "clothed in sackcloth," and hidden in the recesses of mountains, and in many dens and caves of the earth. All this may be hard to believe, but it is nevertheless true. Whatever outward changes may take place, however apparently contrary may be the aspects of events, the immutable throne of Christ is established in the heavens.

This leads to a last remark—that amid all the changes which may be traced in the history of Christ's Redemption from its beginning in the first promise, there has been an unchangeable purpose running through and underlying them all. The world's history as it often presents itself to our eyes is a mass of anarchy. Its parts are disjointed fragments. Its small events are as the chaff of the summer threshing-floor, driven hither and thither by the wind, and its great events as boulders or mountain masses torn from their foundation, jumbled against each other, and carried whither the chance currents of a troubled world might perforce bear them. But this is altogether a mistake. The changes which affected the body and the surface of this globe for untold ages before the creation of man were all designed to produce, and each of them in its measure and manner tended towards, that condition in which man found it when he opened his eyes on its riches and beauty. Not less closely connected together, not less certainly tending towards one consummation, have all the events of human history been. The links which joined one to another, and the tending of all towards one glorious result, have often been unseen, and beyond the discovery of human eye. But they have been there nevertheless, and devout seekers after them have often been startled by finding them where they least expected, and have exclaimed, "The very wrath of man shall praise Thee, the remainder of wrath (that which will not praise Thee, which will not be overruled for Thy glory,) Thou wilt restrain."

The purpose which has underlain the history of man from the beginning and which has bound it into a whole, has been like the advancing tide—ever advancing, though sometimes seeming to recede, or like the rising sun rejoicing like a strong man to run his appointed race—ascending the heavens steadily and perseveringly, as truly when clouds and darkness have hidden him from human eye as when with unclouded brightness He has awed and illumined the world. This purpose is unfailing, unchanging as the life of God—"As truly as I live, saith the Lord, all the earth shall be filled with my glory." There is nothing so unchangeable as the life of God. The mountains which we call everlasting shall depart, the hills shall be removed. But the life of God knows no change. Ebbing and flowing, waxing and waning, beginning and ending, are terms which do not apply to it. And this life of God is the sign and the pledge of the unchangeableness of the purpose of which Christianity is the means and the fulfilment. And more truly than the poet addressed the sea, may we say to God's purpose of love and grace to men:—

"Time writes no wrinkles on Thine azure brow;
Such as Creation's dawn beheld, Thou rollest now."

THE SCEPTIC'S DEMAND FOR A "SIGN;"

OR,

JENNY HOWE ON POSSIBLE METHODS OF REVELATION.

BY THE REV. WALTER HARDIE, B.A.

Three requisites for a great writer are "a strong head, a warm heart, and a good bodily constitution," and these are affirmed of John Howe. He has been eminent even among the great old Puritans. Defects of his character he undoubtedly has, and these probably discouraged many from seeking more than an acquaintance with his works. But judging from the results produced by his preaching, the estimation in which his works have always been held, we should be disposed to find some uncommon excellences which more than compensates for his faults, some inward beauty to counterbalance a less uncouth exterior. His thoughts are often singular, beautiful and original. His words abound in sublimity. He has a pathos that melts you to tears, a imagination rich and magnificent. Through all there breathes a spirit that elevates and transfigures the mind, and makes you feel the man before whose majesty and piercing eye Cromwell stood with awe and veneration, and of Orange forgot his coldness, and Tillotson was moved to must have been a man of great stature and moral excellence superior even to those whom we are accustomed to look upon as great. We wish to introduce our readers to the fifth chapter of the first part of *Living Temple*; and we are persuaded that if they will commence acquaintance with his works at

this point, it will soon be extended to other portions of his invaluable writings. Our chief motive, however, in selecting it is the appositeness of its reasoning to the prevalent scepticism of our own times; for in the present day we hear perpetually sounded in our ears the old demand, "Master, we would see a sign from Thee." There is a great boast about "advanced thought," and "the progress of scientific ideas," and a vague something which those who see it describe as "the Christianity of the Future." For our own part we believe the Christianity of the future will be very much like the Christianity of the past. God grant that it may be! May those truths which Apostles preached, and for which martyrs died, continue to impress the hearts of men as they have done in days of yore! Let their influence become deeper and loftier, let there be less mingling of human prejudice and ignorance; but may the flame of Christian love never be extinguished by the cold light of intellectual scornfulness, and may the pyramid of Christian faith, whose basis is as broad as mankind and whose summit pierces the sky, never crumble to decay before the spreading spirit of universal doubt. We have no fear that we shall come to *that*! Yet it is the issue to which the much-vaunted spirit of the present day would lead us. Perhaps the talk is somewhat too loud considering how many do *not* share the deistical spirit which so largely asserts itself in our

literature; yet there is no doubt that with the ill-disguised infidelity of many even in the Established Church, the boastful scepticism of a large number of our literary and scientific men, and the blatant deism—blatant though learned—of the continent, there is a widespread spirit of unbelief which, forsooth, is too “*rational*” to deny the existence of a supreme Deity,—and so avoids the absurdities of Atheism, but at the same time professes itself too “*rational*” also to admit that the Deity has revealed Himself in the manner which the Scriptures affirm! Dissatisfied with the evidence presented in the Bible, the Deist demands that if God has really spoken to us at all you should give him some other “*sign*.” There shall no sign be given. The *desired* evidence is not forthcoming, for *decisive* evidence already exists and abounds. There is all the difference in the world between these two things. The latter is what God considers to be enough, while the former is what man fancies would suit him better; and the latter is enough when our hearts are in a proper state, whereas the former never would satisfy us—for supposing *one* demand to be accorded, we should immediately call out in petulance and caprice for something else.

The manner in which Howe deals with this demand is masterly and triumphant. It would be impossible for us, in the space allotted to this article, adequately to present to the reader the cogency of his arguments, the completeness of his investigations, and the occasional grandeur of his eloquence. We shall try, however, to present the sort of argument he employs, and, wherever it is possible, to use his own words. He reminds

us that, conceding the fact of God's existence, no one will deny that it is possible for Him, in many conceivable ways, to certify us of the fact—possible for Him to reveal Himself to us in some way suitable to our present state. This is granted by all. Its feasibility defies cavil. For it were absurd to say that God, who made us, has made us *capable* of knowing Him, and yet cannot reveal Himself to those very capabilities which He has given us. And the position which our author maintains is, that there is no *other* method by which He might reveal Himself, at all conceivable to human reason, which would not be open to even stronger objections, and which would not, on the whole, be even less convincing, than the revelation already presented to us in the Scriptures.

What sort of evidence, then, does the Deist desire? Is he waiting to receive some powerful impression on his mind, an impression so powerful as to overbear all his present reluctance? Would this remove the indisposition of his heart to embrace the Gospel? Where would be the change in *him* if he were irresistibly captivated by it? He would be as passive in that case as he is inert in the present. Would a voice from the dead, or an apparition from the world of spirits, affect him to belief? The impression of such things, if powerful at all, would make him mute in terror. Paralysed by fear, he would lose the self-command indispensable for the exercise of faith. Or, perhaps, *another* sign might then appear desirable in order to impress him with the reality of this, and to convince him that he had not been deceived. For, have not the air and the clouds already

been, many a time, thus terribly vocal, saluting his ears with the pealing thunder? And suppose that, in some subtle manner, such sounds became *articulate*, so that he could hear the very voice of God speaking audibly, and calling him by name: might not the desire for a "sign" even then rise superior to the impressions of such an event, and "serve that turn also?" If you ask for wonders to impress you, examine yourself—the marvellous fabric of your body, and the glorious frame of your soul. Behold the structure of the world—the orderly motions of the sun, and moon, and planets. But, you say, it is not merely something wonderful in itself that we want, for we have lost the impression of many wonderful things around us through our familiarity with them. What you demand, then, is something that shall surprise you by its novelty, as well as amaze you by its grandeur. Have you never read of him who desired that one might go from the dead to warn his brethren, "lest they also should come into the place of torment"? And what was the reply? "If they hear not Moses and the prophets, neither will they be persuaded though one rose from the dead." For, consider how useless such a sign would be. To answer its purpose, it must be given to everyone who may desire such assurance, or else he from whom it is withheld may complain that sufficient evidence has not been given *him*. Suppose, then, it is given to all. Then will not the frequent repetition of even these most amazing things, by destroying the novelty which you said was indispensable, wear off their impression, until you gradually relapse into asking

again for yet another sign? Or if, in order that men may believe, their minds must be always thus filled with consternation and wonder, your demand is as if men could not act rationally without being driven half mad! And is such a state of mind at all congruous with that trust in God, and peaceful fellowship with Him, wherein the very life of religion consists? For God to reveal Himself in such a way would be to destroy the end for which He reveals Himself at all.

But the Scriptures do tell us of some of those rare discoveries which He has made of Himself—not granted, indeed, to everyone who might desire such a sign, but given in a manner decisive for all. Behold His sensible appearance on Mount Sinai. The black cloud settles on the hallowed mount. The thunders peal, and the lightnings gleam around it. Loud above these, the sound of the trumpet, all unearthly and celestial, proclaims the Lord's descent. In fire He comes; and its flames envelop the trembling mount, as it rocks on its new pavement of sapphire clear as the body of heaven. Then from amidst that terrible glory, "the voice of words"—loud and dreadful as the voice of God—is heard by the vast assembly, pronouncing "I am Jehovah, thy God!" and Moses said, "I do exceedingly fear and quake." And the people "entreated that the word should not be spoken to them any more." "They apprehended that it would be impossible for them to outlive such another sight."

Hereupon Howe makes the following remarks:—"And if that so amazing an appearance of the Divine majesty, sometime afforded, were not necessary,

but some way on-the-by useful, for the confirming that people in the persuasion of God's existence, why may it not be useful also for the same purpose even now to us? Is it that we think that can be less true now, which was so gloriously evident to be true four thousand years ago? or is it that we can disbelieve or doubt the truth of the history? What should be the ground or pretence of doubt? If it were a fiction it is manifest it was feigned by some person that had the use of his understanding and was not beside himself, as the coherence and contexture of parts doth plainly show. But would any man not beside himself, designing to gain credit to a forged report of a matter-of-fact, ever say there were six hundred thousand persons present at the doing of it? Would it not rather have been pretended done in a corner? Or is it imaginable it should never have met with contradiction? That none of the pretended bystanders should disclaim the avouchment of it, and say they knew of no such matter? When they discovered, in that and succeeding time, so violently prone and untractable a propension to idolatry and other wickednesses directly against the very letter of that law, how welcome and covetable a plea had it been . . . could they have had such a thing to pretend—that the law itself that curbed them was a cheat! yet . . . they never went about to implead its Divine original, whereof they were ever so religious assertors as no people under heaven could be more; and the awful apprehension whereof prevailed so far with them as that care was taken, as is notoriously known, by those appointed to that charge, that the very letters

should be numbered of the sacred writings; lest there should happen any the minutest alteration in them?"

The whole of this portion of his argument is briefly summed up in the following words:—"So that upon the whole, I see not why it may not be concluded with the greatest confidence, that both the supposed existence of a Deity is possible to be certainly known to men on earth, in some way that is suitable to their present state; that there are no means fitter to be *ordinary* than those we already have; and that more extraordinary additional confirmations are partly therefore not *necessary*, and partly not *wanting*."

Having thus examined and replied to the demand for a "sign," he proceeds to investigate two other demands. These are really counter-questions addressed to the sceptic. And the use he makes of them in skilfully fitting the cap of credulity on the head of the unbeliever, is very admirable. First, he asks, "Can subjects, remote from their prince, sufficiently be assured of his existence?" Nothing can be more happy or successful than the turn he gives to this question. "To say No, is to raze the foundation of *civil* government, and reduce it wholly to *domestical*,—by such a ruler as may ever be in present view; which yet is upon such terms never possible to be preserved so." The force of this argument is easily brought home. Let us suppose for ourselves, that some peasant on the mountains of Cumberland, who had never wandered many miles from his native place, and whose only knowledge of the outlying world came to him through hearsay and the gossip of travellers, were to demand how he could be "sufficiently assured" of the

Queen's existence, and his own obligation to obey her laws. Would it be any excuse for his violating them that he had never seen her? Would it not at once destroy all civil government if he were not to be content with what he saw, even in that remote region, of the effects of her laws and the influence of her power? The normal condition of that peasant is want of all knowledge of his sovereign through personal observation. Yet the *ordinary* sources of information available are sufficient to bring knowledge and obligation. "And yet how unspeakably less sensible, less immediate, less constant, less necessary, less numerous, are the effects and instances of regal *human* power and wisdom than of the *divine*, which latter we behold, which way soever we look, and feel in everything we touch or have any sense of."

The second question is not without a semblance of irony, and the manner in which he considers it exhibits the "platonic tinge," which his fondness for the Grecian philosopher gave to both his cast of thought and his writings: "*Can we be sure there are men on the earth?*" Is the possession of a human *shape* enough to give us "a full rational certainty" that we have before us a man? Are we under obligation, supposing we know nothing more than what we see, not to treat such an one rudely and uncivilly? Should we "carry ourselves abusively towards one, that only *thus* appears a human creature?" The argument is plain and irresistible. "If that alone be sufficient to oblige us to acts of justice or charity towards man, he is strangely blind that cannot see infinitely more to oblige him to acts of piety towards God."

Howe, who always kept in view the grand purpose of revelation, and in the midst of metaphysical disquisitions never forgot that heart-religion is the end to which all his argumentation was but a means, does not fail to make a powerful appeal for thankfulness to God that the evidence which sometimes men would fain demand is mercifully withheld, while He has spoken to us in a manner more suited to our nature and present state; and urges that we "have no longer any reason to delay the dedication of a temple to Him, upon any pretence of doubt whether we have an object of worship existing, yea or no."

The investigation of these questions prepares the way for "some short reflections upon the Atheistical temper and genius," in which, whatever may have been the comparatively abstruse nature of his previous inquiries, he comes down to the understanding of all, and brings his subject to a very earnest and practical conclusion. This method usually distinguishes him; so that if, on the one hand, we are to admit that there was justice in the remark of the good woman who, having read some of his works, showed her displeasure by saying, that "he was so long laying the cloth, that she always despaired of the dinner;" yet, on the other, there is equal justice in the remark of Calamy, that though the first part of his sermons generally displayed great depth and reach of thought, they "usually closed in a strain level to the comprehension of the meanest, and with an earnestness and pathos in the application calculated to produce the deepest impression." He shows this sceptical spirit to be an "unreasonable thing, a perverse and cross-

grained humour, that so oddly writhes and warps the mind of a man, as that it never makes any effort or offer against the Deity, but it therein doth—by a certain sort of serpentine involution and retortion—seem to design a quarrel with itself.” And here he makes a reference to his celebrated argument for demonstrating the existence and perfections of God.

And we can thoroughly agree with him when he asks respecting it, “Where is the flaw? what joint is not firm and strong in this little frame of discourse?” The most subtle sceptic and the most arrant materialist must admit that “something” exists *now*. Therefore, there must either have been a time when *nothing* existed, or else “something” has existed from all eternity. Only one of these suppositions can be true; and the other must be false. If we can show the falsity of the one, we establish the truth of the other. Now, suppose there was a time when nothing existed. Then there must have been a time when existence began. If so, “something” must have started into existence out of nothing. But that would be *doing* something; and how could it have done anything before it existed? If that could be true, it would follow that it was before it was, that it was and was not at the same time, that it was something and nothing, that it was its own cause and its own effect! Since the supposition that at one time nothing existed leads inevitably to so absurd a conclusion, we must admit that “something” has existed from all eternity. It must, therefore, have been uncaused. A little reflection will show that this eternal and un-

caused “something” must be independent and capable of action upon others. And the usual *à posteriori* argument, reasoning from the traces of design and contrivance (of which the world is full) to a Designer and Contriver, abundantly proves that He who is mighty in power is also wise and benevolent—“the only wise God, our Saviour.” We are not surprised to find that Howe’s spirit is roused by such a perversion of reason as appears in the “Atheist’s cavils,” “despicably silly against the Deity, and consequently Religion.” And when he proceeds to characterise it as “a base abject temper,” he rises to a lofty indignation that breaks forth in splendid eloquence. “An unmanly thing, a degrading of one’s self! For if there be no God, what am I? A piece of moving, thinking clay, whose ill-compacted parts will shortly fly asunder, and leave no other remains of me than what shall become the prey and triumph of worms! It is a sad, mopish, disconsolate temper, cuts off and quite banishes all manly rational joy—all that might spring from the contemplation of the Divine excellencies and glory shining in the works of his hands. Atheism clothes the world in black, draws a dark and duskish cloud over all things; doth more to damp and stifle all relishes of *intellectual* pleasure, than it would of *sensible*, to extinguish the sun. What is this world—if we should suppose it still to subsist—without God? How grateful an entertainment is it to a pious mind to behold His glory stamped on every creature, sparkling in every Providence, and by a firm and rational faith to believe, when we cannot see, how all events are conspiring to bring about the most happy

and blissful state of things! The Atheist may make the most of this world; he knows no pleasure but what can be drawn out of its dry breasts or found in its cold embraces; which yields as little satisfaction as *he* finds whose arms, aiming to inclose a dear friend, do only clasp a stiff and clammy carcase."

And he thus concludes a passage of

striking force and earnestness:—
 "Shall I be the next hour nothing, or miserable? or if I had opportunity, shall I not have sufficient cause to proclaim—as once one of the same fraternity did, by way of warning to a surviving companion—'A great and terrible God! a great and terrible God! a great and terrible God!'"

WOMEN IN RELATION TO THE GOSPEL AND TO JESUS CHRIST.

FROM M. GUIZOT'S MEDITATIONS ON CHRISTIANITY.

M. Guizot passed thirty-five years of his life, he tells us, in struggling, on a bustling arena, for the establishment of political liberty, and the maintenance of order as established by law. In the labours and trials of this struggle he learnt the real worth of Christian faith and of Christian liberty. And in the repose of the retreat to which he has betaken himself from the cares and vicissitudes of statesmanship, God permits him to consecrate to the cause of faith and freedom what remains to him of life and of strength. Hence the "*Meditations on the Essence of Christianity*," with which the veteran statesman has favoured the public. And these are only an instalment of what he hopes to give the world. If the three volumes to come are at all equal to that which we have now in our hands, the four will form a precious legacy, and those who can appreciate them will not regret that the course of events has driven the Prime Minister of Louis Philippe into the retirement of Val-Richer.

Without attempting any criticism of M. Guizot's *Meditations*, we may

say that they contain rather fruits than processes of thought. But they are *ripe* fruits. And it is no small satisfaction to find this man of thought and study seeking and finding rest in those plain Bible statements in which Christ is set forth as the Son of God and the Saviour of men. The last meditation of the series is entitled, "*Jesus Christ according to the Gospels*," and the following is one of the seven sections of which it consists. It is one of the least important in the volume, but its subject is treated in a somewhat novel manner, and it will form a fitting introduction to the paper which follows it in our pages.

JESUS AND WOMEN. At the very source of all religions, as well as in their subsequent history, women find a place to fill, and a part to perform. At one time they constitute the material and furnish the ornament of licentious systems of mythology. At another, on the contrary, they are, for the heroes of those religions, objects either of pious horror or of observances at once rigorous and austere: women are considered by them as creatures

full of evil and of peril ; and they are accordingly thrust from their lives as men thrust from them what is a temptation and an impurity. Voluptuous pictures and adventures on the one hand, and zealous impulses of rigid asceticism on the other, constitute the two extremes to which religions in their ages of youth and of vigour are alternately prone. Sometimes—and it is more fortunate for women when it is the case—they are described in the narrative of these religions, such as they really are in human life, charmers, and at the same time charmed, seducers and seduced, idols and slaves ; at first votaries of the enthusiasm, the victims of the errors and the passions which they at once inspire and feel. Whether Asiatic or Europeans, rude or refined, such are the striking features with which all systems of religion, excepting Christianity, have characterized the women whom they have introduced in their narratives.

Neither of these characteristics, nor anything analogous, is met with in the Gospel, and in the relations of Jesus with women. They seem irresistibly attracted towards Him, with hearts moved, imagination struck by His manner of life, His precepts, His miracles, His language. He inspires them with feelings of tender respect and confiding admiration. The Canaanitish woman comes and addresses to Him a timid prayer for the healing of her daughter. The woman of Samaria listens to Him with eagerness, though she does not know Him : Mary seats herself at His feet, absorbed in reflections suggested by His words ; and Martha proffers to Him the frank complaint that her sister assists her not, but leaves her unaided in the

performance of her domestic duties. The sinner draws near to Him in tears, pouring upon His feet a rare perfume, and wiping them with her hair. The adulteress, hurried into his presence by those who wished to stone her in accordance with the precepts of the Mosaic Law, remains motionless in His presence, even after her accusers have withdrawn, waiting in silence what He is about to say. Jesus receives the homage, and listens to the prayers of all these women, with the gentle gravity and impartial sympathy of a being superior and strange to earthly passion. Pure and inflexible interpreter of the Divine law, He knows and understands man's nature, and judges it with that equitable severity which nothing escapes, the excuse as little as the fault. Faith, sincerity, humanity, sorrow, repentance, touch Him without biassing the charity and the justice of His conclusions ; and He expresses blame and announces pardon with the same calm serenity of authority, certain that His eye has read the depths of the heart to which His words will penetrate. In his relations with the women who approach Him, there is, in short, not the slightest trace of man ; nowhere does the Godhead manifest itself more winningly and with greater purity.

And when there is no longer any question of these particular relations and conversations, when Jesus has no longer before him women suppliants and sinners who are invoking his power or imploring his clemency ; when it is with the position and the destiny of women in general that He is occupying himself, He affirms and defends their claims and their dignity with a sympathy at once penetrating

and severe. He knows that the happiness of mankind, as well as the moral position of women depends essentially upon the married state; He makes of the sanctity of marriage a fundamental law of Christian religion and society; He pursues adultery even into the recesses of the human heart, the human thought; He forbids divorce; He says of men, "Have ye not read, that he which made them at the beginning made them male and female?.....For this cause shall a man leave father and mother, and shall cleave to his wife; and they twain shall be one flesh. Wherefore they are no more twain, but one flesh. What, therefore, God hath joined together, let not man put asunder. They say unto Him, Why did Moses

then command to give a writing of divorcement, and to put her away? He saith unto them, Moses, because of the hardness of your hearts, suffered you to put away your wives: but from the beginning it was not so. And I say unto you, Whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery: and whoso marrieth her which is put away doth commit adultery."

Signal and striking testimony to the progressive action of God upon the human race! Jesus Christ restores to the divine law of marriage, the purity and the authority that Moses had not enjoined to the Hebrews "because of the hardness of their hearts."

AMELIA SIEVEKING.

"How the powers of women may be turned to their best and highest account; how far charitable work in its many branches is a right and natural employment for them, and by what kind of organization it may best be carried on, are problems which are pressing on us from all sides. They pressed on Miss Sieveking with the added force of novelty, for until her time it had scarcely been admitted in Germany that such questions had a right to exist at all. It cannot but be good for us to learn what a noble practical solution she found for them in her own life, notwithstanding many difficulties and much discouragement."

So writes the biographer of this lady, in the preface to a memoir, in itself of unusual interest and value, and especially so at the present time,

when women's special work in the Lord's Church, and amongst the Lord's poor, is engaging so much thought and sympathy, and women of all ranks are stirred up to noble and loving deeds, bringing hope and comfort to many a sinning and suffering one, and a rich harvest of blessing to their own souls. Born at Hamburg in 1794, of a family of some social and intellectual standing in the city, Amelia lost her mother at too early an age for recollection, and at the age of fifteen became entirely an orphan. Her biographer speaks of her as characterized by a strong, active, truthful, and independent nature, but with the faults peculiar to such a nature, a great deal of ambition, not without vanity, and a strong inclination to carry out her own opinions and will, against the will and opinion of others.

One may readily perceive that a mind cast in such a mould as this must require for its healthy development much skilful handling, and even in the most favourable circumstances must be the subject of conflict more or less severe. One might therefore well tremble for the future of this child left at the most critical period of a girl's life to what is often called the chance training of circumstances. We fear and feel for her the more that in Germany, as in England, at this time, the blessed light of the Gospel shone but feebly through the cold mists of a semi-heathenish theology, which while it awakened in many an earnest soul the bitter cry, "Oh ! wretched man that I am, who shall deliver me ?" ever failed to furnish an answer.

Amelia unconsciously missed the mother's love which she had never known. She would be found weeping by herself, and when asked why she wept, would say, "I am so unhappy because nobody calls me dear Milly, and nobody cares for me."

Up to the time of her father's death her education had been conducted by instructors so incompetent and uninteresting as to awaken positive dislike in the child's mind, and her religious instruction in particular was so meagre as to leave her not only joyless and strengthless, but tossed with doubts and difficulties—doubting even the existence of God and the immortality of the soul ; at the same time her dislike of her tutor almost amounted to hatred. She was seeking for truth, and within and without found only discord. She was seeking for truth. "While I was still but a child," she writes, "and had not as yet learnt to know Christ as

the son of God, as my Redeemer, and the only source of happiness, there nevertheless awaked in my soul a strong desire to become good and virtuous."

In these longings after truth and purity, we trace the presence of that Divine Teacher who in the might and grandeur of His working can overrule all the mistakes of the human teacher, and, as in this case, by strange and tedious paths "brings the blind to Himself by ways which they know not."

After her father's death she was placed to board with an elderly lady, pious, but ill-educated and ill-informed on all but Bible subjects. Her Bible she knew from end to end, and had the happy art of telling Bible-narratives in such a way as to interest the young. Amelia dared not communicate her religious doubts to this simple believer, but then for the first time in her life became acquainted with Bible history, and the holy seed thus sown in weakness was in due time raised in power. Of her residence here Amelia thus writes: "There were many things in my new home which *I could not* and still more which *I would not* bring myself to like ; but this I am sure of, that my residence there brought me *one* great blessing. My dear old friend's whole life and being were pervaded by a youthful cheerfulness, and whoever wished to know whence she drew her brightness, need only once hear her narrate stories from the Bible, or speak of any of the great truths of religion, to see what it was that filled her heart, and that her joy was truly a joy in the Holy Ghost. No doubt her religion was more a matter of the heart than of the head ; and hence, in the

pride of my intellectual culture, I regarded her only as an amiable enthusiast, and never dreamt that I could come to share in the feelings that moved her so powerfully. I left her house without having attained to a true evangelical faith; but I carried with me a precious seed of truth, which she had sown in my heart. An interest in the word of God was awakened in me such as I had never felt before, and with it a desire, though its fulfilment indeed seemed unattainable, that I might one day be able to believe like her, and like her be a partaker of the *great joy* of believing."

Her dependent position since her father's death deprived her of all paid instruction, and she had to work at ornamental needle-work towards her own maintenance. She seems to have rebelled against this arrangement, not from false pride, but because her earnest practical nature longed for a better employment of her time. "It is something frightful," she writes to her brother, "to have toiled as hard as I can for a whole day, and to know at the end that the only thing I have accomplished is that some one will possess an embroidered pillow-case, who would sleep just as well upon a plain one. All I want is to spend my strength upon things that have some worth and use in them." This trial, however, did not last long. A wealthy lady related to her mother proposed that Amelia should come to reside with her as her adopted child. This change was made in 1811, and here Amelia remained in the independence of a quiet and happy home till the death of her adopted mother in 1839.

Here her time was much at her own

disposal, and she devoted a good deal of it to miscellaneous reading, taking lessons at the same time in French and English, and assisting in domestic work. Still, however, a prey to mental disquietude, she would at times throw aside in disgust all her regular employments, and give way to fits of indolence, spending hours and even days in bed. She says, "after these fits of laziness I was ashamed of having so disgracefully wasted my time, and felt clearly enough that if I was not to go to ruin, morally speaking, I needed some stronger spur to regular activity than I found in the home-claims upon me at that time. I looked around me for some vocation that should satisfy both my intellect and heart, and the Lord suffered me to find it in the instruction of youth, which furnished me henceforward with the best weapon against my natural propensity to indolence."

Here she alludes to a plan of amateur teaching, which—beginning on a small scale by teaching knitting to one of a family of little ones, who with their mother occupied the upper story of her house—increased gradually till she had a number of pupils from different families of her acquaintance. These she divided into senior and junior classes, which were taught at separate hours. She never would accept any remuneration for this work. It was begun as a labour of love and carried on throughout her lifetime with an enthusiasm and energy which could not fail to leave their impression on her pupils. Her instruction comprised the usual branches of a solid education, but her grand ambition was to awaken in her young pupils some of her own moral enthusiasm, and win them to a love

of duty and of all things noble and beautiful. The spirit in which she carried on her work is reflected in such sentiments as these, occurring in a letter written at this time (1816) to a beloved brother: "Let us be indulgent to other people, dear Gustavus; we do not know what their powers may be, but from each other we will demand great things, for much was given to us, and therefore much will be required. We will aim at what is best and highest; only do not let us despise the lowest, and let us do whatever we do with all our might."

Yet she was at this time but feeling after Gospel truth, and she was too honest to teach her children what she neither believed in nor experienced. "Scripture history," she says, "I did not teach the children at all, because there was so much in it that was either offensive or unintelligible to me, that I could not bring myself to enter on the subject with them. I was at least determined, not to give them anything which I did not possess myself; and I may, I think, apply to myself the passage, 'The Lord giveth success to the upright.'"

"Before their Confirmation I explained to my pupils the orthodox doctrine of the Atonement, telling them, at the same time, however, that I did not myself believe it, but did not consider my own views mature as yet on these subjects, and therefore begged them to take no account of my opinions. After their Confirmation, too, I used even at this time to gather them round me once a week, and talk to them of divine things. Nor did they remain in unbelief through my fault, for as soon as light had dawned upon my own mind, I did all I could to bring them also to the

faith, and, thank God, succeeded in every case."

The frankness and honesty of these confessions commend themselves, and the encouraging statements made in reference to her pupils are valuable as illustrating a truth too much forgotten—that our spiritual influence over the young depends not so much on the fulness and correctness of our creed, as on the power which it visibly exerts on our habits of thought and life. A small amount of truth will go a great way in its influence over a young heart, if seen to be a power in the life.

In another letter to her brother, asking for some good exposition of the Scriptures, she says, "I am now reading the Gospel of Matthew with the children, for I should like early to kindle their love for the beauties of the noblest among books. Where I discern any means of procuring light for myself, I have no right, I think, to neglect it, because every new conviction gained brings me also new delight in proving to the children the divinity of our Christian faith."

Again, she thus touchingly alludes to her mental perplexities: "I must confess to you—Oh! do not love me less for it—that I have never been able to accept the doctrine of the Atonement of Christ in the form given to it by the Lutheran expositors, and in which you also hold it (unless I am much mistaken). I have been unable to reconcile it with those conceptions of the Highest through which I can otherwise most truly reverence Him. Often when I have observed the firm faith of so many excellent persons on this point, I have become uneasy at my own unbelief."

The much-loved brother, to whom

this confession was made, and who had been from childhood her *one* congenial friend, was now taken from her. He died at an early age, while studying at Berlin for the ministry. The stroke was heavy, and intensely felt. In her diary she writes: "This profound grief became a turning-point in my life."

A Kempis's imitation of Christ now fell into her hands, and its devout and tender teachings shed a balm over her wounded spirit. "Thomas à Kempis," she says, "led me to the Bible itself, and I sought anxiously for explanations of its meaning, and took up everything that came in my way."

The books she thus consulted were, however all rationalistic in their tone, and gave no light. She at last met with a writer of the name of Francké, who gave the advice (precious to all young inquirers) to study the Bible by comparing one passage with another—with self-application and prayer. "Then," she says, "I put away all my books and turned to the Bible alone, and the Lord suffered Himself to be found of me. I can thus most truly affirm that my faith does not rest on human authority, but on the Lord."

Her whole nature was now hungering and thirsting after righteousness, and the promised blessing in all its fulness was soon to be hers. With remarkable fidelity she had sought to work out her convictions as soon as they became her own, and to *walk* in the light as soon as it shone upon her path; and, in her case, as in every other, the law of the kingdom was verified, "To him that hath shall be given, and he shall have abundance." "Now," she says, "I feel strongly inclined to accept the orthodox doc-

trine of the Atonement which I have so long rejected, but I must have clearer light on it first."

This clearer light was soon given to her in conversations with an evangelical pastor (Rantenberg), and at last she attained to a childlike faith, in what she now calls "that most comforting doctrine of Atonement." And it was in deep gratitude and humility that she reviewed the way by which the Lord had led her. "I cannot say with truth, that my sins drove me to seek the Saviour; no, the Saviour first drew me by the inexpressible power of His love to His Cross, and there, in the holy light that streams from Calvary, I first learnt how deep was the night of my sins, and the longer I contemplate His divine glory on the Cross, the blacker does this night appear to me. But though it has sometimes made me anxious and fearful, it has never plunged me into utter hopelessness. I *know* Him who will raise me out of the kingdom of darkness into the kingdom of light, and I believe that most precious Word, that Christ has been given for our sins and raised again for our justification." And now at the age of six-and-twenty, brought into the full enjoyment of Gospel light and love, she was ready for the further work which God had appointed for her.

Several years previous to this, a friend having referred to the subject of marriage, Amelia writes, "My faith in the wise leadings of Providence grows stronger every day; shall I not then cheerfully leave myself to them I have often thought over this point, quietly and alone; and the result of my meditations is the hope that even a single life, should God call me to it,

will not be a joyless one to me. In that case I have a plan ready in my head, from which I promise myself many hours of purest happiness. Do you not think it would be well if every young girl were at times to occupy herself with such reflections? To me at least, it is grievous to see a girl incapable of imagining any other object in life than to marry as early as possible; in attaining which, prudence in her choice is often so utterly forgotten, that her supposed happiness is soon transformed into bitter sorrow."

The plan here referred to was one that had been secretly cherished from her 18th year—the foundation of an Order of Sisters of Mercy in the Protestant Church. She had been led to the opinion (not an uncommon one now) that in hundreds of instances unmarried women are not permitted to do the good to which their hearts impel them because they have not the settled position which would be given by a definite sacred calling recognised as such by the world without.

With a longing after this work which had only increased in intensity from being so long pent up within, one cannot but admire the Christian wisdom and moderation with which she viewed the matter even when encouraged by the approval of friends. She says, "To undertake any *extraordinary* work one needs an inward certainty raised above all doubt, not only that it is in truth the Lord that calls us, but that He calls us *now*. To begin such an enterprise on one's own presumptuous decision, or, even in the question of time only to step in before the limit fixed by the Eternal Wisdom and Love that suffers all truly noble and beautiful things to ripen slowly, would bring no blessing,

but plunge me, as it has done many others, into bitter trouble. To wait for our God, with silent care to watch for His leadings, to will nothing more and nothing otherwise than He wills for us—this is to me a Christian's highest wisdom: towards this wisdom I strive."

In the meantime the sudden appearance of cholera in Hamburg in 1831 led her (with the full consent and blessing of her adopted mother) to offer her gratuitous services as nurse in the French wards of the Town hospital. In so doing she believed herself to be taking the first step towards the establishment of her Sisterhood of Mercy. She inserted in a journal an appeal to other Christian persons to offer themselves with her for this pious office, but her letter found no response. Our own Florence Nightingale had not yet set the example of a lady voluntarily consecrating herself to such a work. The thing was new, and was unsparingly criticised.

"A few praised me," she says, "but for the most part I was blamed. I was particularly sensitive to blame in this case, for though I certainly did seek the glory of God in the first place, yet I cannot deny that sometimes the thought had glided into my mind that people would admire my self-sacrifice. Even the doctor said before my entrance, that a lady like me would make a bad nurse, that she would be full of fine sentimental speeches, and think of nothing but talking religion to the patients;" but at the close of eight weeks' hospital work, the doctors and other officials formally expressed to her their full appreciation of her services; and those outside who had not spared criticism

on her work as an experiment, now, that its success was undoubted, were equally loud in their praises.

While in the hospital her original plan of a Protestant Sisterhood assumed in her mind a more attainable form, and was shortly afterwards carried into execution. The first principles of the plan, however, remained the same, and they are those which have been so thoroughly tested, and so nobly advocated by our own Mrs. Sewell, Mrs. Bayly, Miss Marsh, and others, "personal intercourse with the poor, and the exhibition of a love towards them manifested in action and rooted in faith." It was Miss Sieveking's experience after many years' labour, and it is the experience of all who have thought over the subject carefully in the light of Scripture, that all higher kinds of benefit to the poor are connected with personal intercourse with them. Some one telling her of the establishment in the place of a Sewing or Dorcas' Society, she said, "I only hope that these sewing societies will not be looked upon as a substitute for visiting associations." The object of the association which she now formed was more frequent and regular visiting of the sick poor in their own dwellings, and a closer supervision of them than is possible for the general poor's board, with care to promote order and cleanliness, with whatever else may be helpful to them either in body or soul.

Miss Sieveking's labours form a deeply interesting chapter in the history of philanthropy, but our space forbids more than the briefest reference. Her Society was attended with the most blessed results. She at first found some difficulty in obtaining coadjutors, though she says, "I require nothing in

them but sound sense, a certain amount of bodily strength and knowledge of domestic matters—except love to the cause and a living principle of Christianity."

The members—18 in number, and all voluntary workers from private families, 6 married and 7 unmarried met for the first time at Amelia's home, in May, 1832. In a few years the number increased to 33 visiting members, besides other ladies who undertook on certain days of the week to cook for invalids. The public confidence in the work so increased that contributions of all kinds were forthcoming as soon as wanted. There grew out of the parent stem in Hamburg, several kindred efforts, a Children's Hospital, an Association for the care of discharged convicts, &c.; and similar associations on the model of Miss Sieveking's have been founded in many cities of Northern Germany, in Switzerland, in the Baltic provinces of Russia, in Sweden, Denmark, and Holland.

The labour to Miss Sieveking involved in this her undertaking, was very great, for not only did she preside over the weekly and monthly meetings of the Society, but herself took a large share of personal fatigue, drew up for publication its Annual Reports, and besides this carried on her private classes, mixed occasionally in general society, and ministered to the wants of her adopted mother, now very much of an invalid.

None but a woman of robust bodily constitution and elastic spirits, could have so long sustained the pressure; but in 1858 her health began to give way, her active employments were gradually and with great reluctance given up, and for

many months she had to learn the harder lesson of waiting patiently on the Lord in weakness and suffering. In April, 1859, at the age of 64, she en-

tered on the higher service above. Well may Hamburg account it an honour and a joy to call Amelia Sieveking her own.

H.

CHARACTER THE SAME IN BOTH WORLDS.

JOB, Solomon, and Paul, all remind us of the undoubted fact that men pass into the other world with empty hand, and stripped of all earthly possessions and distinctions. "We brought nothing into this world, and it is certain we can carry nothing out." The rich dead man is as poor as the most abject pauper. The purple and fine linen of the one remain with the rags of the other. But while they leave on the earth all that belonged to the earth, they both, and all men as well, carry with them the character they had formed, and which had become a part of themselves, during their earthly existence.

Let us solemnly ponder this fact. It is true both of the lost and of the saved. Into either of the future states men carry nothing but character. And each man's character will be, we believe, as much *his own* as it was in this world. We should very much misconceive the condition of saints in heaven if we thought of them as an indistinguishable mass, even of light and purity. They must be all alike in this, that they shall be perfectly free from sin and perfectly free from error. But beyond this fundamental likeness of all future saintship there is room for variety and degree equal to that which prevails on earth. The spiritual heavens will not be found one vast level even of beauty and richness, not even the level of a high table-land, all-glorious in an unclouded sun. It will be a region

more variegated than deep valleys and lofty mountains variegate the face of the earth.

All this we can understand, and all this we undoubtedly expect, so far as fundamental constitutional differences are concerned. Religion does not destroy such differences now, and shows no signs of a tendency to destroy them, and we have no reason to believe that it will ever destroy them. But *acquired* character is permanent likewise, and that not merely in its essential principle of godliness or ungodliness, but in many of its peculiarities. The principle is admitted that according as a man soweth, so shall he also reap. But does not this principle involve much more than merely that "he which is unjust shall be unjust still, and that he which is righteous shall be righteous still?" Does it not imply that peculiar forms, phases, and habits of character shall likewise be confirmed and perpetuated? What scope there may be in the other world for the exercise and manifestation either of peculiar habits of evil or of peculiar habits of good we cannot say; but are we wrong in assuming that there will be ample scope for both, through ways very different from those with which we are acquainted in this world? We have works to engage in here, "which perfect saints above and holy angels cannot do." In heaven there will be found no sinners to be converted, no naked poor to be clothed, no hungry

fed, no prisoners to be visited, sick to be healed. But it does not follow that all those principles of character which shew themselves in the forms of well-doing on earth lose their distinctiveness, or want the occasions of exercise, in heaven, and be lost, as it were, in a uniform or uniform principle of goodness.

The great sufferer for Christ's sake and the great toiler in Christ's service have much in common, but they have much that is peculiar to each, the fruit of their peculiar circumstances and training. They whose lives are spent in the most arduous instances and calling on earth are not the same as those who are occupied by the gentler and tenderer affections and graces, and they whose lives are spent in the most stern instances and calling develop the same character, but they have much in common, but they have much that is peculiar to each. Shall we suppose that the good which is done on earth will be lost to them, but not what is done in heaven? Shall we not suppose rather that the Marthas and Marys of the Church on earth will be the same in the Church in heaven, freed indeed from all sin, but distinguished from one another by the forms of excellence which were developed by their earthly training?

It is a consideration surrounds everything we do and everything we neglect with immense importance. It is a great fallacy to imagine that our good will be put every-where into heaven will put every-where to rights. To this extent it will, we can carry no sin with us within the gates. But beyond this we hope that our transition from earth to heaven will put things to rest, and make it a matter of no doubt or eternal importance what we do or what excellencies we have on earth. The child who is

learning to write is forming his hand, that which ultimately becomes as distinctive of him as his countenance, with every stroke of the pen he makes from the very first line onward till his writing is what it never ceases to be. The effect of any single letter he forms, or of any single copy he completes, may be imperceptible but it is real. And it is the repetition of that effect many times that produces the habit which no after effort can undo or destroy. So with our gait, by which we become as distinguishable from those who are walking by our side as we are by our faces. And so with the expression of the face itself. Much as it depends on what we call nature, it is modified and matured by the ten thousand impulses, passions, and emotions, which pass through us, or through which we pass in the course of years. In this respect we reap as we have sown.

So will it be with the character we shall take with us into heaven. We are forming it now. Every godly thought we cherish, every holy affection we exercise, every labour of love we perform, is contributing its share towards making us what we shall be for ever. And who will say that the evil which mingles with our good is not contributing its share likewise, and that our neglects do not produce a final effect as well as our performances? Excluding, as we do, the idea that we can carry any sin, or sinful habit, or sinful propensity, with us into heaven, it may be nevertheless true that the good we carry with us would be very different but for the evil which was closely associated with it. So that every shortcoming, every neglect of duty, every envious, or uncharitable, or vindictive feeling that

has an hour's possession of our breast may be producing an effect which will never be effaced. And if the scars we thus receive be not visible in heaven, there may still be less of beauty and of symmetry than otherwise there would have been. That a course of self-denial will form a character which will shine with the divinest radiance in the heavenly kingdom all admit. Why doubt that a course of self-indulgence, even within the limits to which such a course is compatible with ultimate safety, will produce an effect which will be equally permanent, by making the light of the character less bright, and the joy of the soul less ecstatic or less abundant? That he who through grace has so lived as to adorn in everything the doctrine of God his Saviour will manifest eternally the fruits of such a life, every one is prepared to admit. Does it not follow that the Christian who, unhappily, so lives as only to be "saved as it were

by fire" will be so different, even when without sin, as never to be confounded in his character and experience with him who was uniformly watchful, and devout, and holy, during the period of earthly training and instruction?

We would not be understood as saying that our character will be stereotyped the moment we enter the world of spirits, that we shall be stamped and sealed to be for ever what we are when we pass into the invisible, in any such way as to prevent growth, and expansion, and progress. All we insist on is that our manhood in heaven will bear the impress of our childhood on earth. And this is a most solemn consideration. Christians are growing now into what they shall be for ever! The thousand influences to which they are voluntarily or involuntarily subjected are forming them into what they shall be long after this earth and the works that are therein shall have been burned up.

AN EASTERN TALE IN ENGLISH RHYME.

BY ARCHBISHOP TRENCH.

THERE went a man from home; and to his neighbours twain
He gave, to keep for him, two sacks of golden grain.

Deep in his cellar one the precious charge concealed,
And forth the other went and strewed it in his field.

The man returns at last—asks of the first his sack;

"Here—take it; 'tis the same; thou hast it safely back!"

Unharm'd it shows without: but when he would explore

His sack's recesses, corn there finds he now no more:

One half of all therein proves rotten and decayed,

Upon the other half have worm and mildew preyed.

The putrid heap to him in ire he doth return,

Then of the other asks, "Where is my sack of corn?"

Who answered, "Come with me, and see how it has sped"—

And took, and showed him fields with waving harvests spread.

Then cheerfully the man laughed out and cried, "This one

Had insight, to make up for the other that had none;

The letter *he* observed, but *thou* the precept's sense;

And thus to thee and me shall profit grow from hence;

In harvest thou shalt fill two sacks of corn for me,

The residue of right remains in full for thee."

HOW AN OXFORD DIVINE BECAME A ROMAN CATHOLIC PRIEST.

BY THE REV. JOHN PILLANS.

WE are not sorry that Dr. Newman has been led to tell the story of his life. With the circumstances that have led him to tell it we do not intermeddle, but he has passed through such remarkable changes that we are glad to learn from himself how they took place. His early years were tinged by a religious imagination that has deeply coloured his later life; but it was not till his fifteenth year that he became the subject of deep religious convictions. At that period the teaching of a good man was the means, as he then believed, and still believes, of his conversion. "Of this conversion," he says, "I still am more certain than that I have hands or feet." That early teaching was of the school of Calvin, and his early creed was, to a large extent, of the Genevan type. About six years later, when about twenty-one, he entered upon a new phase of his religious life. At that time he came under Oxford influences, and ere long his simple early faith became distasteful to him.

He had found grace, but he wanted a Church, and his life from that time till he entered the Church of Rome might be roughly described as "The troubles of a soul that has found grace, in finding a Church." At Oxford, his early Calvinism soon melted away. For two or three years he came much under the influence of Dr. Hawkins, the present Provost of Oriel. From him he received the doctrine of baptismal regeneration. He also heard Dr. Hawkins preach his celebrated sermon on tradition, in

which he maintained that the sacred text was never intended to teach doctrine, but only to prove it; and that to learn doctrine we must resort to the formularies of the Church. This view Dr. Newman at once accepted as most true and fruitful. One of its first fruits was the conviction that the Bible Society was radically wrong, and that he must withdraw from it. About the same time, a friend, in a walk round Christchurch-meadow, taught him the doctrine of Apostolical succession. Dr. Whately and he met at Oxford, and for a while Dr. Whately exercised considerable influence over him; but they were unlike, and were soon separated, not to meet again. Whately taught him to believe in the corporate existence of the Church, and to cherish those anti-Erastian views of Church polity which have been so marked a feature of the Tractarian movement.

Meanwhile, illness and bereavement fell upon Dr. Newman, and threw him back upon himself, and he was startled to find himself drifting towards religious indifference and liberalism. The shock turned the bent of his mind the other way, and identifying the two, or at least deeming them near neighbours, he made haste to escape from them as fast and as far as he could. While this inward change was taking place, a change was taking place in his circumstances and position that perhaps gave more decision to the inward change. Hitherto he had been little known, and had been reserved and hesitating, but now he

was getting into position, and becoming known; and so his hesitation vanished, and he began to speak among his companions the things that were in his heart. And so it was that the Tractarian movement began. Not, indeed, that Dr. Newman can be spoken of as the sole author of it. The same causes were at work in many minds, and many were moving in the same direction without knowledge of each other. In 1827, just as Newman was beginning to find his place, "The Christian Year," by John Keble, made its appearance. Newman revered Keble, and "The Christian Year" made a deep impression on him, among other things deepening his faith in the Sacramental system. Hurrell Froude was a pupil of Keble's, and became an intimate friend of Newman's, and did more than, perhaps, any other to draw him towards Rome. Froude had himself already gone far in the direction of Rome. He professed openly his admiration of the Church of Rome, and his hatred of the Reformers. He delighted in the notion of an hierarchical system, of sacerdotal power, and of full ecclesiastical liberty. He felt scorn of the maxim, "The Bible and the Bible only is the religion of Protestants;" and he gloried in accepting tradition as a main instrument of religious teaching. He had a high, severe idea of the intrinsic excellence of virginity; and he considered the blessed Virgin its great pattern. He delighted in thinking of the saints; he had a keen appreciation of the idea of sanctity, its possibility and its heights; and he was more than inclined to believe a large amount of miraculous interference as occurring

in the early and middle ages. He embraced the principle of penance and mortification. He had a deep devotion to the Real Presence, in which he had a firm faith. He was powerfully drawn to the Mediæval Church, but not to the Primitive. Newman learned much from him, and among other things, to admire the Church of Rome, to dislike the Reformation, to cherish the idea of devotion to the Virgin, and to believe in the Real Presence.

As Dr. Newman drifted away from Liberalism he drew towards the Fathers, and by-and-bye came to accept as a principle, that antiquity is the true exponent of the doctrines of Scripture and the basis of the Church of England. Meanwhile, great changes were taking place around him, both at home and abroad. Liberalism, the thing that he hated and feared, was spreading on every side. There had been a revolution in France, and the Bourbons had been dismissed; a great scandal to one that like him believed in the Divine right of kings. The Reform agitation at home was setting the country on fire. The Whigs had come into power. Lord Grey had told the Bishops to set their house in order, and some of the prelates had been insulted in the streets of London. Liberalism was creeping into the Church itself, and threatening to corrupt it. Many of the bishops and clergy were either aiding the evil, or were incompetent to deal with it; and it became, therefore, the imperative duty of the true friends of the Church to take means to work a second reformation, that should undo the mischiefs of the first. Such were Dr. Newman's feelings when, being somewhat exhausted with

labour, he took a journey to the south of Europe in the company of Hurrell Froude and his father. He parted with them at Rome, and proceeded alone to Sicily. The isolation of his journey threw him back upon himself and upon what was taking place in England. Only broken intelligence reached him of what was doing there, but what did come was of the rising tide of Liberalism. As he mused, his indignation grew fierce against Liberalism in all its instruments and manifestations. It was with Liberalism in the Church he felt himself called to deal, but his grief and indignation were of a wider character, as he reminds us when he grieves over the wickedness that could invade the Divine right of kings. Things seemed very dark, but it came into his mind that deliverance is not wrought by many, but by few. He began to think he had a mission. He fell ill, and was found by his nurse in tears, and when asked the reason, could only answer, "I have a work to do in England."

Ere Dr. Newman's return, several parties had begun to take counsel together concerning the measures required to rescue the Church from peril, but he saw that there was not, and that there could not be among them sufficient unity to make them a living power. He saw that any union possible to them would be after the fashion of committees, and he had no faith in the power of committees to originate and guide a living movement. That, he believed, could be done only through personal influence and by personal daring; and, therefore, out of his own head, he began, partly as editor and partly as author, the new famous Tracts. He had now

found his work, and his pent-up zeal broke out in full tide. He wrote letters, he visited, he broke through natural reserve, and sought out strangers, that he might win them to the good old faith of the good old times. With his task his health and spirits came flowing back upon him, and he went about his work jubilant in his own cause, and with a fierce contempt for his adversaries. He liked to lead men on as far as he could get them to go, and a little farther than they understood, and if they became alarmed and tried to get back, and stumbled into a ditch by the way, it was rather a satisfaction to him to stand by and see them floundering in the mud. He even hinted that if heretics and heresiarchs had their due, they would meet with little mercy. He told his opponents that he would ride over them as Othniel prevailed over Chusan-rishathaim, king of Mesopotamia. Blanco White says of the party at that time:—"It was an established doctrine among that set, when I left Oxford, that no Dissenter should be allowed to live within the English dominions, but that an Englishman should, of necessity, be a member of the Church of England."

It was a fierce assault the young party were making, but there was little coherence in their own system. Dr. Newman began to feel the necessity for a more thorough exposition and vindication of his principles and system. He had first of all to show that his principles were compatible with his position in the Church of England. He held many of the doctrines of the Church of Rome, yet he was a member of the Church of England, and had signed her Articles and Formularies; how could he re-

concile his faith with his position, and, specially, how could he sign the Articles? His opponents, and even his own disciples, asked the question, and pressed for an answer. He answered that the Church of England was a branch of the Catholic Church, and really held the doctrines of the Church of Rome. He explained that the doctrines of the Church of Rome must be looked at in different ways. There are certain doctrines that have been formally sanctioned by Rome, and these, in the main, are held by the Church of England. But there are erroneous doctrines popularly held among the members of the Roman communion which are only tolerated, and have never been sanctioned by the infallible authority. Against these popular and unsanctioned errors, which are commonly regarded as the true Roman doctrine, the Church of England continually protests. Dr. Newman further explained that, by the Church of England he did not mean the actual Church of England, for that actual Church he deemed far from Rome, and grossly defiled by Protestant excesses. He meant the Church of England as embodied in her creeds and formularies. That Church of the creeds was not far from Rome, and he hoped to see the day when the actual Church of England should be brought back to the creeds, and be purified from the abominations of private judgment, and all other Protestant excesses. He thus created for himself an ideal Church, and declared himself ready to defend it against all comers. But he must show that his paper Church was really in harmony with the formularies of the Church of England.

His chief difficulty lay in the Articles. It was constantly asked of him, How can you sign the Articles? He answered that he could sign them because he thought they would bear a Catholic sense. To reconcile them to Catholicism, he called in the aid of two principles. First, that the intention of their compilers was not to oppose Catholic doctrine, and that therefore they intentionally framed the Articles in vague and indecisive language, tolerant of a Catholic sense. This view he supported by various arguments, but it did not open the door wide enough to let in Roman dogma, and he therefore called in another principle, "that the Articles are to be interpreted, not according to the meaning of the writers, but (as far as the wording will admit) according to the sense of the Catholic Church." These views were given to the world in Tract No. 90. How that tract was received every one knows. A universal storm of indignation fell upon it and its author. It was mildly described as an "evasion;" it was roughly condemned as downright dishonesty. Public faith in its author was rudely shaken, his public influence was gone, and he was driven into retirement, and there haunted by an incessant and indignant suspicion. Little had he anticipated the storm, and even now he cannot see that he was worse than his neighbours. Have not the Evangelical party dealt, he demands, with the Prayer Book as he did with the Articles? Nay, more; the author of Tract 90 thinks if he has sinned, he has many fellows in transgression. "I am surprised," he says, "that men do not apply to the interpreters of Scripture generally the hard names they apply to the

author of Tract 90." The author of Tract 90 consciously puts upon the Articles a sense different from what their authors meant—does he believe that the interpreters of Scripture of all schools consciously put upon the Scriptures a sense different from what their authors meant? From unconscious bias no one is free, even Dr. Newman would claim freedom for no one save the infallible Head of the Church; but there is a world-wide difference between unconscious bias and deliberate intention, and it does little credit either to the judgment or the candour of our author to jumble them together.

But though England was not inclined to seek shelter in this ideal Church, which was Rome over again, with a few ugly excrescences pared away, it was a shelter to Dr. Newman himself for a season. He was, however, in a great strait. He had drifted into a place where two seas met, and there stuck fast and was rudely beaten by the waves. He was tossed by doubts between his ideal Church of England and the Church of Rome. His ideal Church preserved the pure faith of antiquity, which Rome had grievously overlaid; but then, on the other hand, the insular Church of England could not pretend to embrace Christendom, while Rome perhaps could. There was, therefore, for a little while, a balance between the Church of England, backed by antiquity, and Rome, supported by catholicity. A sentence from Augustine, however, upset the argument from antiquity in favour of his paper Church, and after all it was but a paper Church, a mere theory, not a living fact, and therefore not difficult to upset. Perhaps the gusts

of public indignation helped to blow it over. He was now well-nigh houseless, for though he had lost his faith in his mother Church, he had not quite gained faith in Rome. Rome had added to the faith, and was guilty of practical idolatry. Where could he find a shelter? Well, perhaps, something might yet be said for the Church of England. Had she not the note of sanctity? Was she not possessed of a vigorous spiritual life? And had she not the means of ministering to that life? Surely she must be a true Church. That comfort lasted for a little while, but the reiterated charges against Tract 90, and the complicity of the bishops with Liberalism and with heretics, soon deprived him of that also. There was one last comfort left. The ten tribes who had broken away from Jewish law were yet recognised as a people by Divine mercy, and were provided with means of grace. Might not rebellious England be as Samaria? The thought was the last comfort of a houseless wanderer, under which he will not take shelter any longer than he can help.

The end was approaching. His old friends were falling from him, and were leaving him in the hands of a new and younger party bent for Rome. There was little now between him and Rome, except the worship of the Virgin and the saints, and that, too, now began to give way; for he now thought he discovered that the Church of Rome allows nothing to come between the soul and its Creator; that devotion to saints and angels, as taught by Rome, as little interferes with the incommunicable glory of the Eternal as does the love we bear to our friends and relatives. This,

however, did not quite meet all difficulties, for it was plain that in respect to the worship of images, as well as in other things, the Church of Rome had added to the ancient faith. This difficulty led him to ponder more deeply a principle that had already taken root in his mind, the principle of development. According to that principle, the doctrine of Scripture is but the germ of Divine truth planted in the Church, there to develop through the growing life and experience of the Church. As the acorn contains the oak, so does Scripture contain the Romanism that is, and that is yet to be. This, doubtless, is a convenient theory to explain the additions to the faith made by Rome, but then it will equally explain the additions made by Rationalism. Extremes meet. Dr. Newman's principle of development is simply Rationalism in disguise. He claims for reason, as Rationalism does, authority to rise above and go beyond the word of God. His has been a singular history. He began in mortal fear of the imperious demands of proud human reason, and he has ended by sanctioning its claims to be placed above God's word. The mystery is soon explained. He can afford to give such licence to reason because he puts the curb of infallibility in its mouth. Dr. Newman is as marvellous in his faith as he is in his scepticism. He does not think that Scripture can subdue and guide proud human reason. God is working

in providence, but he does not see that Scripture and providence combined are equal to the task. The Spirit of God has dealings with the souls of men, but he does not see that all these together can do it. When, lo! effectual relief is at hand. The infallibility of the Head of the Church can at once give to reason the utmost licence, and hold it in profound subjection. It does not, indeed, appear that infallibility has ever had much to do. It stands by while ordinary people develop the truth, and while they apply it to the various uses of life, and only comes in occasionally to sanction some truth that has been got at with great pains, and that needs to be applied with equal care. It does not meddle with the real, rough work of life. But there is such magical power in its sanction, that although Scripture and providence, and the Divine Spirit, could not altogether rule proud reason, under the curb of infallibility it is gentle as a lamb. There is not, to meet any real human need, a more useless thing under the sun than this dogma of infallibility, and it is as baseless as it is useless; yet but for it the principle of development would be as like Rationalism as two peas are like each other. Dr. Newman may deem our opinion the rashness of private judgment; but we cannot help regarding this his last refuge as the most miserable of all his refuges, though the goal to which they naturally lead.

NOTES ON BAPTISMAL REGENERATION.

FROM "ANGLO-CATHOLICISM," BY W. LINDSAY ALEXANDER, D.D.

First Series.

ONE of the best books to which the Tractarian controversy gave birth twenty years ago, was Dr. Alexander's "Anglo-Catholicism not Apostolical." The author sifted and stated the doctrines which were contained in the "Tracts for the Times," with calmness and clearness; and in the same spirit and style he examined the grounds on which these doctrines were based. In discussing the subject of baptismal regeneration, he laid down two preliminary principles:

1. The word *baptize*, as used by the sacred writers, does not necessarily imply *the application of water to the person*. That word does not mean, he contends, either to *immerse*, or to *pour*, or to *sprinkle*. As used in the New Testament, it denotes to *cleanse*, to *purify* generally, in whatever way, and by whatever means that may be effected. And if this be the case, "It is obvious that, from the *mere* use, in any given instance, of the word baptize, or its cognates, we cannot justly infer that it is of a *rite* performed upon the person, that the word is employed."
2. We are very emphatically told, that the grand distinction between the baptism of John and the baptism of Christ lay in this—that the former was by water, whilst the latter is by the Spirit. "It does not certainly follow from this, as some have rashly concluded, that baptism with water is no part of the religion of Christ; but from such statements we surely cannot do less than infer (1.) That where, in the New Testament, baptism is spoken of *absolutely*, the presumption

is that it is to the baptism of the Spirit that reference is made; and (2.) That the place occupied by water-baptism in the Christian system, is one of a merely subordinate character; in other words, that the rite derives its worth not from anything in itself, but solely from its relation as a sign or symbol to that spiritual baptism—that 'repentance unto life' which it is the grand design of Christianity to confer."

Having stated and maintained these principles, Dr. Alexander proceeds to consider the texts on which Dr. Pusey, in his tract "On Baptism," laid the chief stress as favourable to his views, and which he regarded as *directly* teaching the doctrine of baptismal efficacy. We give his exposition of these texts almost in full, and commend it earnestly to all who would know what the mind of Christ is on this great subject.

The first text which Dr. Pusey urges is John iii. 5:—

"Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God.' By 'water' in this passage, he understands our Lord to mean baptismal water; and in this light he quotes our Lord's words, as containing a decided declaration as to the regenerating power of baptism. On this I observe, 1st. That even admitting the catholic interpretation of this passage, I do not see that it will greatly serve the object for which it is adduced. The point to be proved is, that outward baptism has power to regenerate those

to whom it is applied ; that is, that a properly qualified person has only to administer the baptismal waters in order directly, *ipso facto*, to regenerate the party receiving the rite. Now, where is the countenance given to this doctrine in the passage before us ? Our Lord does not say that water, by itself, without the Spirit, will regenerate ; nor does He intimate that the application of water to the person *secures* the agency of the Spirit on the mind. He simply affirms that both water and the Spirit (supposing them different) are necessary to regeneration. Now, one might logically enough infer from this, that, on the catholic explanation of the word water, baptism is *essential* to salvation ; but to infer from it that baptism will of itself save [or regenerate] is clearly illegitimate. If I were to say—‘Except a man understand and believe the Gospel he cannot be saved,’ it would be a just inference from my words, that the understanding of the Gospel is essential to salvation ; but if any were to explain my statement as affirming that a *mere* understanding of the Gospel was enough to save a man, I should justly complain that my meaning had been perverted. I conceive the case before us to be quite analogous. If by ‘water,’ our Lord, in this passage, means baptism, He certainly teaches that, without that rite, there is no regeneration, but He does *not* teach that that rite has, in itself, the power of regeneration. 2ndly. It may be questioned whether our Lord, in using the word ‘water’ on this occasion intended any allusion whatever to baptism. Let it be remembered that, at the time He spoke thus, the commission to His disciples to baptize men into the name of the

Trinity had not been given, and that the person for whose instruction He was speaking was a Jew, to whom the meaning of such an allusion, couched in such terms, would be hardly perceptible. There was another meaning, however, which, to the mind of one who was ‘a master in Israel,’ would naturally occur. In the ancient Scriptures, the cleansing of the soul from pollution is not rarely spoken of under the figure of water applied to the person. ‘I entered into a covenant with thee,’ says God to the Jewish Church, ‘and thou becamest mine ; then washed I thee with water.’ ‘Then will I sprinkle clean water upon you,’ says He again, with reference to the times of the Messiah, ‘and ye shall be clean, from all your filthiness and from all your idols will I cleanse you. A new heart also will I give you, and a new spirit will I put within you ; and I will take away the stony heart out of your flesh, and I will give you a heart of flesh, and I will put my Spirit within you,’ &c. ‘In that day,’ says He again, speaking of the same period, ‘there shall be a fountain opened to the house of David, and to the inhabitants of Jerusalem, for sin and for uncleanness.’ With these and similar passages there can be no doubt but that Nicodemus was well acquainted ; and, this being the case, it seems almost inconceivable that our Lord’s words, literally identical as they are with the expressions used in the second of the above quotations, should have led away the mind of the ruler from the ideas of *internal purification*, which, in connexion with these passages, they suggest, to a mere outward rite, and one which, in its proper character, as a Christian

institute, did not at the time they were uttered, exist. Surely, if in this solemn declaration, our Lord meant to teach the necessity of baptism to salvation, He would have condescended to use towards one whom He showed such a gracious desire to instruct, language of a nature less likely to mislead His hearer. 3dly. It is worthy of remark, that, in what follows in our Lord's discourse, it is only of the *birth by the Spirit* that He speaks; this He repeatedly mentions, while no further allusion is made by Him to a birth by water. Now, this seems greatly to favour the opinion, that, in this 5th verse, he makes use of a hendiadys, and that, by 'water and the Spirit,' He only means the Spirit which cleanses like water, the purifying or cleansing Spirit. This figure is of frequent occurrence in the New Testament, and one example of it is so exactly parallel to the words before us, as almost to *require* for them the interpretation just given. I allude to the words of John the Baptist concerning Christ: 'He shall baptize you with the Holy Spirit and with fire,' words which can bear no other meaning than that the baptism of the Spirit should purify like fire. Why should not the same principle of interpretation be resorted to in the case before us? If a hendiadys be admitted in the one case, why not in the other? Are not the two exactly parallel? *In fine*, it may be observed, that Dr. Pusey cannot object to the *principle* of this interpretation, for his own, if I do not misapprehend his meaning, proceeds upon the supposition of a hendiadys in this passage. He understands the passage as if it read—'Except a man be born of

water, operating with the power of the Spirit,' &c. The only question, then, between him and us is, whether the water qualifies the Spirit, or the Spirit qualifies the water; in other words, whether our Saviour, to explain the mysterious agency of water, compared it to the Divine Spirit; or, to explain the operation of the Spirit, compared it to water. Between these two there cannot surely be much hesitation in our choice, when we remember that with all correct speakers it is usual to illustrate spiritual objects by material, not material objects by spiritual.

"Following Dr. Pusey's guidance, the next passage that comes under consideration is our Lord's commission to His apostles immediately before His ascension. This, as given by the Evangelists Matthew and Mark, runs thus:—'Having gone into all the world preach the Gospel to every creature; make disciples of all the nations, [by] baptizing them into (or for, *etc*) the name of the Father, and the Son, and the Holy Spirit, instructing them to keep whatsoever things I have enjoined on you. He that believeth and is baptized shall be saved; but he that believeth not shall be condemned. And lo! I am with you always, even to the end of the world. Amen.' (Matt. xxviii. 19, 20; Mark xvi. 15, 16.) From these words it appears that our Lord commissioned His apostles to make men disciples by ~~two~~ means—by baptizing them and by teaching them; and that consequently men are to become disciples by the correspondent acts of being baptized and believing what they are taught. We also learn from them that both belief and baptism are required for salvation; but there is

certainly no intimation in the whole commission to the effect that baptism of *itself* will save, still less that faith without baptism will not save. The main stress is evidently laid on the believing, which leads to the conclusion that baptism is here said to be essential to salvation only in the same sense in which a public profession of attachment to Christ is elsewhere said to be essential (Rom. x. 9; Luke xii. 8, &c.), viz., as an outward index or symbol of the faith within with which it stands associated. I understand our Lord's words, then, as virtually meaning that every one who believes and duly professes that belief shall be saved. That such was the interpretation put upon them by the apostles themselves may be inferred, I think, with considerable certainty from their subsequent practice, in the history of which we find no trace of their attempting to baptize any but such as they had previously taught. It is worthy of remark also, that Paul, speaking of his apostolic commission, says, 'Christ sent me not to baptize, but to preach the Gospel' (1 Cor. i. 17); language which by no means intimates that the apostle considered the administration of baptism as no part of his duty, but which very clearly teaches that he regarded it as altogether subordinate to the great work of announcing to men the message of salvation through Christ.

"Against this view of the apostolic commission, Dr. Pusey urges that it is incompatible with the due interpretation of the phrase 'baptizing them into the name of the Father, and the Son, and the Holy Spirit.' These words, he contends, are full of very deep and mysterious meaning. They

imply, he tells us, 'no mere profession of obedience, sovereignty, belief, but (if one may so speak) a real appropriation of the person baptized to the Holy Trinity, a transfer of him from the dominion of Satan to them; an insertion of him within their blessed Name; and a casting the shield (to speak humanly) of that *Almighty* Name over him,' &c. This language is not very intelligible; but I suppose the author means by it that baptism into the name of the Trinity means an actual and not a mere professed submission to God, and embracing of the gracious benefits which He is pleased to bestow. Now, that wherever there is such a profession, it *ought* to be accompanied with the reality there can be no doubt, but that the phrase 'to baptize into the name of God' implies anything more than to introduce by means of baptism to the *profession* of God's service and worship, will not easily admit of proof. Happily for the due understanding of such phraseology, it is not only of the Divine Being that it is employed in Scripture. Paul asks the Corinthians, 'Were ye baptized into the name of Paul?' and again, in the same epistle he says of the Israelites, that 'they were all baptized into Moses by (*ἐν*) the cloud and by the sea.' (1 Cor. i. 13; x. 2.) In both these passages the phrase in question can imply nothing else than *external* profession; in the case of the Corinthians of submission to Paul, in the case of the Israelites of submission to Moses. Upon what grounds, then, can it be argued that it has a different meaning in our Lord's commission to His apostles?

"The only other passages adduced by Dr. Pusey as proving by their

estimony the efficacy of out-baptism, are Tit. iii. 5, and ii. 21. In the former of these, said to save us 'according mercy by the washing of regeneration and of renewing of the Holy

Such is the rendering of sage which Dr. Pusey himself and which will, I think, be found on all hands to be correct. What is the idea intended to conveyed to us by such a peculiar combination of words as this? All metaphors depend from the word rendered 'washing,' and consequently are all explanatory of it. Nothing here spoken of is the gift of regeneration, and of renewal of the Holy Spirit. Can this signify anything else than the regeneration and renewing washing of the Spirit? In other words, the cleansing which the Spirit works on the mind? If so, this signifies nothing about outward (except it *may* be in the way of distant and indistinct allusion), while the text does say, so far from favouring the notion of baptismal efficacy, rather to the conclusion that baptism is not by any works of ours (and baptism is surely a human act) but by the direct agency of the Holy Spirit that we are regenerated and renewed, it is to the latter and not the former, we should look as efficacious in our salvation.

As respects the statement by the apostle Peter, that baptism, as an answer to the flood, now saves us, or in other words, in other difficulties may, in other words, attach to the passage, there is none in determining of what baptism is of which the apostle speaks; for he himself explains it, that it is not out-

ward but moral purification to which he refers; 'not,' he says, 'the putting away of the filth of the flesh, but the answer of a good conscience toward God.' Here again, then, there is nothing about water-baptism, except it may be in the way of distant allusion; the saving power being ascribed solely to the moral cleansing which is effected by the Divine Spirit. And this accords fully the context of the passage, which, indeed, only on this view receives, as it appears to me, any consistent interpretation. In the preceding verse, Peter, speaking of the flood in the days of Noah, says that the salvation of the patriarch and his family by water was a type of the salvation of Christians by baptism. In this comparison the water of the flood answers to the baptism of which the apostle speaks, as type to antitype. But what is the relation of type to antitype? Is it that of one material object or act to another? or is it not that of a material object or act to something spiritual and invisible? If we are to be guided by the case of the Mosaic types, the latter is the decision to which we must come. The entire system of Mosaic types was composed of outward symbols of unseen and invisible things; and the correspondence between them and the system of Christianity is not that of act to act, or person to person, but of acts, persons, offices, times, and places, to the great spiritual truths which Christianity unfolds. When, therefore, Peter says here that baptism is the antitype to the water of the flood, the analogy of typical interpretation leads us to infer, that it is not the material baptism—the baptism with water—that is spoken of (for

this would be to make water the type of water), but spiritual baptism, real cleansing, or, as the apostle expresses it, himself 'the answer of a good conscience toward God.' In this point of view, the comparison which he institutes admits of easy explanation; for, as Noah and his sons were saved from temporal death by those waters which purged away the impurity of the old world, so are Christians saved by those purifying influences which are

bestowed upon them 'through the resurrection of Christ.' By this last expression, used by the apostle in the close of the verse, the above view taken of the whole is confirmed, for it directs our thoughts to that great event in connexion with which the apostles represent our Saviour as having received the promise of the Spirit whereby He shed forth blessings on His Church."

LUTHER'S MARRIAGE AND HOME.

It was bright Midsummer, "the leafy month of June," in the year 1525, when Luther carried home his bride. It was a memorable wedding. A monk marrying a nun! All Europe rang with it. The enemies of Luther made it a fresh occasion of virulent reproach. And some of the more timid friends of the Reformation had painful misgivings as to the effect of this step on the progress of the good cause. Not so the Reformer himself. He had not been foremost in casting off the fetters of monachism. While a captive in the Wartburg, the Governor brought him Carlstadt's Theses on Celibacy: "Gracious God!" he exclaimed, "our Wittenbergers then will give wives even to the monks!" "Ah! they will not force me at least to take a wife." But the question must be looked at. And here, in this solitary castle, Luther found in this subject another added to the many conflicts he had to endure—a conflict between old prejudices deeply engraved on his heart and the advancing light of the Gospel. Once more the old gave way, and Luther perceived that monachism was not an Institution of

God, but a device of man—a device which accorded neither with the law nor the spirit of Christ's kingdom.

But thoughts of marriage were yet very far from Luther's mind, so utterly groundless is the Romish calumny that he became a Reformer that he might take a wife. When long after this time he was urged by his friends to marry, his reply was, "God may change my heart, if it be His pleasure; but now, at least, I have no thought of taking a wife, not that I do not feel any attractions in that estate; I am neither a stock nor a stone; but every day I expect the death and the punishment of a heretic." By degrees, however, his opinion changed, and he thought it his duty as a Reformer, as well as conducive to his happiness as a man, to give a practical example of the honour in which he held the estate of marriage.

In the meantime, there resided in the family of the burgomaster of Wittenberg, a maiden of noble birth and fair and stately presence, now about twenty-four years of age, named Catherine de Bora. She, with eight other nuns, had made her escape two

years before from the Monastery of Nimptsch. There the word of God had reached them. They studied it diligently, and came to the conclusion that "the salvation of their souls would not permit them to remain any longer in a cloister." On reaching Wittenberg, they were received into the families of Christian friends; and most of them were now married. Catherine, however, still remained. One or two husbands had been proposed for her with Luther's approval; but in the one case it would appear the gentleman did not want Catherine, in the other Catherine did not want the gentleman. When Luther first learned to love her, we are not told; but certain it is that it was not in compliance with any cold arrangement of convenience that he made her his wife. He loved her with all the tenderness of his large, warm heart—loved her truly, but did not forget who bestowed the gift upon him. "Dear friend," he said to one who was to be married, "do thou as I did when I would take my Ketha. I prayed to our Lord God with all my heart. A good wife is a companion of life, and her husband's solace and joy; and when a pious man and wife love each other truly, the devil has little power to hurt them."

And Catherine was worthy of a good man's love, and very fit to be the wife of a man whose life was surrounded with perils. She was brave and courageous, yet withal gentle and good, unselfish and loving. She was not specially distinguished by learning or intellectual gifts of any kind; but she was endowed with a large amount of common sense—she knew how to manage her household well, and conduct her affairs with discretion.

Luther's friends rejoiced to think of the home he should now have. "God grant that all may proceed happily," he writes to Spalatin, "and that I may celebrate my conjugal union, and publicly commence my entrance on the marriage state; and I do not only expect your presence, but also your advice; and especially hope that, by your attention, we may be in no want of venison." To Dr. Link he wrote, "At a time when my thoughts were quite otherwise engaged, God has brought me into a matrimonial union with the amiable and virtuous Catherine de Bora, who was previously a professed nun; and on the Tuesday after Midsummer day, I intend to give an entertainment. But I will not have you, good Doctor Link, load yourself with any expenses; but if you still desire to come to the wedding, I will not have you bring a goblet, or anything of that kind, as a present; but I entreat you to wish me joy, with the blessing of God, and to pray for me."

There was no lack of presents, however. The Senate of Wittenberg sent fourteen measures of different sorts of wine as a gift on this occasion, and the Elector John Frederic made a wedding present of "twelve brewings of beer yearly."

Amsdorff and Pomeranus, and the famous painter Lucas Cranach, were amongst the guests. Old John Luther, too, and his pious wife Margaret, had come from Mansfield to be present—the good old father now rejoicing as heartily over his son as he had grieved bitterly when he gave himself up to what he regarded as the useless life of a monk.

And now the wedding is over. The voices of congratulation have died

away. The storm of reproach, too, has somewhat spent its force; and Luther and his Ketha are left alone to order their new lives, and to enter on the practice of their new duties. How happy they are, Luther's letters testify. To Stiefel he writes:—"Catherine, my dear rib, salutes you. She is quite well, thank God; gentle, obedient, and kind in all things, far beyond my hopes. I would not exchange my poverty with her for all the riches of Cæsar without her."

And truly the Augustinian convent, (which, on the dispersion of the monks, had been given to Luther as a residence) is now a pleasant place to look in upon. The old ascetic gloom has vanished under Ketha's brightening ways, and the house has the cheerful air of what it really is, a happy, Christian home. There sits the doctor, thin and worn-looking, but with a peaceful gladness in the firm glance of his keen, bright eye. He is busy amongst his papers, endless letters seeking help and advice have to be answered. Or he is rapidly throwing off sheet after sheet of those trumpet-tongued works which ring through the land, stirring hearts everywhere, from the palace to the cottage. And Ketha sits quietly beside with her work—producing his own portrait, it may be in embroidery—ready to make a remark when it is needed, or ready to sit simply by and watch with loving eyes the husband who is so dear to her. But now the papers are thrown aside, and they go out to the garden to the fresh air and the shadow of the pear-tree, and while Ketha still plies her needle, Luther waters his melons, or constructs his fountain and his fish-pond; now and again returning to the seat

under the pear-tree to talk of the wisdom and love of God, as seen in the birds and the flowers, and the bright sky over their heads. With a beautiful freshness of heart, he has intense enjoyment in all simple pleasures; and with habitual devoutness of spirit he traces a Father's hand in all. "Glory to God," he cries, "who from the dead creation thus raises up life again in the spring-time. Behold these branches, how strong, how beautiful they are! Already they teem, and are big with the fruit which they will bring forth. They offer a beautiful image of the resurrection of all men. The winter season represents death; the summer-tide, the resurrection. Then all things live again, all is verdant." It was a great solace to him—this garden. "When Satan and his servants storm and rage," he wrote to a friend, "I laugh at him, and contemplate the garden, where I can enjoy the blessings of my Creator and sing His praise."

The dinner hour has come, and Luther's table is surrounded by his friends. There are Melancthon, Jonas, Aurifaber, and others. A place at this table was a coveted privilege. To Gaspard Müller Luther writes:—"I would willingly have received Kegel into my family circle, for various reasons; but as young Porse, of Jena, is on the eve of returning here, my table will be full, and I cannot send away my old and faithful companions to make room for new friends. However, it is possible that, after Easter, we may have room, and in that case I will do as you desire—that is if, my lord, Catherine will grant us her permission, of which I have no doubt." The Reformer

himself extremely simple and frugal in his living ; but he loved to have an ample table for the entertainment of his friends. And there, in the society of those he loved and valued, his genial humour found full

his playful wit flashed forth unobscuredly, and many a burst of hearty, healthful laughter was heard proceed from the family-room — a comfortable room, with the large window down to the ground. How rich and animated the conversation which followed in the afternoon hours ! Often, in the evening, there are anxious discussions concerning the progress of the good work to which their lives are devoted.

But these large-minded and noble men can interest themselves in other subjects also. Lucas Cranach, master of his loved art ; and fine pictures and noble poems, the fruits of genius and learning in all ages, form delightful themes of conversation. While the conversation runs in a vein of devout reference to the Father of all beauty, the Giver of all good gift, that heaven, and all that is good and fair on earth, seem unconsciously linked together. And Luther has thrilled their hearts, the strains of the lute or the organ, and led with his full, rich voice in the hymn of praise, these brave and noble leaders in the fight for liberty, retire from the cheerful sphere, the sweet repose of this domestic home, invigorated for their labours and their perils, their hardships and their toils.

At this time Luther is a poor man with few worldly goods. The income which he receives from the offices he holds is small, and he permits the printers to take up all the profits of his works. In the course of years the

Augustinian convent rings with merry young voices, and there are little mouths to be filled. Then the Reformer's charities are great. Needy students and needy persons of all descriptions apply to him, and he cannot send them away empty. The story is well-known of his giving a silver cup to a poor student when he had nothing else to bestow, notwithstanding the remonstrating looks of his wife. On another occasion he bestowed in charity the present of the sponsors of his newly-born babe, comforting his wife Ketha with "the hope of a blessing in future." There is extant a very touching letter of his to his wife regarding an old servant who was about to leave them, in which he entreats her to be liberal to him, and if she finds difficulty in procuring the necessary money, he tells her, "We have a silver goblet, which you can pawn. God will not forsake us, I am sure."

Nor was his charity confined to the giving of pecuniary help. Twice he braved the danger of the pestilence, when its ravages were striking terror into all hearts. He visited the sick fearlessly, and received into his own home the children of friends who had been smitten down by it. And when some people told him this was no better than a tempting of Providence, he replied, "Ah ! I have had masters who have taught me what tempting God is ; the present is nothing of the sort."

And this home, so open to the afflicted, was a singularly happy one. Love and peace reigned there. "My lord Ketha" was obliged, indeed, to look well after their means, and sometimes to resist the excessive generosity of the Master. But there ever existed between them the most thorough com-

fidence and sympathy. This is apparent even in the playful way in which Luther sometimes calls his wife "My Empress Catherine," and such-like names; and in his remark that, if he were to marry again, he would carve an obedient wife for himself out of a block of stone, for it was impossible to find such a one in reality. But all the while she was his "heartily beloved consort," his "dear and gracious wife," his "pious and amiable Ketha," his "dearest Kate," and "he would not exchange her for the kingdom of France, nor the treasures of the Venetians." How much he relied on her is seen from the remark that he feared he was too apt "to expect more from his Ketha and from Melancthon, than from Christ his Lord."

And so the years passed on with them, in work, and prayer, and praise. It were difficult to say which predominated. We marvel at the amount of work which Luther accomplished. We marvel still more when we read of the many hours devoted to prayer. But no doubt the work was greater than the prayer abounded. "Prayer," said Luther, "is the Christian's business." "I have, on several occasions," says Melancthon, "surprised him by himself in the act of prayer, hot tears streaming down his cheeks, whilst earnestly entreating God for the welfare of the Church." He adds that Luther dedicated several hours of each day to the recitation of psalms, and to prayer.

But the time approached that this life, sweet and beautiful at home, as it was brave and energetic in the world, should draw to a close. He was not an aged man; he had numbered only sixty-three years. But his early fastings, and his excessive

labours and anxieties, had told on his frame. At intervals, too, he had been afflicted by severe illnesses, sometimes of a very peculiar and painful character—so peculiar that he felt inclined to ascribe them to the agency of Satan. He felt that he was getting feeble, and would fain, he says, have enjoyed "the pleasures of an old man in the garden, contemplating the wonders of God's creation in the trees, the flowers, herbs, and birds." But it was not to be so. Luther's work was to terminate only with his life.

In the January of 1546 he went to Eisleben, his native place, at the earnest entreaty of the Counts of Mansfield, to endeavour to arrange some differences which had arisen between them regarding property. He was very unfit to leave home, but his heart was engaged in this affair—and he seems to have anticipated that his time for work was near an end. "I feel," he says, "that I shall lie down on my death-bed with joy, when I have seen my dear lords reconciled, and once more friends." And so on the 23rd of January, he left Wittemberg, accompanied by his three sons and several friends.

The journey was difficult and not without danger, in consequence of the flooding of a river which they had to cross. He writes to his anxious Catherine, "You will give advice to God, as if it were not possible with the Almighty to create ten Dr. Luthers if the old one was drowned in the Saale? do not trouble either me or yourself with any more anxiety; I have a better protection than you or all the angels; namely, Him who slept with the oxen, and hung on the Virgin's breast, but who now sits at

ght hand of God, the Almighty
c."

Counts of Mansfield, with
as of a hundred men on horse-
met him at the boundary of their
ry, and escorted him with every
of respect and distinction to
en. Thus the miner's son,
red alike by peer and peasant,
l to the place of his birth!

business which brought him
he found more difficult to settle
e expected. "Dearest Kate,"
tes to his wife, "we are here
; like martyrs, and wish again
with you: but it cannot be
ed in eight days, as I thought.
Magister Philippus that I wish
correct his sermon, for he has
ghtly understood why the Lord
parable has compared riches to
s. Here is the school where we
oroughly learn what that means."
the 14th February he writes—
my sweet wife, Catherine Luther
bora. Grace and peace in the

Dear Catherine,—We hope to
with you again this week, if
ase God. The Almighty has
ested the power of His grace in
ffair. The lords have come to an
ment upon all the points in dis-
except two or three; and among
great ends achieved, Counts
ard and Albert are reconciled."
t Luther and his Ketha were
to meet again in this world.
labours at Eisleben were great.
preached four times, besides
ling sedulously to business of
is kinds. And it was apparent
l that though the spirit was
g the flesh was very weak. On
orning of the 17th he was per-
d by his friends to abstain from
ling the business conference.

He remained in his room, much en-
gaged in prayer. In the evening,
however, he joined the company in
the dining-room, and conversed with
much cheerfulness, but chiefly re-
garding the future state. At ten
he retired to bed, and at one in the
morning awoke very ill. His sons,
the Count and Countess Albrecht,
with other friends and two physicians,
immediately surrounded his bed, and
he told them he was dying. "My
dear Jonas," he said, "I think I shall
remain here at Eisleben, here where
I was born." He prayed with much
fervour and confidence, thanking the
Father for having revealed to him His
Son Jesus Christ, in whom he believed,
whom he had preached and confessed,
whom he loved, and with whom he
was now to dwell for ever. Three
times he exclaimed, "Lord! into
thy hands I commit my spirit!" As
he grew visibly weaker Dr. Jonas
said to him, "most reverent father,
can you die with firm confidence in
Christ, and the doctrines you have
taught?" He unhesitatingly and
distinctly replied, "yes." It was his last
utterance; shortly after, between two
and three o'clock in the morning of the
18th of February he slept in Jesus.

In all honour, even as if it were
the remains of a prince, the body of
Luther was carried back to Witten-
berg. The Pastor Burgenhagen
preached a funeral sermon, and Me-
lancthon pronounced an oration in
Latin (which was immediately trans-
lated into German) beside the coffin,
before it was committed to its last
resting-place in the city church,
near the pulpit from which the great
reformer had so often proclaimed the
good news of salvation.

MARGARET.

DAVID'S SIN AND DAVID'S PSALM; OR, HOW INFIDELITY TREATS THE BIBLE.

BY THE REV. ENOCH MELLOR, M.A.

THERE are few things out of which infidelity has made more capital than the faults, failings, and sins of the children of God. When driven by fair and honest reasoning from every other stronghold—if, indeed, it has any refuge worthy of such a designation—it almost uniformly betakes itself to a morbid anatomy of the inconsistencies of professors, and thinks that in them it has a sufficient shield for its unbelief. Though it renounces the Bible as an unauthorised book, a fabrication of deceiving and ignorant men, a creation of priests for the purpose of keeping the world in awe, it manages with startling inconsistency to appeal to the same book when it thinks that something may be found there to the disadvantage of godly men. Its principles of criticism are wonderfully elastic and convenient. The Book is *untrue* when it enforces duty, when it narrates miracles, when it appeals to the sanctions of eternity, but it is most true when it records some disgraceful transgression on the part of some one holding a high position as a child of God. Of Abraham, for example, it believes nothing but what is least creditable to him. As to his leaving his country and his father's house in Mesopotamia, and going in faith to an unknown land with God as his guide; and as to his willingness to offer up Isaac, his son, in homage to the same God; this is all a myth which some one suddenly created, or which gradually grew; but as to his prevarication with respect to Sarah, his wife, before Abimelech, *that must* be true. As to Jacob, it is incredible

that he ever saw as it were a ladder spanning the vast interval between earth and heaven, and filled with angels ascending and descending—incredible that he could wrestle with the angel of God until the breaking of the day; but it is most credible that he deceived his father, and by guile obtained the blessing meant for Esau, and most credible, too, that he availed himself of Esau's maddening hunger to obtain the birth-right for a mess of pottage. The flood of Noah must be rejected as a pure invention, and the righteousness of Noah as seen in his general life; but his drunkenness on one occasion is really incontestable, though here, too, it is concealed how that was, in all probability, purely accidental, and arose from ignorance of the properties of the vine.

And with respect to David, this curious method of criticism has been still more signally displayed. As his life is still more detailed, so it affords more scope for the exercise of this perverse and disingenuous spirit. And of all the men of Scripture there is none who has been made the subject of such sarcastic merriment as the shepherd king. And here, too, you will see the same curious selection from the narratives of his life as shall be most damaging to his reputation. His slaying of the lion and the bear, his encounter with Goliath of Gath, and his exploit with sling and stone must be relegated to the limbo of legends as inventions of an after age, for the purpose of glorifying his memory; but his guilty conduct with respect to Uriah and his wife must,

ce, be accepted as fine and characteristic illustrations of what we the piety of a man after God's heart. So that if you would what seems to be the supreme of historic criticism, as applied to modern scepticism to the Scriptures, somewhat as follows:—Reject the whenever it contains anything useful or creditable to its leading ; but believe every word which them with dishonour and dishonour. The bright parts are false,—dark parts are true !

Why without going at length into exposure of this uncandid spirit of method, it may be briefly inquired what comes to pass that in a book which it is alleged was written for the purpose of glorifying certain heroes, discreditable acts should have been recorded at all. Against biography in general, it has been charged that they conceal the worst of their subjects ; and some persons after reading such highly interesting narratives have felt as if they had been perusing the lives of saints instead of men, and wondered how one discovered their perfection when they died. And where friend is the biography of friend it is not natural that the softening influence of friendship should make one feel unwilling to lift the veil from certain questionable flaws ; and it is no wonder, where the biographer is an enthusiast, if faults become beauties in his sight. But he must have been a zealous friend, and still more curious an enthusiast, who wrote the life of David, when he could set in such strong light and searching light, sins and faults of such abounding magnitude. A partial friend, a thorough partisan, a zealous enthusiast, was he who

penned these records ! What ?—and yet he could describe with such terrible faithfulness and fulness his double and related sin of adultery and murder ! We are not bound to reveal all the sins of our friends, and why was he not silent about these crimes of David ? He was not silent because he dared not be. He was under a higher inspiration than his own. He knew that he had to give a true portrait, and not a pleasing picture or a distorted caricature. He had to give the life of David to the world, with all its lights and shadows, its high principles and its low inconsistencies. He had to give us a photograph of the king of Israel, and to show us the face of his spirit with its fine expression and its disfiguring warts and moles. This he HAD to do, and this he has done. The drawbacks are put in as clear a light as the excellencies, the blemishes as the beauties. And what is more ; if we have the faithful history, we have also the faithful psalm, and this psalm written with the pen of David. If it had so been that we had read of David's sin but not of his repentance, or if we had seen him glory in his shame, then men might have pierced with their shafts of ridicule a man who could commit such crimes, and yet be denominated a man after God's own heart. But do we not hear of his repentance ? Do we not find him like a pelican in the wilderness ? Is he not as a sparrow upon the housetops ? Is not his heart withered like grass ? Do not his bones cleave to his skin ? and may not men count them by reason of his sorrow ? Are not his tears his food and his drink ? Was he not so troubled that oftentimes he could not speak ? Was he not

unable to look up by reason of his grief? Was not his moisture turned into the drought of summer? Have we not, in the Fifty-first Psalm, a perfect wail of sorrow, as from a man deep down in the horrible pit and the miry clay, craving for mercy and forgiveness, as the only blessing that could save him from despair? If infidelity has enough of modesty left in its face to admit of a blush, let shame crimson it, that it can chuckle over David's sin, and not weep with

him in his repentance; that it can talk of nothing but his blemish, as if beneath and around it there were not beauties such as reverence, faith, love, unselfishness, which raise him to a distinction which all may covet but few attain. We may well draw near with silent and reverent foot to the closet of the royal bard, as, on bended knee and with streaming eyes, and with heaving heart, and with wailing voice, he is wrestling for pardon, and cries, "My sin is ever before me!"

THOUGHTS FOR THE LORD'S TABLE.

BY THE REV. GEORGE SMITH, D.D.

"Let a man examine himself."—1 COR. xi. 28.

FROM that memorable night when our Lord, in an upper room at Jerusalem, instituted the Supper, with a view to commemorate the fact of His atoning death, down to the present time, this ordinance has been one of the great means through which God has communicated His holiest influences to His people. It has been in His Church a great fountain of light and life, diffusing gladness and strength to those who have observed it aright. Both in rude and polished ages, in seasons of persecution and prosperity, when celebrated by the early Christians in the damp vaults of the catacombs, or as observed in modern edifices of convenience and comfort, it has alike proved itself to be divine by its actual adaptation to the wants of the faithful followers of Christ. It teaches impressively the great truths involved in our redemption from the pollution of the present evil world, and the condemnation of the world to come. It promotes our love to each other and to the invisible

Saviour; it brings consolation to the heart of sorrow, it calls into exercise all the graces and virtues of regenerated humanity; it awakens pure and disinterested thoughts, and stimulates divine purposes and hopes in relation to future earthly duties and eternal joys.

It is evident, however, that in order to observe the ordinance of the Lord's Supper with acceptance and advantage, our minds must be in harmony with the sacred exercise. We must not only eat bread and drink wine, but we must perform these acts as expressive of certain sentiments and feelings in accordance with their design. Hence arises the necessity of self-knowledge and self-examination. In a religion entirely ritual and external a man can scarcely mistake as to the question whether he is religious or not; but in a religion like ours, which is spiritual as well as outward, there is room for self-deception, and, of course, much need of careful self-enquiry.

The delicate and difficult duty of

examination devolves upon us in
on to our actual state and daily
before God. "Examine your-
selves," said the Apostle Paul to the
thians, "whether ye be in the
; prove your own selves." They
ready enough to examine *him*, to
igate his credentials as an
le, and to prove or try his claim
inspired teacher. He, from a
e desire to promote their reli-
welfare, reminded them of the
nal obligation under which they
placed to examine themselves.
so we should enquire, each one
Am I reconciled to God by the
of His Son; and, if so, am I
ng in grace, and in the know-
of our Lord and Saviour, Jesus
t?

w, if self-examination be at all
useful and necessary, it is
ially requisite to a right partaking
e Lord's Supper. Certain cor-
ms had sprung up in the Corin-
Church, in the observance of
rdinance, and the Apostle Paul,
had not been present at its
al institution, but who had been
instructed by direct revelation
Jesus Christ in its true nature
esign, undertook to explain the
e manner of celebrating it, and
g other instructions said, "Let a
examine himself, and so let him
f the bread and drink of the

This injunction, like the more
al one to which we have already
ed, is personal. A man is to
ne himself, not his pastor or
low-communicant, but himself.
are occasions on which we may
ily lawfully give, but lawfully
e from each other, a profession
hope that is in us; but when
le means have been taken to

secure purity of communion in the
Church, our thoughts, in prospect of
commemorating the Lord's death,
should be introverted, be turned in
upon ourselves, and not directed to
others, so that we may wait only upon
God. We are not to judge each
other, but each one, to judge himself.
And this, not as though the act were
intended to discourage our approach
to the Table, under a dread of unfit-
ness, but to render the path of duty
clear to our own minds.

The subjects on which we should
examine ourselves are purely religious,
and are infinitely important. They
ought, obviously, to have regard to
the principles we hold. Some persons
affect to undervalue religious senti-
ment, and affirm that it is a matter of
indifference as to what opinions we
entertain, if the life be in the right.
But the influence of principles cannot
fail to be great on the formation of
character and the regulation of prac-
tice, and if the heart be not right
with God the life cannot be acceptable
to Him. God had respect to Abel,
and then to his offering; and we must
first be "accepted in the Beloved,"
before any act of service will be pleasing
to Him who seeth not as man seeth,
but who looketh at the heart. Let
us, then, each one, enquire, in pros-
pect of approaching the Table of the
Lord, Have I right views respecting
God? His essential Being and unity,
His natural and moral perfections, as
revealed in the Scriptures, challenge
my attention and belief. Do I believe
in the ever-blessed Jehovah? or am I
without God in the world? Have I
correct impressions of my own state
as a sinner, guilty and undone, unable
to make atonement for the offences I
have committed against the law and love

of God? or do I think lightly of sin, and imagine that I can, by contrition and reformation, easily obliterate its stains? Do I cherish worthy and ennobling sentiments in reference to the Saviour? He is the beloved Son of the Father, adored by angels, and admired by all His redeemed people. Do I believe in Him as my Saviour? Am I depending on His merits for my acceptance now and at the last day? or do I neglect His salvation, and undervalue the gift and grace of His Divine Spirit? "What think ye of Christ?" is a question He Himself proposed to some who surrounded Him when on earth, and it is one by which I may test at once my character and my state.

Again I would ask myself as it regards the Supper of the Lord, are my views in harmony with the teachings of the written Word? Let me not view it as a species of propitiation for my sins, but as an ordinance which furnishes an appropriate method of testifying my love and gratitude to the Lord Jesus, my hearty obedience to His will, and my delight in fellowship with His people.

But forasmuch as the creed we hold may be correct, while the heart is unrenewed; as there may be light in the intellect, clear but cold as that which shines on the eternal snows of Greenland, it becomes us to enquire into the affections we cherish. Let there then be great searchings of heart with me on this solemn occasion. Do I love Jesus, who loved me and gave Himself for me? Do I hate sin as a thing excessively unclean and eternally hateful to the Holy God? Do I indulge in emotions of affection toward my fellow-communicants, and

to the whole Church bought by the blood and sanctified by the Spirit of Christ? Do I pity and forgive, and pray for my enemies? Am I putting away all bitterness and wrath, and am I cherishing the dispositions of Him whose death I am about to commemorate? He prayed for His murderers, He wept over a guilty city, He died for an apostate world—am I like-minded with Him? "Search me, O God, and know my heart; try me and know my thoughts;" shed Thy love abroad in my heart, and "lead me in the way everlasting."

As the body without the spirit is dead, so faith without works is dead also. In vain, therefore, I come to the Table of the Lord, if I do it with defiled lips and unclean hands. Let me then search and try my ways, and turn again unto the Lord. Does my conduct in the family, in the Church, and in the daily public walks of life, harmonize with my Christian profession? Is the motive and rule, and end of that conduct such as to glorify God and to commend the Gospel to the acceptance of my fellow-creatures? or am I unhappily becoming a stumbling-block and a barrier to others in the way to the kingdom? Very candid and careful should be the enquiries we thus make into our real state before God.

Let a man thus examine himself, making the Word of God the criterion by which his judgment is to be guided, and depending on the gracious assistance of the Holy Spirit promised to all who seek it, and he will be led to a true apprehension of his real state and character. If the result shall be a conviction, as it most probably will be, that with all his imperfections,

a true disciple and humble
 er of Christ, then let him eat of
 read and drink of the cup in
 nce and faith, so will he discern
 ord's body, and realize the en-
 gement and comfort which this
 nce is adapted to convey.
 ed is he that shall thus eat bread
 kingdom of God.

o exercise to which we are thus
 should be wisely and well con-
 sidered, or it may become a dis-
 engagement to the timid and
 cautious Christian. We cannot
 to the light of the written Word,
 have its noontide rays thrown
 our thoughts and principles,
 words and actions, without dis-
 ing an amount of defectiveness
 disorder truly appalling. If our
 views rested here, we should
 k back from everything involving
 an profession of love to Christ
 devotedness to Him as our
 er and Lord. But conscious
 defect is compatible with
 re piety, and the very discovery
 acknowledgment of our deficiency
 nes one evidence amongst many,
 interest in that salvation which
 Saviour died to procure, and is
 into heaven to impart. It was
 for perfect, but for imperfect
 tians that the Supper of the
 was instituted. It is eminently
 ted to nourish our faith, to con-
 our hope, and to promote our
 asing devotedness to Christ.

Herein He is evidently set forth as
 crucified for our sins, and we become
 as familiar with the event as though
 we had been actual spectators of His
 death. We read the account of it in
 the evangelical records, and it forms
 the subject of the Gospel ministry on
 which we wait; but here it is pre-
 sented in palpable forms, is written
 in large and legible characters, and
 in most affecting figures is impres-
 sively exhibited to our wondering
 gaze. In the death we celebrate,
 we find the means of pardon, and
 the only method of redemption.
 "Behold the Lamb of God, which
 taketh away the sin of the world!"
 "His blood cleanseth from all sin."
 "We have redemption in His blood,
 the forgiveness of all our sins." The
 truth thus presented to our contempla-
 tion may well subdue our fears, and
 excite our faith and hope. We may
 then, notwithstanding our unworthi-
 ness, take and eat the bread in re-
 membrance of the death of Christ;
 and drink of the cup of blessing,
 remembering that He shed His blood
 for us; thus feeding on Him in our
 hearts with thanksgiving, that we
 may be nourished in truth, and be
 trained up for the perfect service and
 rest of heaven, this ordinance will
 prove a blessed means by which we
 shall grow in grace, and in the know-
 ledge of our Lord and Saviour Jesus
 Christ.

ANANIAS AND SAPPHIRA.

BY THE REV. T. BINNEY.*

ANANIAS and Sapphira were among
 early fruits of the Apostolic
 stry after the descent of the

Spirit, and were numbered among the
 disciples who constituted the first
 Christian Church. They might have

* From Mr. Binney's new and most valuable work on "Money."

been present on the Day of Pentecost, and been witnesses of its wonders ;— they saw, perhaps, “ the cloven tongues like as of fire ” which sat on the heads of the Apostles, and heard the words of Peter and were “ pricked ” by them in their hearts. Or they might have been in the temple, and seen the “ impotent man ”—to whom they might sometimes have given alms—after being healed by Peter, “ walking and leaping and praising God ; ” and, there, drawn towards the Apostle when he addressed the multitude, they might have listened to his exhortation, and felt his word come to them in power. Or they might have been induced to accept the new truth, from being brought into personal contact with it through the influence and persuasion of relatives or friends, and so were among one or other of those accessions of disciples whom the Lord “ daily added to the Church.” But however this might be, *in the Church* they were. They had professedly accepted the Apostolic message ; had been baptized probably by Apostolic hands ; and might have occasionally received the Apostles under their roof, as they were then in the habit of “ breaking bread from house to house.” Ananias and Sapphira were in the Church when there broke out that extraordinary and affluent gushing of affection—that utter forgetfulness of self—under the new feeling of Christian brotherhood, which “ made them that believed of one heart and of one soul,” so that “ neither said any of them that the things which he possessed were his own ; but they had all things common.” This went so far, that “ as many as were possessors of lands or houses sold them, and

brought the prices of the things which were sold, and laid them down at the Apostles’ feet.”

Now the precise point to be noted here is, that this relinquishment of property, this scale of contribution to the common fund, involving all that a man possessed, was no Divine appointment ; it rested on no new revelation, nor on any Apostolic law ; it was binding on no one ; and might have been disregarded without sin. From Peter’s words about it we learn that a man’s property “ was his own ” to keep or sell, devote or not, as he pleased ; that even if he went so far as to turn lands into money with a view of giving it to the Church, if he repented of his purpose, or altered his judgment, he was at liberty to do so ; the money like the land was “ in his own power.” All was voluntary ; no one compelled. Here, however, comes out the very pith of the lesson with which the incident is fraught. There was no law imposing payment and specifying amount ; but there was a public opinion and a general practice that took its place. There was an impulse and an enthusiasm, which you would be singular if you did not obey and share. There was a fashion, so to speak (using the word without prejudice), which you would be marked or *talked of*, if you did not conform to. This was a severe test to weak natures ;—especially if there were combined in such a wish to stand well in the society with a desire to retain their wealth ; or a perfectly allowable difference of judgment as to the mode or amount of contribution. This mixed feeling indeed is what constitutes the weakness of the weak. Ananias and Sapphira were affected by it. They were swayed by contra-

impulses, and in trying to both, they fell. The probability, that both the motives that moved them were bad, and that their characters would not have been saved, though their exposure would have been prevented, had they evinced themselves to one;—that they either given up their property, absolutely and without reserve; or if they had retained it, given nothing;—or given openly and professedly a limited donation and reserve.

They had not strength to follow either the one or the other of these courses. Attempting a compromise—a middle path by which they were to get more reputation than they deserved, and to part with less of their property than they pretended—they of course fell into “the snare of the Devil, and were taken captive by him at his will.” They sold their property, and got the credit of giving so; it might be a public act, and they took care to let it be publicly known. But they could not bring themselves to part with all the purchase-money; they did not like to expose themselves without some reserve—pecuniary stay. But their previous dispositions had committed them, they were ashamed to draw back; and, indeed, they *wished* the appearance of magnanimous liberality in paying the price at which it was to be bought. Either way,

“they agreed together” to act secretly, and to tell one if neces-

sary. They made the attempt to serve God and Mammon;—to seem to be the one and yet to hold with the other; to seem to sacrifice everything to the Church as an act of love, and yet to be worth professedly to live by faith;

but storing away as their visible confidence a cruse of oil and barrel of meal that should not fail. It was the “uprighteous Mammon” that whispered the promise; they gave Him the trust which they withheld from God; the consequence was such as evinced at once the “deceitfulness” of the idol and the folly of his worshippers.

The manner in which Ananias and Sapphira were detected and punished is striking and admonitory, not so much for its display of apostolic power, as for its revelation of the greatness of their sin. That sin consisted in their pretence and hypocrisy, in their wish to secure reputation on the ground of great liberality and personal sacrifice, without either the one or the other; in their want of faith, evinced by their conforming, or appearing to conform, to a high standard of pecuniary contribution, while their secret and concealed provision for themselves gave the lie to their outward acts, and developed into an open and uttered lie to God. And these people were professed Christians,—fellow-communicants with evangelists and apostles—witnesses of the miracles, and attendants on the ministry of inspired men! They were under no obligation, as we have already intimated, to do what they pretended to have done. They were not bound to follow the example of others,—to imitate the zeal and equal the donations of their fellow-disciples, if they could not do so with all their heart, with the approval of their reason, and as the expression of a spontaneous and spiritual impulse. They not only had not moral courage enough to follow their own judgment,—which might have exposed them to remark, though

it might have been no sin ; but they were tempted to aspire to a reputation for liberality, while their love of money, as an object of trust, led them to try to deceive men and to dissemble with God. Their fate is recorded as a solemn warning for all time ;— as an eloquent admonition to every Christian man to be true and transparent, upright and conscientious, especially in professed sacrifices for God. Their sin was their own ; their punishment was for us. They were struck down “before all,” that others also might fear. They seem to say to us, “‘be not deceived ; God is not mocked ; he that soweth to the flesh shall of the flesh reap corruption.” God loveth an upright, as well as a “cheerful giver.” “The cup of cold water,” in the spirit of a disciple, is of more

value than houses and lands in the spirit of the world,—the offering of ostentation, or the extorted gift of an unwelcome necessity,—especially so, if, while professing to give all to God, you keep a reserve as a sacrifice to Mammon and to self.’”

People look for the proof of human depravity in the world at large. The most flagrant and fearful proofs of it are to be found in the Church. Responsibility is in proportion to advantage ; sin is aggravated by privilege and profession. Children of the light, if their deeds are evil, are worse than those who are still wandering in darkness. “If I had not come a light into the world, ye had not had sin, but now ye have no cloak for your sin.” “If ye were blind ye should have no sin ; but now ye say, *We see*, therefore your sin remaineth !”

EPISCOPACY, PRESBYTERY, AND INDEPENDENCY: THEIR FUNDAMENTAL PRINCIPLES.

“Not for a favourite form or name,
But for immortal souls we care ;
Bless, Saviour, our Jerusalem,
That millions may our blessings share.”

With all our hearts do we adopt and echo the words of Charles Wesley. “Forms” and “names” are nothing to us, but so far as they bear the superscription of Christ, and are identified with the best interests of “immortal souls.” And we hope never to discuss their merits in these pages in a spirit of bigotry or sectarianism. Even when we use the strongest words which strong convictions may dictate, we shall be prepared to say at once with no bated breath, “Grace be with all them that love our Lord Jesus Christ in sincerity and truth.”

We do not propose in this brief

paper to consider the practical differences which exist between Episcopalian, Presbyterian, and Independent Churches in these realms, but to set forth wherein the theories of Government, which are embodied in these Churches, more or less faithfully, and with more or less of unessential accidents, differ essentially the one from the other.*

* The Wesleyan government can scarcely be regarded as a fourth distinctive form, but is rather a combination of selected parts of other forms ; so that our present purpose does not require any consideration of its peculiarities.

opacy has been adopted by e in England, has been established is patronised and supported. ery has acquired the same in Scotland, while Independent is unconnected with the State lands. But it is not essential copacy and Presbytery that ould be thus in alliance with e; nor is it essential to Independent, that it should not be in with the State.

Churches founded by the Pilgrims in America on what was the Independent platform, were in alliance with the civil government and received State support. Independents of the present day, and such alliance and support relation of one of our fundamental principles. And we are right in saying that principles which we regard sacred, such as the purity of our membership, be practically maintained if not on State support or subject control. But that which constitutes the strict *differentia* between Independent and Episcopacy or Presbytery, is not that it may not, but that it may be embodied in the form of a State Church.

Are we to look for the essential difference in the various forms of government which have place among us? Presbyterians might abjure all liturgical forms yet their Episcopacy remain absolute. Presbyterians and Independents might adopt a liturgical form and not be in the least degree inconsistent with the distinctive principle of their respective forms of government. It may be very natural, but it is a mistake, to assume that because a liturgy is uniformly associated with Episcopacy in

England, it is an essential part of it.

Nor does any particular system of doctrine belong essentially to any form of government. Episcopacy may be allied to Popish doctrine, or to Calvinistic, or to Arminian, or to Rationalistic. It may be either Trinitarian or Unitarian, and so may Presbytery and Independency. The maintainers of any system of doctrine may choose for themselves to be governed after the Episcopalian, or Presbyterian, or Independent fashion—their doctrine and their form of government having no essential connexion with each other.

It is thus evident at once, that the *accidents* of a form of government may be more important than its *essence*. It is an accident of any of the three forms we have named, and of which all others are modifications, more or less true to their central principle,—that is, it is not of its essence, whether, for example, it should be Trinitarian or Unitarian. But here the accident is more important than the essence. It is far more important that a Church should be Trinitarian than that it should be Episcopalian, or Presbyterian, or Independent; and hence a man, holding the Episcopalian theory of government, would not be acting inconsistently in forsaking a Unitarian Episcopacy to connect himself with a Trinitarian Independency. He would be only sacrificing the less to the greater, and equally so if the supposition be made of a Presbyterian, or Independent doing likewise.

It is not a thing to be wondered at then, nor within certain limits is it a thing to be condemned, that men's choice of a denomination, or of their ecclesiastical position, should be deter-

mined rather by the accidents of Church government than by their essence. The Established Church of England is Episcopalian, but very few leave it because of its Episcopacy. Should a man come to believe that Episcopacy does not rest on divine authority, it will be his duty to connect himself with a Church whose government he believes does, provided he can find in connexion with that other Church the higher essentials of a true Church, sound doctrine and such means of grace as will strengthen the spiritual life in his soul. But it is more for other reasons than for this that men leave the Established Church. Some leave it because of its connexion with the State. They come to the conviction that this alliance is evil, and only evil. Instead of the Church's strength, they believe it to be the Church's weakness. Instead of finding in it a preservative of faith and godliness, they discover in it a source of corruption and error. The actual good which they know to be in the Church, they believe to be there, not because of, but in spite of, its connection with the State; and its severance from the State they would regard not as its destruction, but as the greatest blessing which its friends could desire, and the beginning and precursor of a reformation which is impossible so long as the State is its master. Meantime, as the Church *will* not be separated from the State they must separate themselves from the Church, even while they have no objection to its Episcopacy or its Liturgy.

Others reach the same practical issue in other ways. Some are affected by the indiscriminate mixture of doctrine, ranging from a system whose

shading off from Romanism is of the faintest character to a system that comes painfully near to infidelity, which is tolerated, and even obtains legal sanction within its pale. Some cannot away with the practical corruption of its fellowship. Some are scandalised by the way in which what is called the cure of souls is bartered, the right to appoint the pastors of the people being an article of public merchandise. Some have no other reason for leaving the Established Church than that its formularies teach, that in baptism children are regenerated and made children of God and heirs of His kingdom. Some do not find a Liturgy conducive to their devotion, and seek a spiritual home in which free prayer is offered; while others have no reason for leaving the Established Church but that they happen to find elsewhere a ministry, if not better in itself, at least more suited to their tastes or more profitable to their hearts. But it will be seen that in none of these cases does the cause of separation affect the theoretic difference between one form of Church government and another. And we have still to find out wherein the essential difference consists.

First, as to Episcopacy, it seems to us that we are to find the essence of it in the doctrine of three ministerial orders,—Deacon, Presbyter, and Bishop,—the Bishop constituting an order distinct from that of Presbyter, and superior to it. Leaving out of view the peculiar idea which Episcopalians have of the Deacon's office, their idea of the distinction between Presbyter and Bishop is their speciality, and that on which depends everything that distinguishes them from others. The idea may be embodied as in a papacy,

high one bishop is raised to
 cy over all the bishops of all
 ; or in a prelacy in which the
 ps are invested with the honours
 rivileges of peers of the realm ;
 the humbler Episcopate of the
 opalian Church in Scotland,
 , bishops have no civil status
 than that which the ministers
 her communions possess. The
 s given to the bishop may vary
 ifferent ages and in different
 ries. They may be determined
 regulated by civil law, as in
 and, or may depend entirely on
 ill of the Church, as in Scotland.
 may be exercised by the bishop
 ding to his own absolute discre-
 as in some cases, or in concert
 a council or synod of Presbyters,
 others. But with all these and
 varieties, the one distinction of
 opacy, is the superiority of the
 of Bishops to that of Presbyters.
 it is because of the want of
 ps of this superior order, that Pres-
 ian and Independent Churches
 egarded as essentially defective
 incomplete. Learning, piety,
 sound doctrine, good and peace-
 der, go for nothing in the absence
 hops. The Church which wants
 is held to be unapostolic and
 holic. It has separated itself
 the great Church of the ages
 are past, and can never be but a
 ed and decrepit thing.
 w one would imagine that those
 old Bishops of an order superior
 esbyters to be so important, and
 essential to a perfectly constituted
 ch, must feel very sure that the
 ction is Scriptural, and was
 mised in the Churches which
 planted by apostles. But it is
 o. There are very few Episco-

palian interpreters of the New Testa-
 ment, who do not confess, what seems
 too plain to be denied, that Bishop and
 Presbyter, in the Acts of the Apostles,
 and in the Epistles, are but two names
 of one office, and of one class of
 Christian ministers. And whatever
 be the ground on which they justify
 the after development of one of the
 Presbyters into a Bishop *par excellence*,
 a Bishop of Presbyters, the fact that it
 took place after the times of Paul,
 should make them more modest than
 they are in the assertion of their
 claims, and may help us to feel very
 much at our ease in wanting a class
 of office-bearers, which the Church in
 Ephesus, and the Church in Philippi,
 and other Churches under the im-
 mediate guidance of the Apostle Paul,
 wanted likewise.

As to Presbyterianism, while with
 Independency it rejects the distinction
 which forms the essence of Episco-
 pacy, it differs from Independency in
 denying to the people a direct share
 in the exercise of their own govern-
 ment and discipline, and in making
 the exercise of government the ex-
 clusive business of the elders or Pres-
 byters. We may put out of view all
 questions respecting the distinction
 between a ruling elder, and an elder
 who shall be both a teaching and a
 ruling elder, because the distinction,
 at least as a permanency, is denied by
 some Presbyterians, while it is ad-
 mitted by some Independents. The
 essence of Presbyterianism is to be
 found in the exclusiveness of the juris-
 diction with which the elders or Pres-
 byters of each congregation are in-
 vested, and in the united jurisdiction,
 which the elders or Presbyters of a
 district claim over all the congrega-
 tions of the district. There is, first,

the exclusive jurisdiction of the elders. The people, that is the membership of each congregation, may elect their elders, and in all free Presbyterian Churches they do. But having elected them, their power ceases. The elders (including the minister who is himself an elder) exercise all government and discipline, without the voice or concurrence of the people.

If the system stopped here, we might have what we should call Independent Presbyterian Churches—Churches governed by its own Presbyters, but independent of other Churches. But Presbyterianism goes farther. It unites Church with Church, all the Churches of its order that are neighbouring to each other, not for the purposes merely of Christian communion and mutual aid, but for the purpose of a common government. While the elders of each congregation are the primary rulers of that congregation, the united elders of the congregations, within a given district, are the common rulers of the whole. The elders themselves are subject to their peers in this union of elders, usually called a Presbytery, and to this Presbytery or union of elders, appeals may be carried by individual members of congregations, who may think that their own elders have not judged rightly. If the congregations are very numerous, and the district over which they are spread is very large, this principle of subordination may be indefinitely extended. Thus in Scotland, both the Established Church and the Free Church, have first their session, then their presbytery, then their synod, and then their general assembly. But you have a complete embodiment of Presbyterian-

ism wherever you have these two things; first, each Church or congregation ruled by its elders, without the voice of the people; and, secondly, the elders of the Churches or congregations of a district recognised as a court for the common government of all.

We have nothing to do at present with the supposed advantages or disadvantages of this system, nor can we now examine the grounds of Scripture on which it is ordinarily placed—only remarking that if the principles of Independency can be proved to be Scriptural, those of Presbyterianism cannot.

The essence of Independency is to be found in each Church declining the authoritative jurisdiction of other Churches, and in its admitting the membership of each Church to a voice in the administration of its own affairs. Take the second of these principles first. Our membership has a voice in the administration of its own affairs. The Bishop or Presbyter, or, if there be more than one, the Bishops or Presbyters, of an Independent Church, are rulers, but they exercise their rule in concurrence with the voice of the people over whom they rule. And we think the evidence is clear that in those things which constitute what we may call the staple of Church business—the admission of members, and discipline over members, even to the point of their exclusion—the private members of the Primitive Churches took part with the bishops or elders. It was *the Church* at Corinth, when “gathered together” (1 Cor. v. 4), not the elders of the Church, that was instructed by the apostle to put out from among them the man whose flagrancy in crime

bought reproach on the Saviour's

And it was the same body as afterwards to restore him on of his repentance. Our Presbyterian brethren plead for the right Christian people to elect their pastors or presbyters, and we are with them in this. But there to us to be far less direct evidence for the right of the people to their presbyters than there is their right to take part with their elders in the exercise of discipline. It is in the claim and exercise of right that we find one essential difference between Independency and Presbytery.

As to the other essential principle of independency, the non-subjection of a Church to the jurisdiction of another Church, we only claim for it the support of this fact—we can find no trace in the Acts of the Apostles, or in the Epistles, of interference by one Church with the discipline of another. Churches are instructed how to act in the matter of their own discipline, but no provision is made or implied for the exercise of a common government over the churches of a district or province.

At these principles have not been well worked we admit. Independence in government has

degenerated sometimes into a practical separation and isolation and indifference to each other's good opinion and each other's weal, which are very alien to the idea of one holy communion in Christ. And our Congregationalism in the administration of each Church's affairs has many times led to anarchy. But practical isolation and anarchy may be found likewise in Episcopalian and Presbyterian Churches. And if we admit that our Independency is more liable to these abuses than other forms of government, we must hold that it is less liable to another abuse, that of tyranny. And if we come to measure the evil of abuses, it would be difficult to say whether anarchy or tyranny is the greater. Tyranny is not a necessary consequence of Episcopacy or Presbytery. But neither is anarchy a necessary consequence of Independency. And, believing as we do, that our form of government is based on the practice of the Apostolic Churches, we cannot doubt that it is the best embodiment of the two great principles of freedom and law, and that, wisely administered, it will conduce better than any other to the great spiritual ends for which the Church of Christ exists in the world.

NEW BOOKS.

by HENRY WARD BEECHER.
I. London: Heaton and Son.

These sermons cannot be regarded as either in style or in thought; but there is much in their style and thought that arrests and fixes attention. It would be very to hold up to serious reprehension the ideas of opinion and defects of doctrine.

But all we can do in these lines is to say that those who know and admire Beecher and his preaching will find his usual power and freshness. And

few can study the volume, if they do it with intelligence and discrimination, without some healthy stirrings of heart and intellect.

Ministering Angels. By the Rev. ROBERT MEEK, M.A., Sutton Bonington, Notts.
London: Nisbet and Co.

THE Rector of Sutton Bonington does not "intrude into things not seen." His little volume contains a sober and Scriptural statement of all that is known of ministering angels.

The Pentateuch and the Gospels: A Statement of our Lord's Testimony to the Mosaic Authorship, Historic Truth, and Divine Authority of the Pentateuch. By the Rev. J. L. Porter, A.M., Professor of Biblical Criticism, Belfast. London: T. Nelson and Sons.

THE title of this volume fully explains its object. Do the New Testament writers adopt the Pentateuch as an authentic history? Does our Lord, as represented by the Evangelists, or does He not ascribe the Pentateuch to Moses as author? Does He, or does He not, quote and refer to its words as of Divine authority? These are the questions to which Mr. Porter calls his readers' attention. If they must be answered in the affirmative, as he thinks they must, then a regard to truth and logical consistency will compel us to abide by the statements of the New Testament respecting the Old, or else to cast away the New Testament altogether as unworthy of credit. This may appear to some too bold and dangerous an issue to which to bring the controversy respecting the books of Moses. But it is the true and only issue which can be intelligently accepted. Mr. Porter's discussion of the subject is thorough and satisfactory.

Sunsets in Provence, and other Tales of Martyr Times. London: Nelson and Sons.

WE read some of these martyr tales in the "Family Treasury" at the seaside last summer, and were greatly delighted with them. They are told with considerable pathos and with much simplicity, and cannot fail both to interest and to benefit. The volume is, moreover, beautifully got up.

Money: A Popular Exposition in Rough Notes, with Remarks on Stewardship and Systematic Beneficence. By T. BINNEY. London: Jackson, Walford, and Hodder.

WE have not discovered the "roughness" of these notes. Had the state of Mr. Binney's health permitted him to re-write his notes, and cast his sermons into the mould of essays or chapters, as he intended, we should no doubt have had more elaboration, and, perhaps, more systematic completeness, but we might not have had a more readable or useful book. The volume consists of fourteen sermons, six of them under the general head, "Money may be a bad thing;" six under the head, "Money may be put to a very good use;" and two on "Steward-

ship and Systematic Beneficence." Most readers will be surprised to find how much there is in the Bible on the use and abuse of money, and how many Bible characters are associated with the subject of money, especially as the victims of its love. Mr. Binney's sketches of these characters (of which we give a specimen on another page) are admirable, and cannot be read, or at least, ought not, without profit. Books are sometimes said to be worth their weight in gold. This book, we hope, is destined to bring to the service of God its own weight in gold many times over, and, what is still better, we trust it will lead to solemn heartsearchings on the part of both ministers and people. It bears the well-known impress of its Author's mind from beginning to end, and is appropriately dedicated "to Samuel Morley, Esq., in testimony of a long friendship, and as a small token of respect for one who practically illustrates its principles."

Daily Prayer and Praise. Daily Promise and Precept. Daily Bible Questions. London: Knight and Son.

THESE are three tiny square books for the pocket or toilette table—all useful in their way.

Melbourne House. By the Author of "The Wide, Wide World," &c. London: Nisbet & Co.

"DAISY is too perfect," says one child. "But she is very natural," says another. "The story is too exciting," says one. "Not at all," says another, "except when you have to leave it." But with their little critical differences they all devour it. The religious and enlightened tone and spirit of the Author are well known, and will be found in this as in all her writings.

The Brook in the Way: original Hymns and Poems. By ANNA SHIPTON. London: Morgan and Chase.

THIS is a beautiful little book, and contains many pieces which cannot be read without a satisfaction higher and purer than that which mere poetry imparts. We have transferred one of them to our pages, which will give a better idea of the general character of the book, than any description.

The Sunday School Teachers' Commentary on the New Testament. By E. R. CONDELL. London: Elliot Stock.

WE can at present only name this important work, and hope to find another opportunity of considering its merits.

CONGREGATIONAL REGISTER.

From November 1 to December 10, 1864.

CHAPELS OPENED.

- 8. — Pownall Road, Dalston ;
r, Rev. G. Smith, D.D.
- 13. — Pole Elm, near Worcester ;
r, Rev. J. Bartlett.
- 13. — Openshaw, near Manchester ;
rs, Rev. J. Parker, D.D., and Rev.
ertram.
- 13. — Nayland, Suffolk ; Preachers,
stoughton and Rev. J. Fleming.
- 28. — Mereside, Hunts ; Preacher,
Robinson.

CHAPELS RE-OPENED.

- 10. — Stourbridge ; Preacher, Rev.
allaway.
- 16. — Greville Place, Kilburn ;
r, Rev. G. Smith, D.D.
- 22. — New Court, Carey-street ;
r, Rev. S. Martin.

CHAPELS—FOUNDATIONS LAID.

- Royton, near Oldham, by Henry
q, Salford.

CHAPEL DEBTS CLEARED.

- 3. — Hertford.
- 26. — Lichfield.
- 3. — Caistor.

NEW CHURCHES FORMED.

- 6. — Abersychan, near Pontypool.
- 6. Luton, Bedfordshire.

CALLS ACCEPTED.

- with, of Airedale College ; Hindley,
aire.
- Jones, of New College ; Park
Manchester.
- J. Binns, of Airedale College ;
urton, York.
- l. Todd, of Rotherham College ;
all, Cheshire.

ORDINATIONS.

- 2. — A. Wilson, B.A., of Spring-
Hanover Chapel, Stockport ; Pro-
Barker and Newth, Dr. George
and others, took part in the
- 8. — T. Beard, of Cheshunt College,
r-lane, Coventry ; the Revs. E. H.
l. B. Johnson, Dr. Spence, and
engaged in the service.
- 8. — D. B. Morris, of Glasgow Uni-
at Lower Rotherhithe ; the Revs.
betts, J. Pulling, J. Guthrie, M.A.,
Rogers, took the leading parts of
rice.
- 10. — F. Sweet, of New College, at
d, Essex ; the Revs. S. Newth, M.A.,

T. W. Davids, Dr. Halley, with others,
were severally engaged in the solemnities
of the day.

Nov. 16. — W. J. Burman, of Cheshunt
College, at Long Ashton, Bristol ; the
various parts of the service were taken by
Revs. I. Glendenning, H. I. Roper, E. J.
Hartland, and J. Morris, and others.

Nov. 17. — W. Alnwick, late Home Mis-
sionary at Broad Windsor, at Horsley-on-
Tyne ; the several parts of the service
were conducted by the Revs. G. Stewart,
H. T. Robjohns, B.A., A. Jack, and A.
Reid.

RECOGNITIONS.

Nov. 7. — Joseph Bliss, of Tottington ; at
Brampton, Cumberland.

Nov. 9. — J. D. Riley, of The Quinta
Chirk ; at Newport, Isle of Wight.

Nov. 15. — A. A. Ramsey, of Gloucester ;
at Adelphi Chapel, Hackney-road.

Nov. 22. — W. Currie, of Belfast ; at
Newton Abbott.

Nov. 22. — J. Shillito, of Dewsbury ; at
Norwood Chapel, Liverpool.

Nov. 22. — J. Dixon, of Wednesbury ; at
Dunstable.

Nov. 27. — T. B. Knight, of North
Petherton ; at Penryn, Cornwall.

Dec. 6. — G. Hogben, of Camden Town ;
at Wigston Magna.

RESIGNATIONS.

- J. Poole, at Bishop's Hull.
- D. Waters, Great Bridge, Tipton.
- J. Tayler, Anvil Street, Bristol.
- Watson Smith, Longsight, Manchester.
- R. H. Smith, Hanley, Stafford.

REMOVALS.

- W. Major Paull, from Totnes, to Abbey
Chapel, Romsey.
- J. Elrick, M.A., from Clare to Monks-
wearmouth.
- W. A. Smith, from Corsham to Dover.
- M. J. Evans, B.A., from Dundee to
Stratford-on-Avon.
- P. Ward, from Andover to Dover.
- J. Andrews, from Kingswood to Salem
Chapel, Bradford, as Assistant Minister.

ASSOCIATION MEETINGS.

Nov. 3. — North Bucks Association, at
Stoney Stratford.

Nov. 15. — Lincolnshire Association, at
Lincoln.

Nov. 15. — Sussex Association, at
Brighton.

Dec. 6. — Surrey Congregational Union,
at Claylands Chapel.

THE NEW YEAR'S GUEST.

FROM "THE BROOK IN THE WAY," BY ANNA SHIPTON.

HARK! at your door a stranger knocketh,
Will you not rise and let him in?
A New Year's guest! and keep him waiting
An entrance at your house to win!

"A stranger!" Yea, despised, rejected,
Bowed with a burden meekly borne;
Up, then, thou sluggard; bid Him wel-
come,
Open to Him this New Year's morn.

* * * * *

'Tis night! and in a lordly mansion,
Light flashes on the pictured pane,
Where Art, in rainbow-hues pourtrayeth,
The anguish of the Lamb once slain.

Surely within He will find welcome?
Behold, He knocketh! "Ope to me,"
He saith, in tones of tender pity,
"I will come in and sup with thee."

"Who art thou?" "Who? The Man of
Sorrows!
Thorn-crowned, and wounded, and
betrayed;
Slain for thy sins, bruised and afflicted:
Open to Me; be not afraid!"

"I have my friends and children with me;
A face so scarred by sorrow's stain
Would mar our mirth. Not now—to-
morrow,
Stranger, perhaps you'll call again."

* * * * *

"Our custom is, this merry making,
Sad thoughts would dull life's pleasant
chime;
'Tis well for Saint-days, or for Sunday,
In sickness, or in dying time.

"But I have health, and wealth, and
leisure,
And songs of gladness round me swell;
I have no room for Christ to enter;
There's time enough to think of hell.

"Associations and committees
Will feed the hungry, clothe the poor;
And sure, enough is paid for praying;
Why should I rise and ope the door?"

Leisure and room for friends and children,
The gifts of God's longsuffering grace;
But for the Son who died to save them—
For Thee, Lord Christ, there is no place.

On, on He goes, and now he pauses;
At a low doorway see He stands,
The glory from His brow descending,
Shows in the gloom His piercéd hands.

He knocks. No festive songs are rising
In that drear hovel; by the grate,
Where the last embers faintly glimmer,
Kneeleth a woman—desolate!

Mem'ries of other days flit o'er her—
New years and old years, black with sin;
O! tarry there, thou lovely Stranger,
She may have time to let Thee in.

"Lost, lost for ever!" Hark! she waileth;
"Sin was too sweet, and did betray
My wandering footsteps downward, down-
ward!
I have no hope, O Christ! to-day.

"My sin!—my sin! its fetters bind me,
Haunting my soul with dreams of hell:
By day, by night, I read my portion
Written in flames unquenchable!

"O! the dread past, and darker future,
God's mercy trampled on, and I,
Afraid to live, with guilt o'erburdened,
And yet more fearful still to die!

"O Lord! long left, and sorely wounded!
Can'st Thou receive the lost once more?
Thy blood can save me!" Heavenly
Stranger,
Thou knockest at the outcast's door!

"Open to Me!" He saith. She opens!
'Tis the same Friend of bygone years,
The crucified, betrayed, forsaken,
Stoopeth to dry the sinner's tears.

Angels rejoicing o'er that dwelling,
Behold the sinner's New Year's Guest.
He enters. Who? The King of Glory!
The wanderer sups on Jesus' breast.

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“MAN DOES NOT LIVE BY BREAD ALONE.”

BY THE REV. THOMAS BINNEY.

EVERY sentence in the Bible has, I suppose, its distinct individual meaning. The words were intended to express a certain thought, and that only ; and it is the work and object of the expositor to discover that thought. But in many cases a passage may be religiously impressive, useful, or consolatory, in two or three acceptations. Still it may be well to fix, if possible, its actual or primary meaning, since in that sense only can it properly be called the Word of God. This I will endeavour to do with the words, “Man does not live by bread alone” (Deut. viii. 3); in the first of the following observations, in all of which we apply them illustratively to different aspects of humanity.

I. The first sense in which we accept and apply these words of Moses is in relation to *bread* literally, and to the *natural* life. This, we think, was the sense in which they were used by him. Looking at them in the light of the context, and at the context in connexion with them, the import of the whole passage would seem to come out pretty clear. It will help us, however, to see this, if we observe that the word *word*, in the closing member of the text, is put in by the translators, and may, therefore, be left out or have some other term put in its place. It was chosen, I dare say, as seeming to agree with, and was, no doubt, suggested by, the closing phrase, “proceeding out of the mouth of God.” But “God speaks, and it is *done* ; He commands, and the thing is.” “Let there be light, and there is light.” God’s words are *acts* ; what proceeds “out of His mouth” may thus not only be a word, but a work. In this sense we have the phrase in other passages, and in this sense the Jewish commentators and modern critics interpret it here. The former saying that the import of the text is this, “Man does not live by bread alone, but by all things created by the word of the Lord is the life of man,” or “does man live.”

This general idea of something done rather than something spoken,—a thing rather than a word,—or a thing as the result of the word—that, I think, is the proper idea intended to be conveyed. 'The precise and exact idea, however, might, perhaps, be best exhibited in this way:—"Man does not live by bread only, but by everything or *anything* which God may at any time command or give for that purpose, can man live,"—"or man may live." The whole context falls in with this view. "Hear, O Israel, thou shalt remember all the ways which the Lord thy God led thee these forty years in the wilderness, to humble thee and to prove thee, to know what was in thine heart, whether thou wouldest keep His commandments or no. And He humbled thee, and suffered thee to hunger, and fed thee with manna, *which thou knewest not*, neither did thy fathers know, *that he might make thee know that man doth not live by bread only*," but by whatever God may appoint for the purpose. It is true, bread is the proper and natural nutriment for man, it is the staff of life, it is fitted for the end it is to serve, it can be eaten—assimilated, and turned into blood and muscle and bone, and everything else that belongs to the body, but God is not tied to that, He is not confined to this material instrumentality;—if He pleases, if there should be a necessity for it, he can support men's lives by something else besides bread, by some new agent altogether,—by water, or air, or perfume,—by nothing at all, if need be, or by something which the dew, after falling on the earth, shall leave behind it,—a small white thing,—slight, unsubstantial, new, which shall prompt the inquiry, "What is this?"—by such a thing as *that* may man live, if God *wills* it—one man, two men, ten men, 600,000 men, besides women and children, may thus live, if God commands it to be so, and the word proceeds out of His mouth. They may thus live for a day, a week, a month, a year, forty years, on nothing else—on manna and water,—manna from the air, and the stream from the rock; and they may be healthy, and strong, and robust, and look as fat and flourishing as the young Hebrews who had faith in this very truth, and put it to the test before the heathen, whether they should not do as well on bare pulse and a little water as on the king's dainties, and flesh-meat, and flagons of wine.

This, then, is the real meaning of the text. It is to be taken as thus literally applying to ordinary bread and to the life of the body. With respect to *these*, the Hebrews were to be taught to *trust*,—the great lesson of life, the lesson of faith, was to be learnt;—God brought the people out of Egypt; they carried their bread with them,—what they had,—they took their dough and their kneading-troughs, and their mills, and whatever was necessary to turn corn into bread, for they had no idea of being able to live without *that*. But they were led into circumstances in which it could not be got; there was no bread to be had; without it they must die, *as they thought*; but it was God's design to teach them that they need not die; that He had resources at His command to meet the emergency; that He could "keep them alive in famine," without bread altogether,—on nothing at all, if He so willed, but certainly on something else in the place of bread, as they should see. And so, at the time of peril, when on the brink of despair, the manna came, and day

by day it fell ;—a new thing, one might say, was created to meet the necessity of the case,—something before unknown to the people or to the fathers, but only one of ten thousand things, any one of which God could have sent, and on any one of which life could have been sustained,—for the life of man is not absolutely and necessarily dependent on bread, it may be supported and sustained by anything whatever that may come forth by the Divine command with that view.

The lesson in all this is, of course, Learn to *trust*. Have faith in God.—Individual men, God's children, in all times and places, may be terribly put to it by trial and change, by secular vicissitude and pecuniary loss, by the pangs of hunger, it may be,—the pressure of calamity on mere physical wants ; but they are never to give up hoping and trusting ; there may seem to be no prospect and no possibility of a supply ; it may be so, but *have faith*. Heaven is round about you ; God is over all ; He can command the ravens to feed you, or can bring to your relief, in the most marvellous manner, the fulness of the sea or the food of the skies,—as the fish filled the net of the men who had toiled long and taken nothing, and the manna fell as from the superfluity and from the hand of angels. We don't tell you that a miracle will be wrought for you, but something may be done which, to the eye of faith, shall be as direct a Divine interposition as if "the hand of the Lord was visibly revealed."

II. The next use that we shall make of the text may be indicated in this way :—"bread" may be taken not literally, but *representatively* ; that is, as standing for all animal and secular satisfactions and enjoyments, for everything that gratifies the appetites and passions, for "the lust of the flesh, the lust of the eye, and the pride of life."—Human nature is sensitively alive to these things. Within certain limits, and under certain laws and restrictions, man can come into contact with all the objects of interest or pleasure, and may touch them without sin. But he cannot *live* on them. They were made for *him*, not he for *them*. "Man's life," the true and proper life of man, "consisteth not in the abundance of the things which he possesses." If ever a man becomes the mere slave of any object of desire which may be allowable and innocent in itself, *then* desire becomes lust, and "lust, when it hath conceived, bringeth forth sin, and sin being accomplished bringeth forth death." There is a higher life for man, simply considered as man, as a moral and intelligent being, a being endowed with reason and conscience ; there is a higher life for him than that which can be fed and pampered through the exercise of the senses, the animal appetites, or even the more respectable of the passions, —though none of them, separate from the control of the normal sense, can be called respectable,—they then become derogatory and base. Man cannot live by bread alone—by the pleasures and good things of this life, even if he gets them honestly and enjoys them with moderation. He was made for something greater than that. But if a man has no faith in anything but in animal satisfactions, if his creed consists of only one article, that which affirms that "pleasure is pleasant," and if this faith is perfected by appropriate works, and he sinks down into a mere voluptuary, saying continually "stolen waters are

sweet, and bread eaten in secret is pleasant," why, he ceases, in any proper sense, to live at all, or to live a life worthy of a man, for we know who hath said, that "he that liveth in pleasure is *dead* while he liveth." In the same way, if a man despises the "secret bread" and the "stolen waters" of licentiousness and sin, but lives solely for the objects of the affections and passions, for the gratification of pride and ambition, the love of money, of power, of worldly rank and secular distinction; why, these things are not *his life*, not what he ought to live for; they are not health or strength, but weakness and disease, for "they will eat into his vitals like a cancer;" the higher passions will destroy the soul, as the tyranny of the lower appetites destroys both soul and body. The fact is, that even the most depraved and the most worldly men know and feel that they "cannot live on bread alone"—on that bread which is furnished by the flesh, the world, and the Devil. The most profligate and abandoned are often sick and satiated, and have to turn away from the objects of concupiscence to find relief in books or travel, in science or song, or some exercise of faculty more or less intellectual, which is the utterance and protest of their higher nature against the despotism of the senses;—and the most fierce and fevered in the race of worldly distinction are compelled at times to pause in the pursuit,—to sigh for rest, to confess to themselves the worthlessness of the prize for which they labour and toil,—and they always know that it will be worse than worthless if it is not obtained consistently with honour. This, again, is the unconscious testimony of men of the world to the great truth that man, as man, has within him the yearning and the capacity for a higher life than theirs, and that he cannot live by bread alone, not only by that which is like the husks and garbage which swine may eat, and with which the grovelling and the debauched try to fill their belly; but even by that which is served up on plate,—on gold and silver, and with all the elegant appliances which to vanity, ambition, or pride, can make it seem "pleasant to the eye or good for food."

III. But there is yet one other way in which the passage before us may be applied, which will lift us into a higher sphere than that either of the reason or the conscience. Man is not only capable of a higher life than that of the animal nature and the secular affections, by having within him improvable reason and moral capacity, but is endowed with something greater than these,—he has the capacity for religion, for Divine faith, for love to God, and likeness to Him, and communion with Him; for all that belongs to the attributes and enjoyments of a holy and spiritual life. In this sense also, then, he cannot live by bread *alone*, that is, by anything which is visible and tangible;—which can be looked at, or handled, or even heard by the ears and received by the understanding. Things of these different sorts may be all necessary to him, and all helpful; they may be means to lead him to that by which he is to live, or they may be channels by which its influence comes to him, and through which he is fed,—but they are not the food itself; they may be very important, so important that he may not be able, ordinarily, to live without them, but he cannot live on them *alone*.

The principle which underlies all these general statements is this: Christ is

our life; Christ received by faith; Christ formed in our hearts; we, by loving trust, entering into *Him*; He, by His Spirit, taking personal possession of *us*. Man, being taught of God, feels the reality if he does not understand the mystery of sin and guilt; he sees the emptiness of natural virtue and the utter impossibility of being justified and accepted on the ground of his own righteousness. He comes to perceive that the proper and true life of the human spirit, that for which it was made, must consist in its being in harmony with God,—in perfect repose in God's fatherhood, in likeness to Him, and in the conscious enjoyment of His favour and complacency; and he is farther taught that for such a life he was not only created, but that his condition is such that for it, and in order to it, he has had to be *redeemed*; that only by the redemption that is in Christ Jesus can it either be possessed or retained. Hence, coming to God in contrition and repentance, accepting Christ with trust and love, he is raised up by the Holy Spirit from the death of sin into the life of righteousness. Then, whether he has been converted from flagrant sin, or turned from trusting in his own virtue, he can say with Paul, "I was alive once, under the law and in ignorance of it, but when the law was revealed in its terrible majesty, sin lived and I died. Then, when, after this, God revealed His Son to me, and I was able to receive Him as my new, divine, and better life, then what had been gain to me I counted loss for Him; yea, all things were esteemed loss for the excellency of the knowledge of Christ Jesus my Lord; now I live, yet not I, but Christ liveth in me; for the life which I live in the flesh, I live by the faith of the Son of God, who loved me and gave Himself for me."

Christ, then, is our life,—Christ thus spiritually apprehended and received. This is the true bread, the Divine manna, that is given for the life of the world. This bread becomes, when spiritually received, flesh and blood, the flesh and blood of the Son of God. This is the Christian man's daily and necessary food; but this spiritual food has its *visible* type and emblem in the Church; the senses of hearing, sight, touch, taste, are all brought into play as helps to faith and means of nourishment, and it is to these outward and visible things that we now take the liberty of applying the words of the text. The kingdom of God, like the life of God, is within you,—and "the kingdom of God is not meat and drink, but righteousness, and peace, and joy in the Holy Ghost;" that is to say, it is not ritual, outward forms, bodily service; it is not hearing, or preaching, or praying, or being baptized, or taking the Sacrament; all these things are important in their place, and are not to be neglected, but you cannot live on them *alone*; they are the outward and visible bread. Like the manna that fell in the wilderness, or the loaves that Christ multiplied in the desert, they are types and representatives of Him, but they are not *Him*. The Sacrament cannot say, "He that eateth me, even he shall live by me." Christ only can say that; and if we do not penetrate through all forms, if we do not rise above them, if we do not spiritually see the Lord and partake of *Him* we have no life in us. We cannot do without means; they are very important; but the Lord gave us the philosophy of them all when He uttered the golden words, "The Sabbath was made for man, not man for the Sabbath." Services and Sacraments are made for us, not we for them;—we

cannot spiritually grow and thrive without them, but we cannot live on them alone. They must lead us to Christ; and just in proportion as they do that, do we obtain the sustenance of the inward man. Christ is God's great gift,—His redemptive undertaking the divinest work ever accomplished in all the ages or in any world, and it was done with the express object that "in Him we might have life, and have it abundantly." Man, as a spirit, created for a glorious, eternal life, cannot live by bread alone; by anything of the nature of outward service and mere ritualism, however significant; but by that great work of God, the redemption of His Son, which He has accomplished for this very purpose,—by that work doth man live.

THE PURITAN AND HIS BIBLE.

FROM DR. VAUGHAN'S REVOLUTIONS IN ENGLISH HISTORY.

IN our secular and conventional times it is not easy to imagine the influences which made the Puritan forms of thought so potent in their sway over minds of eminent sagacity. But the Bible in the sixteenth and during the first half of the seventeenth century, was, even to thoughtful men, comparatively a novel book—a treasure which had been lost and was found. It was to them, moreover, a book the full inspiration—the unerring truth of which, was above suspicion. It was, in the most emphatic sense, the word of God, and its facts and doctrines were taken in their most simple and natural significance. The age was an age of faith—we may say, of a child-like and a loving faith. Such men as Eliot and Hampden, Cromwell and Vane, believed in God and Christ; in Sin and the Evil One; in Heaven and Hell, as the Bible presents them, and very much as Milton has depicted them. The world to them was full of spiritual influences both good and bad—full eminently of God. Where duty called, men of this order could brave all things, and still feel that nothing was hazarded. To them

there was no such thing as accident. All was in the highest hands. As the leaders felt in this respect so their followers felt—the feeling indeed becoming only the more deep as it descended to the humblest.

It is easy to see how men living in such relations to a higher world would be inclined to question earthly authorities when regarded as opposing themselves to that Higher Power. Every man who supposes that right is on his side, supposes that God is on his side. But the Puritan conceived that he had a special warrant so to think. And he was too much accustomed to concern himself with questions affecting the law and the government of the Almighty, to be deterred by any superstitious scruple from a free scrutiny as to the basis of law and government when merely human. Hence his speculations often darted onward, so as to anticipate some of the most advanced positions of modern speculation. "Treason," said a Puritan preacher, addressing a London congregation, "is not limited to the royal blood, as if he only could be a traitor who plotteth or attempteth

shonour, or the shedding thereof; may be, and is too often, com-
l against the whole Church and
1, which last is so much the
of these two, by as much as the
better than the means, and the
of greater consequence than
ne part." Such was the clear,
3 grasp of political principle of
the mind of a Calvinistic
er was capable in the early
of Charles the First. So spoke
n and Locke in their season,
so have many great men spoken
Bound by conscience to resist
retensions of the civil power in
d to religion, it was natural, as
controversy grew upon their
3, that the Puritans should thus
d their inquiries to points affect-
e foundations of all government.
e reader must not forget that
uritans under James and Charles
in a position differing consider-
rom that of the modern Noncon-
st. They were of the national
ch, both ministers and laity.
3 was much in the existing
iaistical system which they would
reformed. But their parish
hes were their religious homes.
had been baptized within those
There they had been married.
3 they had buried their dead.
3 they expected in their turn to
their own long sleep. Their
sters were all University men.
3 laity embraced persons of all
3. In that age Puritan and
odox were terms denoting parties
differed from each other in
ghts and sympathies, but who
of the same social status. The
hat English Puritanism embraced
only the strong feeling of the
le and the lower classes, but

much of the intelligence and culture
of the classes above them contributed
to make it the power it became in our
history.

One grand fault alleged against the
Puritans, and a fault regarded as
convicting them both of cant and bad
taste, consists in the manner in which
they used the language of Scripture.
Almost everything belonging to the
religion of the Bible they describe in
the language of the Bible. What is
more, they looked upon all things in
the light in which that volume presents
them, and they spoke of them very
commonly in the words which that
volume supplied. To the majority of
the Puritans, the great educating
power of their time consisted in the
teachings of that book, and in the
expositions of it by their ministers
from the pulpit. It was the atmo-
sphere of thought—of simple, sober,
grand thought—in which their spirits
breathed. Hence it was just as
natural that men receiving the Bible
with the faith and affection with which
the Puritan received it, should use its
language as he did, as it was that the
sceptical and shallow wits of the time
of Charles II. should fail to appreciate
the sources of this peculiarity and
should heap their ridicule upon it.
That this use of Scriptural expressions
was often a cant, no man of sense
will deny. Language could not have
become thus common in connexion
with any subject, without fault, more
or less, of that nature. But if the
ring of that coin had not proved to be
in the main the ring of the true metal,
it would not so long have passed
current. Symbols in words, like
symbols in ceremonies, may become
mere symbolism. When that comes
their work is done. But there is an

earlier stage in their history. It is only while such things are of honest meaning that they make themselves felt as realities.

But a charge of a graver description remains. It was often said that the Puritan contrived under his high spiritual pretensions to indulge in a large amount of spiritual wickedness. And we can suppose that men who believed in a Divine influence on the human spirit, enlightening it, and purifying it, might sometimes estimate their religious standing unduly. There probably were cases in which a man who seemed to prostrate his soul to the lowest before God, was sometimes found to be of a very defiant bearing towards men. But we are not sure that these two conditions of feeling are necessarily inconsistent with each other. It is a fact that these men were often far better men than the men to whom they were opposed; and if they sometimes betrayed a consciousness of that fact, the reproach of spiritual pride would be sure to follow. When, however, it is said of the Puritans that to the world they seem to be men who would not swear, be drunken, or be licentious, but could "lie, cozen, and deceive," we may say that such a description, if meant to be applied generally, is a description without warrant. Hypocrites, no doubt, there were among the Puritans. For it to have been otherwise human nature must have ceased to be itself. By avoiding costly vices, wasting no time in idle amusements, and accounting diligence in business a religious duty, the Puritans may be said to have taken possession of the industry and commerce of the country, and we may be sure that the men whom they

distanced in the race of traffic would not be slow to fling many hard speeches at them. Their caution would be construed as cunning. Their industry as an intense worldliness, little consistent with their spiritual professions.

Nearly all we know concerning the domestic life of the Puritans is eminently to their honour, and no mean guarantee as to what their social virtue must generally have been. The strength and tenderness of their domestic affections may be seen in the correspondence which passed between them when separated from each other. Such of them as lived on their own estates were models to their neighbours in their conduct towards their old servants, their care of the poor, and their sympathy with suffering; and their dwellings were always the homes of religious reading, of religious service, and of religious education. The Puritan gentleman was distinguished from other gentlemen only as being somewhat more grave in his manners. What a Puritan lady might be is seen in the life of Mrs. Lucy Hutchinson. In the humbler classes the difference between the Puritan and his neighbours in those respects was probably more marked. While the animosities of parties were rife, it was easy to convert this gravity into gloom, this plainness of costume into caricature, and the iconoclastic spirit of the zealous religionist into a Vandal indifference to all art and refinement. But the time has come in which intelligent and honest men may be expected to sift these exaggerations, bearing in mind that they have respect to such men as Hampden and Hutchinson, Cromwell and Milton. With

their imperfections, these Puritans the men employed by Providence have the liberties of England, and could not be a pleasant thing to the men to be told that they owe a vast debt to men who should be classed either with knaves or fools. The men on whom that great work devolved were men of strong religious feeling, but they were not less distinguished by political sagacity, and by their private and public virtues.

ORPAH AND RUTH; OR, RELIGIOUS SEPARATION AND DECISION.

'Tis said, that to the brow of yon fair hill
Two brothers clomb, and, turning face from face,
Nor one look more exchanging, grief to still
Or feed, each planted on that lofty place
A chosen tree: then eager to fulfil
Their courses, like two new-born rivers, they
In opposite directions urged their way
Down from the far-seen mount. No blast might kill
Or blight that fond memorial: the trees grew,
And now entwine their arms; but ne'er again
Embraced these brothers upon earth's wide plain,
Nor aught of mutual joy or sorrow knew,
Until their spirits mingled in the sea
That to itself takes all—Eternity.

THE account which Wordsworth gives of the origin of "the Shore" which rise conspicuously from the summit of Oker Hill, has many counterparts in nature and in grace. There are high places among the mountains of our own and other lands in which streams issue in opposite directions. These streams are small in their beginnings, so small that a child may wade through them and a man step across them. But as they flow they divide; and the farther they flow the more they are separated. They do not meet again, except as their waters commingle in the one great sea which girdles the globe. So is it sometimes even with children born in the same family, and often with men born in the same village or educated in the same school. For a time they associate as if they were all bound to each other. But the necessity of self-providing, the growth of

different tastes and ambitions, and circumstances beyond their own control, divide them and send them apart into different courses, to meet no more on earth.

Spiritual separations are common likewise. Children in the same family or school, or playing in the same streets, are for a time one in their thoughts and feelings, in their aims and pursuits, in their pleasures and sorrows. The air they breathe, the light that shines on them, is not more one than they seem to be. But days and years pass on, and there is a great change. Some of them will be found walking in the counsel of the ungodly, standing in the way of sinners, and sitting in the seat of the scornful, while others delight in the law of the Lord, and know no higher joy than to spend and be spent in the service of their God and Saviour. Some will be found sunk into the

mire of vice, and into the wretchedness of swineherds, while others are radiant with the beauty of virtue, and reflect the image at once of the character and blessedness of the God of heaven.

The story of Orpah and Ruth is well known to Bible readers. How a family of Israel, consisting of parents and two sons, sought refuge from famine in the land of Moab; how the sons married in the land of their adoption; how these sons and their father died, leaving three widows in desolation and sorrow; how the eldest of the three, the mother and mother-in-law, now in poverty as well as widowhood, resolved to return to her own country and her own people; how her daughters-in-law, bound to her apparently by no common love, resolved to accompany her; how Naomi remonstrated in words and arguments which were sure to change their purpose if that purpose was not strong as iron; how, at last, Orpah, one of them, left Naomi, though not without tears and a parting kiss, and went back to her people and her gods; how Ruth, the other, with a love stronger than death and a will which nothing could change, said, in words which exhibit both the strength of man and the tenderness of woman, "Intreat me not to leave thee or to return from following after thee, for whither thou goest I will go, and where thou lodgest I will lodge; thy people shall be my people, and thy God my God; where thou diest will I die, and there will I be buried: the Lord do so to me, and more also, if ought but death part thee and me." All this has only to be mentioned to recal to the reader's imagination the scenes which are described with artless beauty in the Book of Ruth.

How long these two daughters of Moab, Orpah and Ruth, had travelled life's journey together; in what other relation than that of sisters-in-law they stood to each other; how far they both or either had by profession renounced the gods of their country, and avowed faith in the God of Israel, we do not know. But they and the family into which they entered by marriage seem to have formed an alliance which, probably, nothing could have broken but the crisis and test to which they were subjected by the return of Naomi to her own country. And then Orpah and Ruth, so fond and loving, whose joys and sorrow had so often and so long commingled, parted the one from the other, to meet no more;—a beacon to warn, and a light to guide.

Ruth was no philosopher, nothing but a simple-minded woman who spoke what her heart impelled her to speak, but in her words, "Thy people shall be my people, and thy God shall be my God," we find foundation-principles which are true everywhere, in every age and in every nation; true because they are wrapt up in the very constitution which God has given us. Let us look at some of them.

Our nature is religious, and must have a *God*. That is, it has religious capacities and religious longings. The greatest want of the human soul is God. Man must have a God. He may do without light, without sound, but not without God. Sightless and speechless he may be holy and happy, but godless he must be depraved and miserable.

Caroline Fry tells us in her autobiography, that from the twentieth to the twenty-fifth year of her age, she was "an Atheist in heart, and only not quite one in understanding; she

d that there should be no God ; because she was not quite satisfied there was none, she hated the utterance of His name, except it was made a jest of." She to persuade herself that there no God, and "thought she ed in her own heart's lie." It er deliberate study not to read Word, nor to listen to it, nor to

But she remembered afterwards having lain down as usual without prayer, in the intense feeling of lepression, when about to close eyes, she oftener than once ally uttered something to this :—"God—if Thou art a God—not love Thee, I do not want I do not believe in any happiness ee ; but I am miserable as I am ; me what I do not seek, do not do not want, if Thou canst make appy ; I am tired of this world, ere is anything better, give it So difficult is it to rid the of all belief in God, so desolate iberable is the mind that shuts out, and so prone is the mind a sense of its misery and deso- to call upon Him whom it r knows nor loves.

Other foundation-principle sug- l by the words of Ruth may be

thus :—Our character and ness in this world and in the lepend on how these wants of ature are supplied ; in other , on what people we choose r people, and what God for od.

ere is only one God and one , in the faith and fellowship of we believe it possible for men n a truly divine character and to truly divine happiness,—the God ael and the true Israel of that

God. The character which men form by faith in and fellowship with this God will be as different as possible from that which will be formed by faith in and fellowship with such gods as those of Moab, or such gods as men's hearts may choose and follow after.

It may be that the actual Israelite seldom rose, and that the actual Christian seldom rises, to the height and purity of the ideal Israelite and Christian. It may be that all Moabites did not sink into the utter loathsomeness which a full conformity to their gods would have produced. And, happily, we know that all godless worldlings among ourselves do not sink into all the sin and wretchedness of which godlessness is the natural and most fruitful parent. But it is still true that our character and our happiness will depend on how those great wants of our nature, the want of a people, and the want of a God, are supplied,—what people we choose and what God we choose.

In connexion with these foundation-principles the words of Ruth suggest some practical principles of the greatest importance.

FIRST : There is no such thing as making no choice in the matter of religion. Some people seem to think that there is. They do not formally and deliberately reject God and His people,—they only let religious things alone, to take their chance and their course. But this is making a choice. The man who is dangerously diseased, and knows himself to be getting rapidly worse, and is well assured that his disease, if unchecked, can have but one issue, but does not choose to send for the physician, chooses to die. The man who is floating down a rapid current which he knows falls over a

precipice within a short distance, and puts forth no effort to get out of the current, chooses to be destroyed. The youth who finds himself drifted by circumstances into the society of the godless, the sinner, the scornful, and who does not will to betake himself out of that society, but leaves himself passive, to be acted on, to laugh when others laugh, to swear when others swear, and to drink when others drink, chooses to be himself godless and scornful. So with all men in their relation to God. Let them avoid the trouble and difficulty and disquiet connected with turning from sin to holiness, and choosing the Lord to be their God, and His people to be their people, and they choose to be of the world and to perish with the world. There is no such thing as making no choice.

SECONDLY : There are periods and events in men's history which form crises on which depend all their after history and character. Such a period and event was the departure of Naomi from the land of Moab, to her daughters-in-law, Orpah and Ruth. Such was the ministry of Christ to the Jewish nation. "When He was come near (on one occasion), he beheld the city and wept over it, saying, 'If thou hadst known, even thou, at least, in this thy day, the things which belong unto thy peace, but now they are hid from thine eyes. For the days shall come upon thee that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side, and shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another; because thou knewest not the time of

thy visitation.' " Such a crisis was the message which Pilate's wife sent to her husband—"Have thou nothing to do with that just man, for I have suffered many things in a dream because of Him." Such to Saul of Tarsus, was the light which shone round about him as he journeyed to Damascus, and the voice which said, "Saul, Saul, why persecutest thou Me?" Such to the Philippian jailor was the earthquake by which the foundations of the prison were shaken and the prison doors were opened. Such to the Roman Felix, were the words of Paul, when he reasoned of righteousness and temperance and judgment to come. Such to Nero was the presence of the Apostle before him, when, forgetting himself in his work, he was strengthened to make the Gospel "fully known" to his imperial judge and to the "Gentiles" who stood around his throne.

Such to the reader may have been the death of a loved relative, a season of personal sickness and danger, the solemn counsel of some dear friend, or the decision for God of some early companion. Such may have been words of warning from the pulpit, or from the parental chair. Such may be these pages now in the reader's hand and suggesting these thoughts to his mind. The message is assuredly from God. The example of Orpah is recorded by His Spirit as a beacon to warn, and the example of Ruth as a light to guide and to draw us on to God. Oh! that every one who now sees that Light may henceforth be able to say,—

" 'Tis done! the great transaction's done;
I am my Lord's, and He is mine;
He drew me, and I followed on,
Glad to confess the voice divine."

HEBREW AND HEATHEN COSMOGONIES.

BY THE REV. JAMES KENNEDY, M.A.

FIRST PAPER.

THE foolishness of God is wiser than men," says the Apostle,—and words receive confirmation and ratification to this day. No portion of the Bible has been assailed within the few years so openly, confidently, and to the opinion of many successfully, as the opening chapters of Genesis. It is believed to have stripped of every claim to confidence. A recent writer has declared them to be the embodiment of the traditions of an early age, and the rude conception of an unenlightened people. He uses at the same time profound reverence for the Bible, and traces its deficiencies to the necessary working of the human element." In the current literature of the day we everywhere find the vindication of the portion of Genesis traced to either blindness or interested partisanship and declared to be unworthy of us of principle and common sense. Christians who regard the Bible as an inestimable treasure are distressed by these assaults, and by the confident and complacent air of the assailants, that their faith is shaken, but they are harassed by an uneasiness which they long to be delivered from. Persons who wish to escape from the authority of the Bible are furnished with welcome means to accomplish their object.

In the midst of the controversy thus carried on, the great characteristics of these legends are overlooked. They are considered in so narrow and exclusive a way; the effort is so incessant on one hand to confront them with the

facts and suppositions of science in order to their disparagement, and on the other to make them square with these facts and suppositions in order to their justification,—that their purpose and spirit receive very little attention. The wall of the citadel is attacked and defended, but the precious treasure within is scarcely thought of. In these circumstances we wish to direct attention to the treasure itself, to state the characteristics of the Hebrew Cosmogony, to show how worthy it is of our faith that it comes from the living God, and to point out the contrast which it presents to Heathen Cosmogonies. The writer of this article has long been convinced that instead of being ashamed of the opening chapters of Genesis, and of being at a loss for arguments in their defence, we ought to glory in them as a most fitting introduction to the Book of God, and to give them prominence as bearing throughout the impress of heaven. If the Bible had perished with the exception of these chapters, they would have been the most remarkable legacy antiquity had bequeathed to us, and if unaware of their origin we should have been startled by their peculiarities, and utterly unable to account for them. If Manetho, Hesiod, or any other ancient heathen had written them, what a gem would they have been considered by some who now speak lightly of them!

In England, in the nineteenth century of the Christian era, it would be an arrant folly to decry science. On

country is covered with the material results of its operations. The mental pleasure enjoyed in its pursuit is great, and that pleasure is largely shared by thousands who are prevented from occupying in reference to it a higher place than that of intelligent spectators. Something more, however, ought to be obtained from science than material advantage and pleasurable mental occupation. Science investigates the laws and phenomena of God's world, and surely it does injustice to itself, and acts a very unworthy part, when it overlooks God, and still worse when it tries to place God's works between us and Him, so as to conceal Him from our view. This is as foolish as it is wrong and sinful. Are the sculptor, the painter, and the architect to be not only forgotten but purposely hidden from us, when we are brought to contemplate the masterpieces of their respective arts? To make the facts of science of the highest value they must be vivified by the doctrine of the living God—the Eternal King. Apart from this doctrine they have their uses indeed, but they utterly fail to minister to the highest necessities of our spirits, and may even by cherishing ungodliness inflict on us deadly harm. To this glorious truth, and the truths bound up with it, these much abused chapters give the greatest prominence, while it is notorious that in the lands of heathenism men of the largest intellect have failed in apprehending these truths, and in the lands blessed with revelation they have been too often either ignored or denied by scientific men. On this account we have no hesitation in saying that these chapters contain a large amount of trustworthy instruction on the highest

subjects which can come before the human mind, and are therefore more fitted to enlighten and enlarge the human intellect, and purify the human heart, than the combined writings of scientific men in all ages, so far as these have relied on the workings of the human intellect. If these chapters and the instruction founded on them in the Sacred Scriptures were to be taken from us, the loss would be irreparable. It would be like the extinguishing of the sun in the mid-heavens.

We proceed to state our reasons for this strong conviction, confining our attention in this paper to the First Chapter.

1. Mark the greatness of the subject, and the simplicity of its treatment. The subject is the creation of this world with its varied objects, and the creation of other worlds, so far as they are related to this. The subject is one of the greatest the human mind can contemplate; with what amazing simplicity is it treated! The objects mentioned are those with which man is most familiar, which most readily present themselves to man in all ages and conditions, and for which names are readily found in every language spoken under heaven. The most common terms are employed to denote these objects—terms familiar to the entire nation to whom the narrative was first communicated, and capable of easy translation into the many languages spoken in this world. From beginning to end there is the entire absence of the philosophic thought and speech, so often adopted in the treatment of such themes. There are necessarily some words used of indefinite because of very large meaning, but no recondite word intelligible

to the learned—no shade of it palpable only to the cultivated—has found a place. A beauty—simplicity reigns throughout, giving a statement which concerns God, and is addressed to man—

The majesty of the narrative is as noble as its simplicity. We hear a commanding voice—we see the creative

God speaks and it is done. There is nothing to dazzle us, nothing to offend us, but every thing is fitted to attract our undivided attention, and to fill us with holy awe. Power, wisdom, and goodness, are seen moving forward, and yet swiftly and surely, to the accomplishment of their great purpose. The chaos is forced to give place to order and beauty; the waters are confined to their proper place; dry land appears; vegetable life, many noble and beautiful forms, are on the earth; the heavenly bodies forth their light and heat; plants of every kind are called into existence, and are assigned positions according to their respective natures; and, God's minister below, comes the mansion prepared for him. We see the whole presented to us as in a panoramic view; one scene speedily gives place to another; we gaze on the procession of our Maker's works, as we gaze, reverence and love are cherished within us. Man's littleness and impertinence are not allowed to mar the repose. The words, "And God said, Let there be light, and light was," are admired by a heathen critic, Longinus, as a sample of unparalleled sublimity. We need not mention separate objections. The entire narrative is imbued with majesty and simplicity impresses every candid, thoughtful mind, with a fitting its great theme—the out-

goings of God in the creation of our world.

3. The narrative is marked at once by conciseness and by fulness. This first chapter of Genesis is so brief that it can be easily read in three or four minutes, and yet not only is the subject great, but the particulars are numerous. We have here the mention of this world and of other worlds connected with it. We read of sun, and moon, and stars; we read of the creation of organic and of inorganic things. We are told of the herbs of the earth, the fish of the sea, the birds of the air, the beasts of the field, and of man, under God, the ruler of the whole. Where besides do we find such fulness combined with such conciseness, so comprehensive a sweep, and so many particulars within such narrow bounds? But the conciseness is not secured at the expense of vividness. We have here no dry syllabus, no lifeless catalogue. The whole is instinct with life, and glowing in its vividness. No vision made to Daniel, or to John, and described for our instruction in their writings, is more fraught with interest than the view here presented to us of the creation of the world. Clearness is not sacrificed more than vividness, to the conciseness characteristic of the narrative. One fact does not jostle another. Each thing has its appropriate place, and thorough symmetry is maintained without.

4. The reserve, the silence of the narrative is as marked as its fulness. There is not a single verse regarding which we are not ready to ask questions. Let us take the first—"In the beginning God created the heaven and the earth." To man's speculative intellect such questions as these immediately present

themselves. When did God create the universe? How many ages have we to go back in order to our reaching the beginning? Can numerical figures give us any adequate representation of the period which has since intervened? Who is God? What are His attributes? Can anything be known about His essence? How did He create? Is there such a thing as uncreated matter? If not, and if God alone be self-existent, must He not have made the universe out of Himself, and is not the universe thus con-substantial with Him? How could His power create that which did not previously exist, and the thing thus brought into existence form no part of Himself, though under his control? What was first made? What is the extent of the heavens? What is the extent of the earth?—These and many more questions might be suggested by the first verse alone, and if man were the author, he would not be slow to attempt an answer, as we shall have occasion to show immediately. A reserve is maintained worthy of God, when telling man of the creation of the world in which he has to pass his probationary career. The announcement of God as the Creator is left in its unadorned greatness to make its proper impression. In the same spirit of dignified reserve, accompanied by the communication of most important and instructive information, the narrative proceeds.

Our remarks have been chiefly occupied with the manner of the Mosaic statement. Let us now consider its matter—What are the lessons which it imparts to us?

1. This chapter, in the most explicit and emphatic manner, teaches the doctrine of one true and living God.

Every successive paragraph is charged with the testimony, and makes it possible, more decisive. There is a sentence which is capable of interpretation on another supposition. We have the Creator on one side, creature on the other. To the Creator the existence of the creature, the laws made for his preservation and government, and the administration of these laws, are unreservedly traced. The unity of God is not once named in express terms, but throughout (and only One appears as the Creator, the Former, the Possessor, the Upholder, the Governor of the world). He so occupies the entire sphere as not to allow the supposition that there can be another entitled to Divine honour. He appears as the sole Creator, and we are left to the obvious inference that He is the self-existent God. The purest Monotheism is thus inculcated. The ever-living One before us, and we hear the voice saying, "Worship Him."

2. Within the bounds of this chapter, the attributes of God are named, but they are seen in action, and thus impress us more than most sublime words could do. God's power is not named, but at its command worlds start into existence. God's wisdom is not named, but we see as the result of its exercise, the object created in due order, endued with fit properties, and put into its right position. God's goodness is named, but everything He has done proclaims His goodness. This mode of teaching is that which is frequently employed in the Bible, and is that which, from the nature of the human mind, is best fitted to instruct and improve it.

3. We find progress, but it

indicative of a development would exclude God from the re and formative process. The with its multiplied objects is created at once. One class of s is made to appear after the each appearing at the bidding : Divine will. They come into nce in an ascending scale, the or paving the way for the superior. us find the progress which is so teristic of the Divine dispensa-

But while we find progress we one of the development so much n of in our day, which would le God from His own works. o not find the inorganic growing he organic, the inanimate into inimate, the brutal into the al, by the operation of a mys- s power which is to be attri- to anything rather than an in- ent Living Being. Here God's is as visible in the process as if hole had been created by Him at and simultaneously.

We find that all things when d were placed under the laws site for their preservation and r use. The grass and herb and tree were appointed to bring seed and bear fruit after their

The heavenly bodies were to pt in their courses, and in their on to this world, and were to : signs to man, and for seasons days and years. Animals of kind were made that they t be fruitful and multiply. We announced by God Himself the y which they are regulated, and lainly taught that the law has : authority and power from Him has appointed it. Thus law, ad of hiding God from us, impresses us the more deeply

with His presence, power, and wisdom.

We have thus endeavoured to show the characteristics of the Hebrew cosmogony both in the mode of its statements, and the lessons it imparts. How admirable are these characteristics! How worthy of a revelation made by the living God! How plainly do they bear His seal! Then how divine are the lessons imparted, forming as they do the only foundation on which an intelligent, holy, high-minded religion can rest!

The peculiarities of the Hebrew cosmogony will be still better discerned when we contrast it with the cosmogonies of the nations. When we look at a beautiful character we may be struck with its excellence, but when meanness and debasement are by its side, its excellence towers before us to a most commanding height. Similar must be the effect, one would suppose, with the Hebrew cosmogony when compared by a candid mind with the various cosmogonies found among the nations of the earth.

Man is a religious being in all ages and in all countries. Even the rudest tribes have some practice or opinion, indicative of an apprehension, however feeble, of a supernatural being or power. Wherever a religious notion or practice is found there some idea of the world's origin is entertained. Travellers among the rudest and most unlettered tribes tell us of the notions they entertain about the origin of themselves, their country, or the world. It would appear as if the human mind from its very constitution must look from what is to what was, and cannot stop till it know how all came to be. Among the

nations who have cultivated art, science, and literature, cosmogony has been a favourite theme, and has been largely discussed. To no subject has the human mind more readily turned,

and no subject has it more elaborately treated. What the heathen, especially the Hindoos, have thought about it we shall consider next month.

THE NEW TESTAMENT AND SLAVERY.

BY THOMAS DE QUINCEY.

In every age, man has imported his own crazes into the Bible, fancied that he saw them there, and then 'drawn sanctions to his wickedness or absurdity from what were nothing else than reflexes projected from his own monstrous errors, or, at best, puerile conceits of adventurous ignorance. Thus did the Papists draw a plenary justification of intolerance, or even of atrocious persecution, from the evangelical "compel them to come in!" The right of unlimited coercion was read in those words. People, again, that were democratically given, or had a fancy for treason, heard a trumpet of insurrection in the words, "To your tents, oh Israel!" But far beyond these in multitude were those that drew from the Bible the most extravagant claims for kings and rulers. "Rebellion was as the sin of witchcraft." This was a jewel of a text; it killed two birds with one stone—viz., simultaneously condemning all constitutional resistance, the most wise and indispensable, to the most profligate of kings, and also consecrating the filthiest of man's follies as to witchcraft.

The New Testament had said nothing directly upon the question of slavery; nay, by the mis-reader it was rather supposed indirectly to countenance that institution. But

mark—it is Mahometanism, having little faith in its own spiritual power of rectification, that dares not confide in its children for developing anything, but must tie them up for every contingency by the letter of a rule. Christianity—how differently does she proceed! She throws herself broadly upon the pervading spirit which burns within her morals. "Let them alone," she says of nations; "leave them to themselves. I have put a new law into their hearts, and a new heart (a heart of flesh, where before was a stony heart) into all my children, and if it is really there, and really cherished, that law, read by that heart, will tell them—will develop for them—what it is that they ought to do in every case as it arises, though never noticed in words, when once its consequences are comprehended." No need, therefore, for the New Testament *explicitly* to forbid slavery; silently and *implicitly* it is forbidden in many passages of the New Testament, and it is at war with the spirit of all.

Besides, the religion which trusts to formal and literal rules breaks down the very moment that a new case arises not described in the rules. Such a case is virtually unprovided for, unless it answer circumstantially to a type laid down by anticipation in

great premonitory model of action ; whereas every case, torn with its moral relations, is excluded by a religion that speaks through a spiritual organ to an apprehension spiritually trained in man. Accordingly we find that, when a new mode of intoxication is introduced, or a mode which, *not* being new, was unknown to Mahomet (or at least was unknown by him), devout Mussul-

mans hold themselves absolved from the interdiction of the Koran as to strong drink, on the ground that this interdiction applied itself to the fermentations of grapes.

And so it would have been with Christians, if the New Testament had contented itself with literal prohibitions of every, or of the commerce in slaves. Thousands of verbal variations might have been introduced, which notwithstanding the obscurity of the Scriptures could have been comprehensive enough to inter-

dict. For instance, did servants of the household, such as the Greeks termed, *Thetes*, fall within the description of *δουλοι* (*i.e.* slaves) ? Did serfs, again, to be accounted slaves, or the bondsmen and ascriptives of feudal Europe ? At what point was the line to be drawn ? Or

what was the essential and logical action by which Greek and Roman slavery determined its own mode of assimilation to the modern mode of slavery in the West Indies for three-and-a-half last centuries, (in the Spanish South American colonies) of the Indian slavery ? Or, speaking more frankly and naturally, of those amongst our own men and sisters, both in England and Scotland, that until very lately were born and bred subterraneously, and passed their whole lives subter-

aneously in mines or collieries, Scotch or English alike, and were by lawyers regarded as *ascripti metallo*, borne upon the establishment as regular working tools, indorsed upon the machinery as so many spokes in a mighty wheel, shafts and tubes in the "plant" of the concern, and liable to be pursued as fugitive slaves in the case of their coming up to daylight, and walking off to some other district, — would these poor Pariahs, Scotch and English, have stood within the benefit of any scriptural privilege, had the New Testament legislated in their behalf, and contented itself with the mere verbal letter of their description as slaves ? Ten thousand evasions, distinctions, and sub-distinctions, would have neutralized the intended relief ; and a verbal refinement would for ever have defeated a merely verbal concession. Endless would be the virtual restorations to slavery under a Mahometan appeal to the letter of the Scriptural command : endless would be the defeats of these restorations under a Christian appeal to the pervading spirit of God's revealed command, and under an appeal to the direct voice of God, ventriloquising through the secret whispers of man's conscience.

Meantime, this (it may be objected) is not so much a light which Scripture throws out upon human life, as inversely a light which human life and its eternal evolutions throw back upon Scripture. True : but then the very possibility of such developments for life, and for the deciphering intellect of man, was first of all opened by the spirit of Christianity. Christianity, for instance, brings to bear seasonably upon some opening, offered by a new phasis in the aspects of society, a new and kindling truth. This truth,

caught up by some influential organ of social life, is prodigiously expanded by human experience, and subsequently, when travelling back to the Bible as an improved or illustrated text, is found to be made up in its details of many human developments. Does that argue any disparagement to Christianity, as though she contributed

little and man contributed much? On the contrary, man would have contributed nothing at all, but for that first elementary impulse by which Christianity awakened man's attention to the slumbering instincts of truth, started man's movement in the new direction, and moulded man's regenerated principles.

MEMORIES OF NEWPORT PAGNEL AND OLNEY.

FIFTY or sixty years ago, in the quiet country town of Newport Pagnel, Bucks, there might have been seen an elderly gentleman of clerical garb and dignified deportment, whose appearance would at once have detained the gaze of the passer-by. His countenance beamed with intelligence and benignity and his eye with humour, while the tall, commanding figure carefully attired, the sort of bishop's frock he wore, the silver buckles, and white full-bottomed wig, suggested that he was an eminent dignitary of some Church.

This gentleman was the Rev. William Bull, whom the poet Cowper describes as "a learned, ingenious, good-natured, pious friend of ours." He was for many years the pastor of the Independent church at Newport Pagnel, and his son and grandson have, in happy and unbroken succession, occupied the same honourable position. The circumstances under which our attention is now called to Mr. Bull, and to the locality in which he lived and laboured, are especially interesting. On the 11th of October last, a century had elapsed since Mr. Bull was ordained to the pastorate at

Newport, and it was thought right that that event and the subsequent history of the church should be retraced and recalled. In undertaking to prepare some memorial of this kind, the present pastor—the Rev. Josiah Bull—found that it would be desirable to publish a life of his grandfather, whose eminent personal gifts and whose intimate connexion with the Nonconformist and religious life of those times, could scarcely fail to be interesting.* To this valuable and interesting work we are indebted for many of the facts we have now to narrate.

William Bull was born on the 22nd of December, 1788, at Irthlingborough, in Northamptonshire. His early life was eventful. When quite a child he fell into a well, and was not rescued until apparently dead. On another occasion one of his father's companions swam with him on his back across a river; the child slipped into the water and was nearly drowned, but his father dived after him and rescued him. Subsequently he received a severe and very dangerous wound on the head from a stone, the scar of which he carried to the grave.

* "Memorials of the Rev. William Bull, of Newport Pagnel." By his Grandson, the Rev. Josiah Bull, M.A. London: Nisbet & Co.

When Mr. Bull was still a boy he showed remarkable tenacity of memory. At twelve or fourteen years of age he was taken to Weston Flavel to hear Mr. Harvey preach, on the occasion of his repeating the sermon on his return; a task he fulfilled without difficulty.

He early discovered an ardent thirst for knowledge. He obtained possession of a Hebrew Bible, but he had no tutor, grammar, or lexicon; all the aid he could secure was that of an old Bible, which had the new letters heading the different verses of the 119th Psalm. "He once saw that the Hebrew Bible was at what to us is the end. The word he knew must be either 'in,' or 'the beginning.' He looked in the Concordance for other places where the word beginning occurred, finding the same letters, he wrote out the word, Berasbeeth (in the beginning), and thus, with amazing diligence, proceeded to make out the text word by word, till he had formed for himself a rude lexicon, and at length a grammar, and was able to read his Hebrew Bible tolerably well—a marked proof of his thirst for knowledge and of his skill in its acquisition. No wonder that the Hebrew was afterwards a favourite study with him."

After his conversion he desired to devote himself to the public service of the church of Christ, and he was admitted to the Theological Academy at Daventry, in 1759, then under the direction of Dr. Ashworth, who had succeeded Doddridge as tutor. While at Daventry he was brought to the gates of death by an attack of brain fever. His affliction seems to have been doubly blessed to his spirit, but it

was the means of permanently enfeebling his intellectual and nervous power. His first attempt at preaching was under interesting circumstances. The minister at Newport Pagnel had been taken ill, and was in urgent need of a substitute. It was then the law at Daventry that no student should preach till he had commenced his fourth year at the academy; and though it was vacation time, Mr. Bull would not violate the rule. "At length it was agreed that he should go to Newport, and after informing the congregation of the illness of their pastor, read a printed sermon of Dr. Watts's. He read the sermon with so much propriety and animation, that the attention of the people was aroused to a degree not very common with them; and when, in spite of college law, he could not refrain from concluding with an extempore appeal to his audience, his congregation was still more impressed. And thus Mr. Bull most unexpectedly preached his first sermon in the pulpit he was destined of Providence to fill with such benefit to many for fifty years of his life."

When Mr. Bull entered the "preaching class," his pulpit services were generally very welcome, and as his college career drew to a close, several congregations, it is believed, would have welcomed him to the pastorate. Ultimately he accepted the invitation of the then obscure church at Newport Pagnel, perhaps influenced in the decision by the nervous depression from which he suffered.

Soon after Mr. Bull's settlement at Newport Pagnel, he arranged to receive pupils, and in a short time gathered a highly respectable school. Among his scholars was Sir John

Leech, late Master of the Rolls. At that time it was illegal for a Dissenting minister to keep a school without a license from the bishop, and he was threatened with prosecution. It is worthy of notice that it was not till 1779 that this statute was repealed. In June, 1768, Mr. Bull married Miss Hannah Palmer, a daughter of an excellent deacon of the Old Meeting at Bedford.

Mr. Bull's residence at Newport Pagnel early brought him into connexion with a select circle, whose names are identified with the religious history of that period. Only five miles from Newport was the town of Olney—the most northerly in Buckinghamshire—its one long street of stone houses, and large church with lofty spire, being seated in the midst of “pleasing and picturesque” scenery. About the time that Mr. Bull settled at Newport a new curate came to Olney. He had been the captain of a Liverpool slave-ship; and after much suffering and many deliverances had become a sincere Christian, and had taken orders in the Established Church. He was no other than the Rev. John Newton. The vicar of the parish was one Moses Brown, who had been a pen-cutter by trade, afterwards a dramatist, and always a poet. He was also, according to Mr. Cecil, “an Evangelical minister, and a good man;” but having been much pressed by pecuniary cares, had accepted the chaplaincy of Morden College, Blackheath, and in consequence was a non-resident vicar. Mr. Newton accepted the curacy in 1764, his small stipend being supplemented by a liberal allowance from Mr. Thornton, who was known as “the common patron of every useful and pious endeavour.”

Next door to the vicarage, and communicating with the grounds by a doorway in the garden wall—through which they could communicate without going into the street—lived the poet William Cowper, and Mrs. Unwin.

With these interesting family circles, and their friends, Mr. Bull became intimate. At first there appears to have been some misunderstanding between Mr. Bull and Mr. Newton, but their friendship soon became most real and ripe, and their correspondence continued till Mr. Newton's death. As an indication of the frankness of their relation to one another, it may be mentioned that Mr. Newton was frequently a hearer at the Dissenting chapel, and that he was habitually present at the gatherings of the Baptist Association at Olney, and at ordination services. He records in his diary in May, 1776, that the ministers of the Baptist Association breakfasted with him. “We seemed,” he writes, “all mutually pleased. I thank Thee, my Lord, Thou hast given me a heart to love Thy people of every name. And I am willing to discover Thine image without respect of parties.”

At the vicarage at Olney, Mr. Bull met Mrs. Wilberforce, the aunt of the statesman and philanthropist, and sister of the benevolent John Thornton. We are not surprised to learn how Mrs. Wilberforce was impressed by the conversation and prayers of the Nonconformist minister; that Mr. Bull visited her in London; and that there arose a friendship which ended only with her life. “I never receive a letter from you,” she writes, “but it affords me pleasure and profit.” Again she says, “You are inquired of by very many;” and subsequently, “I

know it will greatly rejoice your heart to hear that many say they had great revivals while you were at Greenwich. I bless the Lord that I can say it was a useful season to my poor soul."

It is pleasant to see Mr. Newton's thoughtful consideration for the health of his friend, as he begs Mr. Bull to force himself "to ride and chat with some friend; and," he adds, "among all the friends you treat with your company on such occasions, be sure none will be more glad to receive you than your friend at the vicarage, Olney." We see Mr. Newton's affectionate relationship to Mr. Bull's family in the single sentence—"Give my love to the dear mistress of your nest." We observe the piety of his heart in the quaint plea—"When you are with the King, and getting good for yourself, speak a word for me and mine." Subsequently Mr. Newton disclosed to his friend the fact of his intended removal to London. "My race at Olney," he writes, "is nearly finished. I am about to form a connexion for life with one Mary Woolnoth, a reputed London saint, in Lombard Street. I hope you will not blame me. I think you would not, if you knew all the circumstances." And when Mr. Newton had gone to London life and labour, we see that he did not forget his friend. "Come May! come June!" he writes, "that we may trot down to Olney, Weston, Newport, Bedford . . . Then, if we shall be spared, be alive, well, and have money in our pockets, and the Lord's good leave, away for Bucks; and then I shall hope to share—

'A Theosophic pipe with Brother B.,
Beneath the shadow of his favourite tree,
And then how happy I! how cheerful he!'

The state of Cowper's health had induced in him the strongest reluctance to seeing strangers; but before Mr. Newton left Olney he had so far prevailed with his friend as to introduce to him "The Reverend William Bull, a Dissenting minister," says Southey, "who was settled in the adjacent town of Newport Pagnel. Feelings of compassion induced Mr. Bull to consider it 'a duty to visit him once a fortnight;' he soon became attached to Cowper, and by his own amiable disposition, congenial taste, and cultivated understanding, gradually gained his cordial and confidential esteem."

The estimate which Cowper formed of Mr. Bull is expressed in a letter the Olney poet writes to a friend. "You are not," he says, "acquainted with him; perhaps it is as well for you that you are not. You would regret still more than you do that there are so many miles interposed between us. He spends part of the day with us to-morrow. A Dissenter, but a liberal one; a man of letters and of genius; a master of a fine imagination, or rather not master of it—an imagination which, when he finds himself in the company he loves and can confide in, runs away with him into such fields of speculation as amuse and enliven every other imagination that has the happiness to be of the party. At other times he is tender and melancholy in his disposition, not less agreeable in its way. No men are better qualified for companions in such a world as this than men of such a temperament. Every scene of life has two sides—a dark and a bright one; and the mind that has an equal mixture of melancholy and vivacity is best of all qualified for

the contemplation of either. He can be lively without levity, and pensive without dejection. Such a man is Mr. Bull. But he smokes tobacco! Nothing is perfect. '*Nihil est ab omni parte beatum.*' "Yes," adds his grandson, "Mr. Bull smoked tobacco! three pipes a day; but he was always a dry smoker." Perhaps he found the anodyne a relief to his nervous irritability, and his friends were very considerate of his infirmity.

The fifty years of Mr. Bull's ministry at Newport were not diversified with events of romantic or tragic importance, but they were filled with incidents of quiet Christian life and service, many of which are full of interest and profit to the reader. His evangelistic labours in the rural districts—his preachings in barns and in the open air ("airy pluralities," as George Whitfield called them)—his services at the Tabernacle and at Surrey Chapel—his correspondence with Rowland Hill—his tutorship at the Evangelical Institution, at Newport—his "parlour expositions" in the homes of his friends—his popularity as a preacher of the Gospel—his travels—his playful title from Mr. Newton of "Rev. and dear Taureau"—his son's entrance into the ministry—his interview with the Algerine Ambassadors—his affectionate solicitude for his grand-children, and his closing days, the "memorials" these may all be perused with pleasure and profit, though upon them our space forbids us now to dwell.

The manners of that age were homely and quaint. On one occasion Mr. Bull was preaching at the Tabernacle, and thinking, perhaps, that old age might in his case be garrulous, he desired the clerk to come up to

the pulpit and inform him when he had preached for five and forty minutes. The clerk obeyed, and Mr. Bull thanked him aloud, and said he would conclude immediately. At that time afternoon congregations were always large, and sometimes drowsy. Observing this, he once said in a loud voice, "My chest aches very much, and I will sit down and rest till you are all awake, and then I will proceed." Another time, under similar circumstances, he paused, took up a Greek Testament and began to read. The sleepers were at once aroused. Looking up from his book, Mr. Bull added, "Well, I thought you could understand Greek as well as English when you were asleep. Now I will put this aside and go on with my sermon."

Mr. Bull's preaching sometimes produced a very powerful impression. "His addresses," says his grandson, "were often very original, sometimes very elaborate and well-reasoned, always more or less eloquent, and characterized by a remarkable depth and earnestness of feeling. His quaint touches of thought and occasional familiarity of illustration added to this impression. Closely did he follow the example of the Apostle in preaching Christ and Him crucified. His love to the Saviour—as is evident from his letters—was most ardent. Once, in the pulpit, he quoted the words, 'About the ninth hour, Jesus cried with a loud voice, saying, Eli, Eli, lama sabachthani,' he covered his face with his hands and burst into tears. Unable to conclude the sentence, he said, 'You know the rest.' Often he would speak of the blessedness of the heavenly world in the most glowing terms. It is only a few weeks since I was told by a very

ady, who distinctly remembered reaching, that 'when he spoke even it was as if he carried you

ere was much of natural dignity appearance of Mr. Bull in the , and great impressiveness, ally in his devotional exercises. Rev. W. Spencer mentions that his own settlement in the ry at Holloway, a female some-advanced in life sought admission to his church, and stated that ad been in the habit of worship-at Surrey Chapel. "On one on," she said, "the Rev. m Bull was the preacher, and so much struck with the manner ich he repeated that petition of ord's Prayer, 'Forgive us our

debts, as we forgive our debtors,' that the impression never left me, and from that time I date my conversion to God."

Mr. Bull's piety was eminent. "Much religious thought, much reading of a devotional character, and much prayer, with the subduing influence of almost constant affliction, seem to have contributed to this blessed result."

On the 23rd of July, 1814, in his 77th year, he "fell on sleep." "Bless the Lord," were the last words he uttered, and he then breathed his soul away without a groan. "It was," said one who stood by, "more like a translation than a death." F. S. W.

FIDELITY IN LITTLE THINGS.

BY THE REV. GORDON HALL, MASSACHUSETTS.

are apt to suppose little things of little consequence. But liness in little things often proves literally, faithfulness in much. s I mean that little things are, r connexions and consequences, sense importance. A heedless man does up and delivers, in ll package, not the substance for, but another closely resem- t. A slight mistake, one might

An unpractised eye would not it, but instead of a useful ne he has substituted a deadly , and life is the forfeit, the tion of a family perhaps.

re is a man whose business it is o a light burning; that friendly to be constant, reliable; it is e along a dangerous coast, and he sky is dark and the winds

tempestuous, and the waves are rolling the angry flood, the bewildered mariner may see that light, may know his position, may sail clear of rocks and quick-sands into a desired haven. But on some stormy night, the keeper of the lighthouse is indolent or sleepy, he trims not his lamp, lights it not in season, or lets it go out during the night watches. He fancies the disappearance of his light for an hour or two is a little thing. But just at that time a vessel is on the dark waters; the voyagers look anxiously after that light, they lose their bearings; the ship strikes, and is wrecked. Just then that light was missing. It was but a little thing, but it caused the dread calamity.

Enter a certain workshop, where is heard the sound of the hammer. The

mechanic is driving a rivet. Why clench that rivet? Why so particular? See that it be well headed; let there be no carelessness; do your work faithfully. Why so many words, and such pains about a single rivet?

A steamer is clearing the wharf. Of choice timber, well built, richly furnished, with precious freight, with many souls on board, she ploughs the deep gallantly. In the dim distance she is now scarcely seen; soon is lost from view. Far out on mid-ocean, she encounters head-winds and a heavy sea; the timbers creak, the vessel labours; steam is let on, a mighty pressure, the vast machinery plies its giant strokes, the pent up forces within will master the elements. But while working its way victoriously, while the noble steamer is commanding unbounded confidence, a dread explosion! vessel, cargo, life—all a wreck! Ah! in the boiler there was a rivet insecure; there was a weak point. It was small, but it was enough. Did that man with the hammer think a rivet a little thing? Was he right? Let results answer.

The child in the family is accustomed to see wine and strong drink on the dinner-table, to see them brought forward to crown the festive entertainment. It is a little thing, that little glass. The child acquires a love for it. Appetite grows. To that small beginning may be traced the blighting of earthly prospects, and the ruin of the soul.

The young girl is taught to dance, a little thing surely, only certain graceful movements of the body. Anything wrong here? Nothing more than this, that it places the child in the way of temptation, and many have been courted, flattered,

enticed, led into irregularity and vice, who would have escaped if they had never learned this so-called accomplishment.

A father sets before his son the example of profanity. He only uses a word, it may be a little word of three letters. That son grows up profane. The little word is the small thread, which draws after it the cord of larger size; that cord draws along the cable; and finally comes iniquity, "drawn as with a cart-rope."

The mother is unfaithful. She neglects to make her little one obedient, to subdue its will. It grows up selfish, wayward, passionate, disciplined into nothing better; it passes into life headstrong, fretful, unhappy, unless always petted and gratified; uncomfortable to all around, disobedient and perverse towards God, and passes into eternity with a will never subdued towards man or God, to be restless, wretched, condemned for ever.

Little business transactions, in time, give the impression to your son, clerk, apprentice, partner, customer, that a slight deviation from integrity is of little consequence. Teach any one to be dishonest in trivial affairs, and the results of that example and tuition you can never calculate. You may be opening a little channel to the pent-up waters; then the waters shall work their own way, opening for themselves an ever-enlarging course, till the little channel has become a flood-gate. By that apparently insignificant act of dishonesty you may plant the seed of crime, and train up the giant swindler and forger.

Again, fidelity is always the same principle, with whatever concerned; and it is the principle, the motive, the

heart which gives character to conduct. Hence, a slight act so esteemed, may be of consequence for what it signifies, for the spirit which it reveals. The man whose dealings are on a small scale will defraud only on a small scale, but this shews what his spirit is, and what he would do if he were engaged in larger transactions. The world thus judges, and God thus judges. It has come to be a maxim, "*Falsus in uno, falsus in omnibus.*" And the Lord is a God of knowledge; "by Him actions are weighed." The poor woman who cast into the treasury her two mites, did what was, in itself, a little thing; but that same spirit would have consecrated her millions, if she had them. The plucking of the little fruit in Eden was in itself a small thing, but it disclosed a willingness to disobey God. If our first parents would transgress under such a temptation, how feeble their steadfastness, their loyalty; how little could they be trusted! Was not that single act one of magnitude for the revelation of character which it made?

The same principle which would allow a man deliberately to transgress the least of God's commandments, would also allow him to transgress the greatest. If a man is really faithful, it is from the principle of fidelity, and this applies to every particular of right and duty, small as well as great. If one does not conform to the law of rectitude in lesser matters, he shows that his partial conformity is from a regard to circumstances, expediency, convenience, something else than an obedient heart.

Let it be remarked that faithfulness in little things prepares the way, and is a suitable trial and discipline for

faithfulness in a larger sphere. All attainments in this world are made from small beginnings. Who would suppose from the first lisping of a child that he would ever make an eloquent orator? Or who would imagine from the child's first mechanical contrivances that he would yet be the inventor of that machinery which is to change the face of society? Who would conjecture from the child's first determination to do right, that his resolution would yet gather the strength of a martyr spirit? By action on a smaller scale we grow and become qualified for actions on a higher platform.

Our fellow-men require us to pass through stages of preparation and trial before they commit to us important interests. Positions of high honour, gifts of trust and responsibility are generally the reward of fidelity, tested and approved. Let the young man acquit himself well as clerk or apprentice before he expects to be admitted to partnership. If a tradesman wants extensive credit, he is reasonably required first to prove himself entitled to such confidence. Let the sailor or soldier do well his duty as a private, and he may hope for promotion. Let the scholar show himself worthy, and he may hope for a post of eminence. Let a judge distinguish himself in the lower courts, and there is reason to suppose he will be raised to a higher seat.

These same principles have their operation in reference to the Divine dealings with men. We need to serve God well in the positions He assigns us, before we have wisdom, strength, stability, experience, for higher ministries. But let the servant of God, whatever his situation.

show himself completely faithful, inflexible, and who shall say for what exaltation his earnest and steadfast heart is preparing him? Who shall say what honour and trusts the Lord has in store for him? That poor woman, who from her loving, confiding heart cast into the treasury two mites, all her living, who knows but she might be trusted to keep one of heaven's pearly gates? Lowly,

faithful Lazarus! he may yet be commissioned to preside over some noble province of God's boundless empire.

"Thou hast been faithful over a few things," says Christ, the Judge, "I will make thee ruler over many things." "Because thou hast been faithful in a very little, have thou authority over ten cities."

ABRIDGED.

NOTES ON BAPTISMAL REGENERATION.

FROM "ANGLO-CATHOLICISM," BY W. LINDSAY ALEXANDER, D.D.

Second Series.

DR. ALEXANDER follows Dr. Pusey from those passages in which he believes that baptismal regeneration is taught directly to such evidences of the same doctrine as he thinks may be drawn from the *practice* of the Apostles, as recorded in the Acts. We omit some portions of Dr. Alexander's examination of these alleged "evidences," but they are portions which are not essential to his argument.

Dr. Pusey first calls our attention to Peter's exhortation to the Jews on the day of Pentecost.—"Repent, and be baptised every one of you in the name of Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost" (Acts ii. 38). "The consideration of this passage (says Dr. Alexander) need not detain us very long. The whole weight of it as an argument on Dr. Pusey's side rests on the assumption that it was by baptism that Peter told his hearers they were to obtain the remission of their sins and the gift of the Holy Ghost. In making this assumption, however, it

is forgotten that Peter says 'Repent,' as well as 'be baptized;' and that it is as consequent upon this change of mind as well as of profession, that the gift of the Spirit was to be enjoyed. Had Peter said simply, 'Be baptised and ye shall receive the Holy Spirit,' or, 'Be baptised that ye may repent,' or, 'By baptism your sins shall be forgiven,' the case would have been one clearly in Dr. Pusey's favour. But as the passage stands, it shows that repentance was to precede baptism, and that repentance followed by baptism into the name of Christ was the divinely appointed way of obtaining the remission of sins and the gift of the Holy Spirit. If it be said that this still proves the necessity of baptism to salvation, though it does not prove that baptism can of itself save, I reply, that even this does not necessarily follow from the passage. Is it not quite possible for two things to go to the orderly completion of an act of which only one, nevertheless, shall be *essential* to that act? May not one

maintain, for instance, that the minister of a Christian church should be both called and ordained to the office which he holds, and yet regard it as by no means fatal to the valid exercise of the functions of that office by any individual that in his case ordination had been omitted? May not one say, that by receiving and avowing Christianity a man is saved, and yet not be understood by any person as meaning that the *avowal* of the man's faith is as essential to his salvation as the faith itself? And may we not, therefore, justly regard the apostle here as teaching that a change of mind, accompanied by a submission to the rite of baptism, in other words, by a solemn profession, in a peculiar and appointed manner, of that faith by which the change has been effected, is the way for men to obtain the remission of their sins, without necessarily meaning to affirm, that the latter is essential in the same sense as the former? What seems clearly to show that such is the correct view of Peter's words is, that in a subsequent address to the same class of people, he omitted all reference to baptism, and merely exhorted them to 'repent and be converted, that their sins might be blotted out' (Acts iii. 19). If baptism be essential to the remission of sins, it is quite plain that in this latter instance Peter came short of his duty, and failed to set before his hearers 'the whole counsel of God.'

"We come now to the case of the apostle Paul, of whose baptism we have an account in Acts xxii. 16, where he himself tells us that Ananias addressed him thus: 'And now, why tarriest thou? arise, and be baptised, and wash away thy sins, calling on

the name of the Lord.' This language is adduced, by the advocates of baptismal salvation, as showing that it was by baptism that Paul was exhorted to wash away his sins, and the inference they would draw from this is, that it is by the same means that sins are to be washed away in every case. The participle here ("calling") has plainly the gerundial force which the Greek participle often has, especially after the imperative of active verbs, and specifies the way in which the action of the verb with which it is joined is to take effect. From this it appears that it was not by being baptised that Paul was to wash away his sins, but by calling upon the name of the Lord. What this implied we see at once by referring to Acts ix. 21, and 1 Cor. i. 2, where this phrase is plainly used as equivalent with being an avowed disciple of Christ. The purport of the exhortation of Ananias, then, to Paul, I take to be that he should no longer delay, but having already found mercy and obtained the forgiveness of his sins through the merits of Christ, that he should arise, and by the open avowal of his change and of his attachment to Christ, wash away those stains which his conduct as a persecutor had brought upon his reputation. If this view be rejected, and if it be thought that the sins spoken of by Ananias were the whole of Paul's transgressions against the Divine law up to this period, still it will not follow that it was by baptism that these were to be remitted, for, in the first place, as the passage stands, the exhortation to wash away his sins is parallel to the two other exhortations, to arise and to be baptised, so that, for aught that appears to the contrary,

one might as well say that Paul was to be baptised by arising, as that he was to wash away his sins by being baptised; and secondly, as already noticed, Ananias distinctly specifies 'the calling upon the name of the Lord' as the medium of washing away his sins, which precludes the supposition that it was by baptism that this was to be done.

"To the other cases to which Dr. Pusey calls attention, as recorded in the Acts, it is unnecessary that I should proceed, as they prove nothing more, even on his own showing, than that the apostles attached so much importance to the rite of baptism, that they were careful to administer it in all cases of conversion. This, of course, proves nothing as to the *design* which they expected the ordinance to accomplish.

"Having now gone over the passages on which the advocates of baptismal salvation lay the chief stress, I am unwilling to occupy space by entering at large upon any of those which are regarded by them rather as implying than as directly teaching this doctrine. I cannot, however, altogether pass over those passages in which, as already remarked, a connexion is intimated as existing between baptism of some sort and the personal enjoyment by believers of the benefits of Christ's work. Of these the chief are Rom. vi. 1—4; Gal. iii. 27; Col. ii. 11. After the most anxious consideration I have been able to give these portions of the word of God, I cannot come to any other conclusion than that they affirm the baptism to which they refer to be the medium whereby men become partakers of the benefits of Christ's work. When the apostle says that it is 'through the

baptism unto death' that we have been buried with Christ (Rom. vi. 4), what can he mean but that this baptism unto death is the medium through which Christians are buried with Christ? When, again, he says, 'as many of you as have been baptised into Christ have put on Christ' (Gal. iii. 27), it seems quite plain that he affirms baptism into Christ to be the way in which these Galatians had put on Christ. And when he tells the Colossians that it is by baptism they have been buried with Christ, and by baptism that they have been raised through belief of the energy of God who raised Christ from the dead, I must despair of understanding any part of Scripture, if by these words we are not taught that the baptism of which the apostle speaks is the medium through which we become partakers of the burial and resurrection of Christ.

"This much, therefore, whatever it may cost, I feel myself bound to concede to the advocates of baptismal salvation. Why, then, do I not adopt that doctrine? Simply because I believe that it is not of ritual but of real baptism that Paul is in all these cases speaking.

"In the context of Rom. vi. 4, the apostle is speaking of the renovated condition of the Christian as delivered from the power of sin. This he describes by instituting a parallel between the death, burial, and resurrection of our Lord viewed as actual events, and the death, burial, and resurrection of the believer figuratively, as realised in his emancipation from the power of sin; a mode of representing this fact by no means uncommon with Paul (comp. Eph. i. 19—23; Phil. iii. 10—21, &c.).

respecting the believer's death and burial to sin, these are attained, the apostle tells us, 'through the immersion into the death,' because he understands that all 'who have been immersed into Christ have been baptised into his death;' *i. e.*, as he illustrates it in ver. 5, into 'the similitude (something analogous to or comparable with, see chap. v. 14), his death.' What, then, is this baptism through which the believer dies a death analogous to that of his Lord? Is it an external rite, or is it a radical change? Dr. Pusey contends for the former, but without adducing any proof in support of his position. Now it must, I think, be admitted that it is upon his side the *onus probandi* in such a case lies; for the presumption is *against* the probability of a radical change so great as that of dying to sin being brought about by an external act, the more especially if it is admitted by Dr. Pusey himself that the power of sin remains so strong even after baptism, that although baptised may nevertheless remain in it. Could he, indeed, succeed in showing by other passages that water-baptism is God's appointed medium for conveying regeneration, his explanation of this passage would be unimpeachable; but in the absence of proof he cannot fairly adduce any independent evidence in support of his position. The same train of argument substantially is applicable to the other two passages above mentioned. In Gal. iii. 27, the apostle states that 'As many as have been immersed into Christ have put on Christ.' To 'put on Christ' is obviously to become in disposition, character, and conduct like Christ

(comp. Rom. xiii. 14; Eph. iv. 24;) and the question just returns, Is it by an outward rite, or by an inward influence, that a sinful man is brought into a state of moral resemblance to the sinless Saviour? If it be replied, that it is by the outward act securing the inward power, I ask where is the proof that any such connexion subsists between the two? If, on the other hand, it be said that it is by the inward influence symbolised by the outward act, I answer, this may be very true, but how is it got out of this passage? Paul says plainly that it is 'by being baptised into Christ' that men 'put on Christ.' The baptism here referred to may be the Spirit's baptism, or it may be mere water-baptism; our choice lies between these two; but I cannot see on what principle we can be entitled to combine both until we have proved that both always go together. In regard to the passage in Col. ii. 12, the opinion that it is spiritual baptism of which Paul speaks, is greatly strengthened by his expressly describing it as 'a circumcision not made with hands in putting off the sins of the flesh,' words which can only apply to what he elsewhere calls 'the circumcision of the heart in spirit and not in letter' (Rom. ii. 29)—the real, genuine renewal of the heart in the sight of God, and not the mere formal profession of renovation.

"I trust I have now satisfied my readers that there is no satisfactory ground for regarding the water of baptism as possessed of a saving [or regenerating] efficacy; but that, wherever baptism is spoken of in connexion with salvation, it is either to the baptism of the Spirit, or to

that avowal of attachment to Christ, which is required of all his followers, and which baptism, as being the commencement of it, is employed to designate, that the reference is made. It would, indeed, have been strange had the apostles taught the doctrine which the Catholic Church holds on this head. They would thus have made Christianity a more carnal system than Judaism, for they would, while teaching that 'circumcision is not of the flesh but of the heart,' and that 'he is not a Jew who is one outwardly, but he who is one inwardly,' have taught that a rite, as purely external as circumcision, is sufficient to *make* a man a Christian, and that he who is thus a Christian outwardly, is *ipso facto* a Christian inwardly and in heart. By such teaching, also, they would have given occasion for questioning their own Christianity; for who can show that any of the apostles, except Paul, ever received Christian baptism with water? The probability is, that they were not baptised save by Christ's breathing on them the Holy Ghost, *after* which, it is to be remembered, he instituted Christian baptism as a rite to be administered by them; so that if it be water baptism which saves men, by what, I ask, were the apostles saved? They have also recorded the cases of Paul, of Lydia, of the jailor at Philippi, and of others, all of whom appear to have been truly converted persons before they were baptised; as well as the case of Simon Magnus, who, though baptised, remained 'in the gall of bitterness and in the bonds of iniquity.' In addition to all this, how striking is the language of Paul in regard to his own practice in the baptism of converts! 'I thank God,'

says he, in writing to the Corinthians, 'that I baptised none of you but Crispus and Gaius; lest any should say that I had baptised in my own name. And I baptised also the household of Stephanas; besides I know not whether I baptised any other. For Christ sent me not to baptise, but to preach the gospel' (1 Cor. i. 14—17). Is this, I ask, the language of one who believed that it was by baptism that men were to be united to Christ, and to receive through Him the remission of sins? Can we suppose for a moment, that had the apostle really believed that doctrine, he would have refrained from administering baptism—that is, would have refused to convey to men salvation, lest some evil-minded persons should make a sinister use of his doing so? that he would have thanked God that he had only baptised two persons during his long residence at Corinth? that he would have affirmed that, commissioned as he was to teach men *all* that Christ had enjoined, he had been sent not to baptise, but to preach the gospel? and that he would have thought so little about the matter as really to be at a loss to remember how many he had baptised in the Church at Corinth? What a contrast is there in this respect between Paul and the clergy of the Catholic Church! While they make baptism everything, and the preaching of the gospel next to nothing, he elevates the preaching of the gospel to the first place, and allows to baptism only a very subordinate rank among the means of grace. While they think themselves successful as ministers of Christ in proportion to the number of persons they baptise, he thanks God that, in a

city, and out of a large Church, I only baptised one or two. And they claim 'religious veneration from their flock on the ground of a mysterious virtue they are said to convey in baptism, he refused from administering the rite either, except in a few instances,

lest he should seem to be seeking honour for himself. Would that all who call themselves Paul's successors had the same high views of the spiritual nature of Christianity, and the power of the preaching of the gospel, which dwelt in him!

LUTHER AND HIS CHILDREN.

RIGHT for Luther as was the June I made Catherine Von Bora the mistress of his home, the June of the coming year was brighter still. The family life established for the former was then farther enriched by the birth of his first child. Full of joy and thankfulness, the father wrote to Spalatin: "Grace and peace! I send to you my thanks in the name of my Spalatin, for your very kind congratulation (may God grant prayers) to me, a happy husband; to whom my dearest, best-loved wife has, by God's blessing, given a son, little John Luther; and by the wondrous grace of God, I have become a father."

His father, however abundant his love, could watch the progress of the child with more loving minuteness than did the tempest-tossed Reformer. A little while he informs Spalatin of the fact, interesting to himself at least, that the babe is cutting teeth, "communicates his wife's kind regards, with her best wishes that he may soon have an heir to his name and virtues, who may teach him what he has learnt from her little John; namely, the fruit and blessing of matrimony, of which the Pope and all his court are unworthy." Later still he writes, "My little John is strong

and lively; he is voracious, bibacious, loquacious."

Thus far he had tasted only of the joys of a parent, but very soon he was called to feel that this relationship has its sorrows also; sorrows keen and deep in proportion as its joys are great. First, illness fell on himself, and he thought he was about to be separated from wife and child. In the midst of great suffering he exclaimed "Where is my little darling, my dear little John?" The child when brought to him smiled upon its father, who, with tears in his eyes, sobbed forth: "My poor dear little boy, I commend thee heartily to our Lord God, thou and thy good mother, my beloved Catherine. I leave you to nothing, but God will provide for you; He who is the father of widows and orphans. Preserve them, O God, and teach them, as Thou hast preserved and taught me."

The father recovered, but shortly after the child was taken ill. "My little favorite John," wrote Luther to a friend, "does not salute thee for he is too ill to speak, but through me he solicits your prayers. For the last twelve days he has not eaten a morsel." At the same time two friends residing in his house were seized with the plague, so that he had cause to say, "My

house has become a regular hospital."

Another child, a daughter, was born at this time, but ere a year had elapsed the gift was reclaimed by the Giver. "My little daughter Elizabeth is dead," wrote the sorrowing father, "'tis wonderful how sick at heart her loss has made me; I feel a mere woman, so great is the agitation that has since pervaded me. I could never have dreamt that a man's soul could be filled with such tenderness even towards his child."

Four children were born to Luther after this period—Magdalen, Paul, Martin, and Margaret. And it now became the Reformer of a corrupt Church to give an example of how a Christian family should be ordered. Nor does he fail. Nowhere does Luther appear worthier and better, nowhere is he so lovable as in his own home. The sojourner there feels at once that this is the abode of a righteous man. Behind his stove Luther had written the words, "He that is faithful in that which is least is faithful also in much; and he that is unjust in the least is unjust also in much." These were the days when men were encouraged to palter with evil by the distinction of mortal and venial sins. But such was not the morality of Luther's household. No sins were venial in his eyes. He had learned his morality from the Divine Teacher, and knew that the law of the Lord searched the heart as well as controlled the actions of men, and that departure from its requirements in small things as in great was evil, and only evil.

With a lofty and enlightened morality there was mingled in the training of Luther's children, in

a very large measure, the love, the beauty, and the gentleness which the Gospel teaches. Their lot had fallen on stormy times, and their home was the very centre of the conflict which was waging in many lands, yet no spot could be found more peaceful, more happy and cheerful, than the nursery of Martin Luther's children. Luther's own nature, with its childlike trustfulness and simplicity, its deep affectionateness and its love of simple pleasures, fitted him in a peculiar way to sympathise with children, and hence to influence them. He used to say that, beautiful as all God's works were, little children were the fairest of all. And few things delighted him so much as to mingle in their sports, and to be the companion and confidant of their joys and sorrows. On his return after an absence from home he came laden with "fairings" for the children, and no face in the delighted group was more joyous when the treasures were unfolded, than was that of the father!

His piety too was of that kind which most readily and powerfully influences all classes, but specially the young. It was cheerful and all-pervasive—always present, but never as a gloomy shadow over the home—it was a bright halo, in the light of which all joyous things grew more beautiful, and even sorrowful things lost a portion of their gloom.

And in a wonderful way did this piety draw sustenance to itself from all around, and in the most easy and natural manner direct the thoughts of his children and friends upwards. A bough laden with cherries, a few fishes from his little pond laid on his table, a rose even, drew from him expressions of pious gratitude and delight.

from the little birds which frequented his garden he both learned many sweet lessons of confidence and love. "That little bird," he said one day, "has chosen its shelter, and is about to go to sleep in tranquility: it has no disquietude, neither does it consider where it shall rest to-morrow night, but it sits in peace on its slender branch, leaving it to God to provide for it." "Ah! poor birds," he exclaimed on another occasion, when two of the feathered creatures who had been building a nest in the garden flew away on his approach, "I wish you well with all my heart, if you would only believe

Thus we ourselves refuse to trust in God, who, so far from willing our condemnation, has given for us His own Son!"

And if even from the little birds the great man drew lessons of piety and patience, much more did he learn from his children. "Serve the Lord with fear, and rejoice in trembling," said Luther, "there is no contradiction," said another, "in this text at least for me. The little boy, John, does exactly this in respect to myself. But I cannot look towards God. If I am seated at my desk, and am writing or doing anything, John sings me a little song; he sings too loud and I tell him of it, but he sings on, but with some fear, and not as if it were his duty. God wills that we should be constantly gay, but our gaiety be tempered with fear and reverence."

Watching his children one day, as their longing eyes they were looking for some fruit on the table, he exclaimed, "Whoever desires to see a picture of those who are rejoicing in the Lord may here behold the very image.

that we could anticipate the

solemn wonders of the last day with as eager a desire!"

"Children," he remarked on another occasion, "after all are the happiest. We older fools constantly torment ourselves, and bring affliction on us by our eternal disputes about the Word! Is it true?—is it possible?—how is it possible? are our incessant inquiries. Whereas children, in the simplicity and the purity of their faith, possess a certainty, and doubt of nothing in which their salvation is concerned. In order to be saved we ought to imitate their example, and hold fast to the Word of God alone." In hours of distress he used to say to his wife, "Dear Ketha, our children trust us, though they cannot understand; so must we trust God."

Luther's love to his family was intense. "How my heart yearned after my family," he once said, "at the time when I was sick almost unto death at Smalkald. I believed that I should never again behold wife or children: how heavily this separation weighed upon me!" And this love did much to soothe and comfort him in hours of perplexity and peril. The year 1580 was one of the most trying periods of his eventful life. The Emperor Charles V. with his Spaniards, and accompanied by a great retinue of the most powerful adherents of the Papacy, had come to Augsburg, there to hold a Conference with the Protestant princes and theologians of Germany regarding the religious differences which prevailed. The Protestants were well aware that they had much to fear both from the power and the craft of their opponents. Weak hearts were sinking with fear, and all men felt that this was a momentous crisis. Luther's brave heart failed

him not, nor did the strong faith which had carried him through so many dangers. It was at this time he composed the hymn, "Our God is a strong tower," which was sung, not only at Augsburg, but in all the churches of Saxony while the Diet was being held. Luther was not taken to Augsburg. The Protestant princes feared that his presence there might still farther exasperate his enemies, and they feared also his vehement and straightforward zeal.

The negotiations on their side were, therefore, committed to the management of the more cautious Melancthon. An abode was found for Luther in the neighbourhood, in the upper story of the castle overlooking the town of Coburg, in order that he might be near to assist Melancthon with his advice. In this retreat, which he playfully called "the region of birds," or in his graver moods, his "Mount Sinai," he prayed and he wrote; "effecting more," D'Aubigné says, "by his words and by his prayers than Agricola, Brentz, or Melancthon." But to himself the months spent at Coburg were very sad. There he heard of the death of his father, and the loving son wept sorrowful tears for the good father "by whose labour and sweat God nourished me," he said, "and made me what I am, such as that is." Bodily distress and, hardest of all to bear, supposed conflicts with Satan were added to the trials of this season. But in the midst of all his troubles his heart was cheered by thoughts of his loved ones at home. His wise Ketha, knowing the heart of her husband, had the portrait of his daughter Magdalen, then one year old, taken and sent to him, and it "comforted him much."

It is touching, too, to know that [it was in the midst of all these sorrows and burdens, this anxious watcher in his solitary watch-tower wrote that charming letter to his little boy which has delighted so many young hearts since.

"Grace and peace to you in Jesus Christ, my dear little child. I perceive with pleasure that you are making good progress in your learning, and that you now give attention to your prayers. Continue to do so, my dear child, and when I return home I will give you beautiful things.

"I know a lovely and smiling garden, full of children dressed in robes of gold, who play under the trees with beautiful apples, pears, cherries, nuts, and prunes. They sing, they leap, they are all joyful; there are also beautiful little ponies, with bridles of gold and saddles of silver. In passing through the garden, I asked a man what it meant, and who were the children. He replied, 'These are the children who love to pray and to learn, who are pious and good children.' I said to him, 'Dear friend, I have also a child, his name is little John Luther; might he not also come here, and eat these beautiful apples and pears, ride on these beautiful ponies, and play with the other children?' The man replied to me, 'If your child, your dear little John Luther, is wise, if he says his prayers, and learns willingly, he may come, and he may bring little Philip and James [Melancthon's sons] along with him. He will here find fifes, drums, and other fine instruments to produce music; they will dance, and amuse themselves with the cross-bow.' While I was speaking, the man pointed out to me, in the

middle of the garden, a beautiful grass park where the children danced, and where the fifes, drums, and cross-bows were all lying. But it was morning; the children had not breakfasted, and I only waited till the dance commenced. I then said to the man, 'Dear Sir, I intend to write immediately to my dear little John, and I will tell him to be a good boy, to pray, and learn well, that he may be permitted to come to this garden. He has a dear little sister whom he loves much, her name is Madeline, may he bring her with him?' The man replied, 'Yes, tell him they may both come together.' Be wise, then, my dear little boy; tell Philip and James to be wise also, and you will all be allowed to visit and play in the beautiful garden. I commend my dear child to the protection of God. Salute Madeline, and give her a kiss for me. Your father who loves you, Martin Luther."

Of the intellectual training of Luther's children we do not know much, farther than that we are told he watched over it with great care, and was very anxious that they should not presume on the celebrity of their father. So hearty a lover of knowledge as he was, would doubtless take care that their education should be as liberal, their culture as large as the age afforded. In a treatise on education, written before he was a father, he strongly advocates the learning of languages. "The devil greatly dreads this sort of learning," he said, "and uses every means to extinguish it. The first gift Christ bestowed on the apostles was that of tongues." "As for me," he continues, "if I should ever have children, and my means permit, I will have them well instructed and made proficient in languages and

history, and also they shall learn music and the mathematics." And then follows a glowing eulogy on poets and historians.

In 1542 Luther was visited with the most severe of all his domestic afflictions, in the death of his beloved daughter, Magdalen, then a girl of thirteen. This daughter was worthy of her parentage and her home, a good, dutiful, loving, unselfish child, and her father's heart greatly delighted in her. When she was very ill he said, "I love her well; yet, O my God! if it be Thy will to take her hence, I will resign her without regret into Thy hands." Turning to her, he said, "My dear little daughter, my darling Magdalen, thou wouldst, doubtless, willingly remain here with thy poor father, but thou wouldst also go hence willingly to thy other Father, if He call thee to Him?" She replied, "Yes, my dear father, as God shall please." "Dear girl," returned Luther, "'tis not with thee that the spirit alone is willing." He then walked up and down the room for some time, saying to himself, but half aloud, "Ah, I have loved her dearly! . . . If her flesh be so strong, what must her spirit be?" He further said, among other things, "God has not, for a thousand years, bestowed so many great gifts upon any bishop as He has upon me. I do not enough rejoice at them in my heart: I do not sufficiently return thanks for them. I sing, indeed, from time to time, a little song of praise to the Lord, but 'tis very inadequate. . . . Well, whether we live or die, we are the Lord's; so courage, doctor!"

"In the night which preceded the death of Magdalen, the doctor's wife had a dream; she thought she saw

two beautiful, elegantly-dressed youths come to her and ask her daughter in marriage. When Philip Melancthon visited her next morning, she told him her dream, whereupon he said to those who were present, 'The youths were a vision of the holy angels who are about to carry away our dear virgin to the true nuptials of the heavenly kingdom.' Magdalen died in the afternoon."

Luther often repeated, "I would desire, indeed, to keep my daughter if our Lord God would leave her with me, for I love her very dearly. But His will be done; for nothing can be better than that for her." To herself he said, "Dear daughter, thou hast also a Father in heaven; thou art going to Him."

When the last hour had come, "her father fell on his knees by her bedside, wept bitterly, and prayed that God would receive her. Then she departed, and fell asleep in her father's arms. Her mother, overwhelmed with affliction, was in another part of the room. When gazing on her in her coffin, the loving and sorrowing father exclaimed, 'How well it is with thee. Dear child, thou wilt rise again; thou wilt shine like a star,—ay, like the sun. . . . I am joyful in spirit, but, oh! how sad in the flesh! 'Tis marvellous I should know she is certainly at rest, that she is well, and yet that I should be so sad.'"

To the condolences of friends at the funeral, he replied, "Friends, be not grieved, I have sent a saint to heaven. Oh, that we might have such a death! Could such a death be mine, I would joyfully die this moment!"

On returning from the funeral, he

remarked, "My daughter is now provided for in body and soul. We Christians have nothing to complain of; we know it must be so. We are more certain of eternal life than of anything else; for God, who has promised it to us for His dear Son's sake, can never lie. Two saints of my flesh our Lord God has taken, but not of my blood. 'Flesh and blood cannot inherit the kingdom.'"

He farther remarked, "We must take great care for our children, and especially for the poor little maidens; we must not leave it to others to care for them. I have no compassion on the boys. A lad can maintain himself wherever he is if he will only work; and if he will not work he is a scoundrel. But the poor maiden-kind must have a staff to lean on."

To Dr. Jonas he wrote, "You will have heard of the new birth into the kingdom of Christ of my daughter Magdalen. Though my wife and I ought, in reality, to have no other feeling than one of profound gratitude for her happy escape from the power of the flesh, the world, the Turk, and the devil, yet the force of natural affection is so great, that we cannot support our loss without constant weeping and bitter sorrow—a thorough death of the heart, so to speak. We have ever before us her features, her words, her gestures, her every action in life and on her death-bed—my darling, my all-dutiful, all-obedient daughter! Even the death of Christ (and what are all other deaths in comparison with that?) cannot tear her from my thoughts as it ought to do. She was, as you well know, all gentleness, amiability, and tenderness."

Sorrow was then predominant—

afterwards joy and thankfulness are more manifest. "Could my beloved Magdalen," he says, "be brought to life again, and were she to bring with her the whole of the Ottoman Empire, I would not consent, for she is safely landed on the heavenly shores! Blessed are the dead that die in the Lord; they who depart as she did have of a surety eternal life. I wish to God that I and my children, and

all whom I address, were so happily arrived at the desired haven, for grievous times are hastening on."

For him the haven was not far distant. Ere four more years had run their course his warfare was accomplished, the longed-for rest attained, and Luther and his Magdalen rejoiced together in the presence of their Lord and Saviour.

MARGARET.

THOUGHTS FOR THE LORD'S TABLE.

BY THE REV. JAMES SPENCE, D.D.

"Christ our Passover."—1 COR. V. 7.

THE word "Passover," points us to one of the ancient festivals of the Jews, which was so called in memory of that night of mercy and deliverance to the Israelites in which the Lord *passed over* the homes and families of His people, while He sent the angel of death into every household of Egypt. The grand outlines of this ceremonial continued the same in subsequent ages of the Jewish history, although some modifications in its observance were introduced, so as to distinguish between the "Egyptian Passover," and the feast recurring annually after the people were settled in the promised land.

The Passover may be considered in two aspects,—as commemorative and as prefigurative. As a commemoration, it was intended to keep in remembrance the awful judgment which fell upon the Egyptians in the slaying of their first-born, and the consequent deliverance of Israel from the house of bondage. The Exodus from Egypt was looked upon as the birth of the nation; and the Passover was the annual

commemoration of this birthday, and of their dedication as a people to God, who had saved their first-born from the destroyer.

But it is chiefly as a prefigurative or typical rite that we have to consider the Passover in our present meditation. It pointed unmistakeably to the future—a future which has now, in part at least, become the past and present, in the advent, sacrifice and mission of the Son of God. Several points demand our notice, as bearing on the fact that "Christ our Passover is sacrificed for us."

1. We may first refer to the separation of the victim. It was a lamb or kid, but most commonly a lamb, the gentlest and most harmless of all creatures, and therefore a fitting emblem of Him who, as our Saviour, is called "The Lamb of God which taketh away the sin of the world." The paschal lamb was to be "a male of the first year," and "without blemish." It was neither to be immature nor worn out by age; and were it marked by any disease, imperfection,

or deformity, it could not be offered in sacrifice. Here also we see how admirably it represented Him, who in the energy and prime of manhood was sacrificed for us, and who, as "our Passover," "knew no sin," but was "holy, harmless, undefiled, and separate from sinners," and "offered himself without spot to God." On the occasion of the first passover, and probably afterwards, the paschal lamb was set apart four days before it was slain. This requirement marked the previous designation of the victim as a sacrifice, and afforded ample time to see whether or not the lamb selected was really perfect and without blemish. So Christ was "the Lamb slain from the foundation of the world:" and during His earthly history, especially its closing scenes, He was subjected to the keenest scrutiny, so that even His enemies might confess and testify His innocence. "I find no fault in Him," said Pilate; and Judas, in the bitterness of remorse, declared, "I have betrayed innocent blood." Thus, in His own spotless purity, was He a fit sacrifice for the sins of others. He "did no sin, neither was guile found in His mouth." Another significant point appears in the injunction that not a bone of the paschal lamb was to be broken. This part of the typical observance had a remarkable fulfilment in the fact that, while the thieves crucified with our Lord had their legs broken, His sacred body sustained no fracture, thus showing that a special providence watched over His crucifixion, and carrying out the symbol of holy unity in clearness and perfection. How much, connected with the appointment and separation of the victim, is there to lift our hearts in gratitude to Him who, as

"our Passover," has been slain for us.

2. One of the prominent features of the paschal ceremonial was the application of the blood of the lamb. In the first or Egyptian Passover, the blood was sprinkled on the lintels and door-posts, as a sign of safety to those within. The Lord pledged Himself that when He saw the sprinkled blood, the destroying angel should pass by and not come near that door. After the institution of the priesthood, and the settlement of the people of Israel in the promised land, the blood of the paschal lamb was sprinkled, as an act of atonement, by the priest, upon the altar. The same great truth was symbolically presented by the one sprinkling as by the other. "Almost all things by the law are purged with blood, and without shedding of blood is no remission." (Heb. x. 22.) This sprinkling of the blood of the paschal lamb, therefore, was manifestly typical of the shedding of the blood of Christ as "our Passover," and of its rich atoning efficacy. The blood of Jesus Christ alone cleanseth away sin, and secures for us exemption from the curse of law, and the consequence of guilt. In Him "we have redemption through His blood, even the forgiveness of sins." The great oblation has been offered: the lamb has been slain: "our Passover" has been sacrificed for us: and "the sprinkling of the blood of Jesus Christ" turns away the sword of justice from the sinful soul, and shields it from the reach of harm, when the Lord rises up to judgment. To this "blood of sprinkling," we are come, in the blessings, privileges, and invitations of the Gospel. Only let us remember that as the blood of

the paschal lamb did not save the Hebrews by being shed merely, but by being sprinkled; so it is not enough for our pardon and safety that Christ has died, and that His blood was shed upon the cross. That blood must be applied to us in a spiritual sense; it must be sprinkled on the soul, in order to our forgiveness and acceptance. Every one, for himself, must go to this fountain opened for sin and for uncleanness. It is as those who have been washed in this blood that we approach the table of the Lord, rejoicing in the atonement made by the death and sacrifice of the Son of God. Thus He is all our salvation, and should be all our desire.

8. Another important feature of the Passover was the participation of the sacrifice. The paschal lamb was to be eaten by those for whose safety its blood had been sprinkled as an atonement or expiation. It was duly prepared for food, and all in the household were to partake of it, that the sacrifice might thus become to them symbolically the food or sustenance of a new and better life. And the use to be made of the sacrifice of Christ is frequently signified as feasting on Him. He is the Bread of Life—the true nourishment of the soul. His own words emphatically declare this,—“Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you.” (John vi. 58.) Christ Jesus, in the fulness of His perfected redemption is “the living bread which came down from heaven,” and by partaking, through faith, of this heavenly sustenance, we become in Him “one bread and one body,”—partakers of His life, and fellow-heirs of His glory. The Saviour must be

the daily food of the regenerate soul, as He alone can nourish the spiritual life within, so that it shall grow in strength and beauty. He is food to the intellect, for He is “the truth,” and can alone fully satisfy and nourish the human mind. He is food to the heart, for He is love itself, and the highest proof to us that “God is love,” and He only can fill the heart with that Divine affection which is essential to its life. He is food to the conscience: no voice but His can hush its accusations, and fill it with peace; no influence but His can maintain its purity and power. Christ nourishes sacredly, efficiently, and eternally, every faculty and element of manhood. He is “our life.” Blessed are they who feast on Him as the Passover sacrificed for them. What can they want beside? In Him the soul's true life finds development and strength, sustenance and adornment from day to day. The more that our life is a life of faith upon the Son of God, so much the more vigorously and surely shall we advance in likeness to God and meetness for glory. Let us then, with growing desire and delight, seek to know more of the Communion of the blood and the body of Christ.

4. Another significant ceremony essentially connected with the Passover, and in some sense a part of it, demands notice. The day which followed the paschal feast was to be observed as a Sabbath—“an holy convocation;” and on the morrow after that Sabbath, a sheaf of the first fruits of the barley harvest was to be presented to the Lord by being waved before Him, in the name of all the people. (Levit. xxiii. 9-11.) Thus they acknowledged that their title to the produce of the land rested ex-

clusively on the gift of God. But why was the ceremonial connected with the Passover? Was it not clearly symbolical of the resurrection of "Christ our Passover," as the first fruits of them that sleep in death? (1. Cor. xv. 20-23.) Christ was crucified for us on the day before the Jewish weekly Sabbath, so that on that occasion, as sometimes was the case, the ordinary Sabbath and the paschal "holy convocation" occurred on one and the same day. Hence in the Gospel of John (xix. 31) it is called "an high day," and as Christ arose from the dead on the following day, He actually rose as the Great Antitype on the very day on which the sheaf of first fruits was offered and waved according to the law. Then the type and antitype, the symbol and the reality, significantly met. "Christ our Passover," who was crucified for us, arose from the dead the first fruits of them that slept,—arose the pledge and pattern of the resurrection of a

mighty multitude who shall reign with Him in glory for ever. Thus the Passover points us to the future as well as reminds of the past, and shows us how, as sprinkled with the Saviour's blood, we may claim the promised inheritance of the saints, and rise with Him to life for evermore.

In these words, which have been the subject of our brief meditation, there is great suggestiveness, and much instruction. In the prospect of sitting at the Lord's table, and in the actual commemoration of His dying love, they may well supply holy thought to the mind and rich solace to the heart, assuring us of the atonement which has been made, and the reconciliation which has been effected; revealing to us the source of all spiritual strength, and the means of spiritual progress; and pointing us to a glorious future in which death is "swallowed up in victory," and life encompassed with unfading glory.

DOCTOR ROBERT SOUTH ON THE PRAYERS OF DISSENTERS.

LESSONS FROM OUR ENEMIES.

BY REV. W. H. FULLER, WINCHESTER.

DR. JOHNSON used to say that he liked a *good hater*. But we suppose that he would scarcely have carried his partiality in that direction so far as to like such an one if he himself were the object of his aversion. We can most of us enjoy a clever sarcasm at the expense of some third party, but we can hardly be supposed to enter into its humour with the same zest when it is directed against ourselves. And yet, paradoxical as it may seem, our enemies are oftentimes

our truest friends. Their wounds do more good than the caresses of those whose only desire is to please.

Dr. South was a "*good hater*," if ever man was. He was a man of strong affections and strong antipathies, and during his long life remained pretty constant to the love of his own Church and to an uncompromising hatred of Dissenters. To the latter passion, for such it may be called, he was even more constant than to the former. During the earlier part of

life, when the Protector was in power, he was a staunch Calvinist and Presbyterian; but at the Restoration and the prudence to discover the error of his past ways. He found "the light of the king's countenance was life, and his favour as upon the grass," and henceforth did the work and fought the battles of the Established Church.

There are some men who are miserable if they have nothing to love. He would have been miserable if he had had nothing to hate. Fortunately for himself, he does not appear ever to have been reduced to

extremity. His temperament was such that he showed his humanity less by loving his friends than by hating his and their enemies. And yet we cannot help loving the man. He is so thorough; he seems so thoroughly to enjoy his invective that we can hardly help joining it with him, even at our own expense; and there is so much strength and humour, such felicity of illustration, and, behind all his irony, so much sound common sense, that it would be hard indeed if, after years to cool, we were too indignant to read with some sense of amusement as well as profit his fierce attacks against us.

South never wore a mitre, though on occasion he was very near winning

He was preaching before Charles II., and, speaking of the attitudes of life, selected Cromwell as an illustration. "And who," he named the royal preacher, "that doted such a bankrupt, beggarly rascal as Cromwell, first entering the apartment with a threadbare coat, and greasy hat, perhaps

neither of them paid for, could have expected that in the space of so few years he should, by the murder of one king and the banishment of another, ascend the throne?" At which, we are told, the king fell into a violent fit of laughter, and, turning to Lord Rochester, said that his chaplain should be made a bishop at the next vacancy. However, the promised bishopric never came. Either no bishop would die, or the king forgot his promise; even as South seems to have done that famous Latin panegyric on Cromwell which had won him so much renown at Oxford a few years before.

But, though ambitious, South seems to have been comparatively free from the vice of covetousness. He desired preferment for its own sake, not for the emolument it brought with it. He even boasts that he declined various livings which were offered to him. And it appears that he devoted a great part of his income to the improvement of those livings from which he derived it, residing himself at Caversham—though none who know what a pleasant little nest for a country parson that is, with its fine old residence and pleasure-grounds sloping down to the river, will be inclined to give him much credit for self-denial on that account.

The contrast between the character of the man and much of the best part of his preaching sometimes painfully mars the effect of the latter. But we have no need to suppose that he was insincere or did not feel at the time what he was writing. In many of his sermons we have a record of the best moments of the best side of the man. And that, after all, was the side which was most truly his. A man is often

maligned by his own biography. Those facts which go to make up his history are often not those which represent the man most kindly or even most faithfully. And not only is his life often better than his biography, but his heart is often better than his life. That it was so with South must be evident to all who will read his works in a kindly Christian spirit, and judge him as they would wish to be judged themselves.

Now there are many lessons which might be learnt from this prince of preachers, as he is called; some of the most valuable of which are incidental in their character, and must be gleaned from the works themselves. But we propose calling special attention to only one.

In a spiteful, vigorous sermon from the text, "Be not rash with thy mouth, and let not thine heart be hasty to utter anything before God; for God is in heaven, and thou upon earth; therefore let thy words be few" (Eccles. v. 2.)—which may be said to be directed against what South himself would call "the sin of extemporaneous prayer"—he gravely assures his auditory that two hours was reckoned quite a moderate dose; that the pulpit was generally the emptiest thing in the churches of Dissenters; that their ordinary fasts were from seven in the morning till seven at night; and that he never knew such a fast kept by them, but their hearers had cause to begin a thanksgiving as soon as it was over. He speaks of their prayers as full of insolence, scurrility, confusion, prolixity, tautology, hypocrisy, and cant; says that they shut their eyes and stretch out their hands like men who are talking in their sleep; and that they pray at

such length that those who can forbear sleeping deserve greater praise for watching than they do for praying. After much more to the same effect, he finishes up by an apology to his audience for the annoyance he must have caused them by raking into the dirt and dunghill of these men's devotions.

Perhaps some of our readers may think that an apology is due to *them* for raking up this strange specimen of what was thought consistent with the proprieties of public worship in Westminster Abbey 200 years ago, and that by a dean who was so great a stickler for Church order as South, whose effigy still adorns the ancient pile where once his living voice uttered these words.

Of course it would not be difficult for us, after such a passage as this, to retort with interest the charge of insolence, scurrility, and indecency, if so disposed. Truly such a style as this, as De Foe justly observes, savours more of the bear-garden than the cathedral. But it will be more for our profit to see what grains of wisdom may be gathered from the words of this priestly scoffer.

So far as the inordinate length of their prayers is concerned, a little acquaintance with the manners and customs of the Puritans of that generation helps us to determine that the charge is not quite so exaggerated as at first sight it may appear. Calany has left an account, which he says he received from Howe's own lips, of one of the services ordinarily held by him on fast-days, which were of frequent occurrence at that time, from which it appears that the service commenced about nine in the morning and continued till four in the after-

, without a single break for the le, and only one of about fifteen tes for the officiating minister. e were two prayers of about an, each, two of half-an-hour, and troductory prayer about the same h as our ordinary long prayer in e worship ; nearly three hours' hing, and the remaining part of even hours' service was taken up the full-flavoured psalmody of the d.

uly, if such meetings were com- even with Howe for the preacher, must have been a weariness of the , while with men of far inferior y it must have been a test of nce and endurance to which, to he least, it would require a bold to subject *modern Puritans*. extemporaneous prayers as these hardly have been the "intoxi- g and bewitching cheat" which 1 calls them ; and if the "mas- ces the Devil," they were erpieces over which South should rejoiced, for their manifest ten- r would be rather to drive men the conventicle than to attract to it.

to the matter and manner of prayers—confusion, tautology, city, cant, and so on—we may his assertions for what they are 1. From most of them it would mply an insult to the memory of holy men to attempt to defend

the most obvious inference one d think, even from the caricature 1 South draws, is about the last 1 that celebrated court preacher l have desired. These Puritans, ver their mistakes or failings, ave been men *terribly* in earnest h things were common among

them. That men living in so corrupt and scoffing an age should have set themselves so laboriously to work, to seek that God whom others esteemed so lightly was surely a striking and noteworthy fact. We are not defend- ing their extravagances, whatever they may have been ; we merely assert that if all that we know of the Puritans was derived from these sermons of Dr. South's, we should earnestly desire to know something more concerning men who gave so strong an evidence of religious earnestness.

This lesson as to the earnestness of our forefathers is, of course, one familiar to all of us ; but it is one which we continually need to take to heart if we would be worthy of them. The fervency of a prayer is not, it is true, to be measured by its length—very often the reverse ; and no man in our own day would think of advocating a return to such usages as we have described ; but we cannot help feeling that nothing but a spirit of intense earnestness could have sus- tained men of like passions and like weaknesses with ourselves in services so protracted and so laborious. If only there could be a revival of their spirit, what might not Christians of modern times, with all the facilities possessed by them, accomplish in the service of their Lord !

But, at the same time, while from our heart we would acquit the old Nonconformists of any conscious irreverence in their worship, and of any desire merely to multiply their prayers in a pharisaical spirit, we feel that their example has also its warning for us. No doubt their worship was attended with certain extravagances, which gave occasion for the enemy to blaspheme. There was, no doubt,

sometimes an affectation of devoutness and spirituality, which is the very essence of cant, and which laid them open to the charges of hypocrisy so frequently brought against them. There were among them certain artificial methods of trying to work themselves up to a right frame of mind, offensive in point of taste and objectionable in point of principle. Against these we also need to be on our guard. As Dr. South says in the sermon from which we have already quoted, or rather in a previous sermon upon the same text, "Nothing rude, slight, and careless; or, indeed, less than the very best that a man can offer, can be acceptable or pleasing to God in prayer. *If ye offer the blind for sacrifice, is it not evil? If ye offer the lame and the sick, is it not evil? Offer it now to thy governor, and see whether he will be pleased with thee, or accept thy person, saith the Lord of Hosts.* (Mal. i. 8). God rigidly expects a return of His own gifts; and where He has given ability, will be served by acts proportionable to it; and he who has parts to raise and propagate his own honour by, but none to employ in the worship of Him that gave them, does (as I may so express it) refuse to wear God's livery in his own service, adds sacrilege to profaneness, strips and starves his devotions, and, in a word, falls directly under the dint of that curse, denounced in the last verse of the first chapter of Malachi, 'Cursed be the deceiver, that hath in his flock a male, and voweth and sacrificeth to the Lord a corrupt thing.' The same is here both the deceiver and the deceived too; for God very well knows WHAT He gives men, and WHY; and where He has bestowed judgment,

learning, and utterance, will not endure that men should be accurate in their discourse, and loose in their devotions; or think that the Great Author of every good and perfect gift will be put off with ramble and confused talk, babble, and tautology."

We make excuses for the excesses of the Puritans, and we take it for granted that in some things we are wiser than they. It is to be hoped that it is so; and yet, sometimes, one cannot help feeling that if a milder censor than South were to enter our churches or attend our prayer-meetings, he would not lack matter for criticism.

It is not the want of correct taste or elegance of expression that we refer to—the very idea of such a studied rhetoric in the language of prayer is an offence to the spiritual man; it is not even the occasional blunder or tautology of a man too much absorbed in the matter of his prayer to give much heed to the manner of it; but those defects which arise from thoughtlessness, and the sad want of simplicity, directness, reverence, which characterises so many of our social prayers.

But let no one feel discouraged by these remarks. Prayer is, indeed, the most glorious service in which we can engage on earth. What marvel if it has its difficulties? How these may be met we may, perhaps, discuss at some future time, but now we take our leave of Dr. South, with the remark that if those who entrench themselves behind a rigid form of words escape from some of the abuses and extravagances which we have to deplore in extemporaneous prayer, they lose also the life, the freeness, the fulness, the closeness of adapta-

the directness of access, the al fervour and power, which, in of all drawbacks, characterise those prayers which spring like a fountain from the overflowing heart.

ARE WE SCHISMATICS?

BY THE EDITOR.

SCHISM" and "schismatic" are words, and words are fearful; empires have fallen before and empires have been created em. And also they are never mighty than when allied with ideas or made the vehicles of served reproach.

of all the words falsely under- and wielded as terms of reproach, as HERESY and SCHISM are pre- nt. It is not merely when the on of them foreboded the terrors Inquisition, that they have made s tremble. Apart from all fears, secular arm, they have filled parts of the ignorant and the stitious with dismay. Standing astly spectres on the road to and purity, they have repelled who wandered or groped that way. craft found in these words, ghout many ages, a spell of ise power to subdue the turbu- and to exclude light. Nor have et lost their power to do evil.

is a blind and despotic, and a mysterious use made of them, perplexes and alarms the timid, to the right or wrong of which well to inquire.

our inquiry we propose to go at o the fountain-head of knowledge authority, the Holy Scriptures; fter the manner of the inductive ophy,—the best in theology as in e,—we shall examine our facts, s, our texts, and then endeavour

to form a theory that shall be consistent with them.

Confining our attention to SCHISM, the passages in which this word and its corresponding verb are found are of two classes—that in which the word is used *literally*, and that in which it is used *figuratively*. From the former class, of which the reader can examine the following instances for himself—Matt. xxvii. 51 ("rent"); Mark i. 10 ("opened"); Luke v. 36 ("rent"); John xix. 24 ("rend")—we can determine nothing but that the word "schism," which is found in the original of all these, refers to a *rending* of some kind or other.

The literal is, of course, the foundation of the figurative meaning; and figuratively it is employed in passages which speak both of persons who were not believers, and of persons who were professedly believers. Of the former class we have the following, which the reader is requested to examine—(John vii. 43; ix. 16; x. 19; Acts xiv. 4; xxiii. 7). These are all the passages of the class to which they belong. The persons spoken of were *united*, but their union was in ignorance or unbelief of the Gospel. The Gospel was preached to them, or some of its attesting miracles were wrought before them, and there followed a division or schism among those who had previously been one. But such schism was a good, not an evil thing. It was the very result which the Gospel

was designed to produce, and by producing which it translates men out of darkness into marvellous light.

We must look, then, to the other class of passages in which the word is used figuratively, that in which the reference is to professed believers or Christians, for information on the subject we are now wishing to understand. These are only three in number. (1.) 1 Cor. i. 10, 11: "Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions (Gr. *schisms*) among you; but that ye be perfectly joined together in the same mind and in the same judgment. For it hath been declared unto me of you, my brethren, by them which are of the household of Chloe, that there are contentions among you." (2.) 1 Cor. xi. 18: "When ye come together in the Church, I hear that there be divisions (Gr. *schisms*) among you; and I partly believe it." (3.) 1 Cor. xii. 24, 25: "God hath tempered the body together, having given more abundant honour to that part which lacked; that there should be no schism in the body; but that the members should have the same care one for another." What then were the divisions or schisms in the Church in Corinth? It is, beyond all question, plain that they did not consist in separation from the communion of the Church, or in the formation of separate Churches or sects. There was no breach in the external unity of the Church, but there were internal strifes, and envyings, and divisions. (ch. iii. 3, 4.) "Thus," to use the words of Principal Campbell, "it is incontrovertible that the accusation [of the Apostle] imports that...in the apos-

tolical acceptance of the word, men may be schismatics, or guilty of schism, by such an alienation of affection from their brethren as violates the internal union subsisting in the hearts of Christians, though there be neither error in doctrine nor separation from communion, and consequently no violation of external unity in ceremonies and worship."

Fifty years after the first Epistle of Paul to the Corinthians was written, there were grievous dissensions in the Church in Corinth. Clement, bishop or pastor of the Church in Rome, wrote to them, in the name of the Church in Rome, a "persuasive, not an authoritative," epistle, which is still extant, and in which he speaks of dissensions under the name of factions and schisms. It was not till centuries after, when the liberties of the Christian people were nearly annihilated, the right of private judgment taken away, and the power of the clergy raised into a spiritual despotism, that mere separation from a particular Christian assembly was accounted schism, irrespective of its causes, and condemned as a heinous crime against God, whose authority was said to be set at nought when the authority of those who claimed to be His sole ministers was not obeyed. The words of John Howe are fully justified by all apostolical reference to this subject:—

"Whatever violates charity is the most destructive mortal schism; as much worse than an unwilling breach of outward order,—as malicious tearing in pieces a man's living body is worse than accidental rending of his clothes."

Apply this Scriptural principle that there may be schism without separation, to the boasted unity of the Church of Rome, and the fabric falls

before its touch into a thousand fragments. There is, indeed, one body and one head, but the body and the head have often been in a state of irreconcilable enmity, and all the members of the body have been at war with one another. Read the history of the Papacy, and you find it pervaded, not with the stillness of death, undesirable as that is, but with the fiercest and most unrelenting quarrels—and the head of the Church, seldom a peacemaker, but when peace favoured his own selfish purposes; at other times the stirrer up of strife, the troubler of his own Israel. The policy of Rome in cherishing within its own bosom every species of enthusiasm and every theory of speculation, and instead of expelling them and thus forcing the formation of numberless sects, availing itself of the services of them all for its support and extension, has been greatly admired. And if we regard it merely as a piece of policy, it is consummate. The polar star it placed in the heavens was devotion to the see of Rome, and a fitness to advance its system of spiritual despotism and superstition; only let this star be steered by, and the ingenuity and inventiveness and enthusiasm of its votaries received the most fervent encouragement, the most unbounded liberty. But what then? All things on earth are in a state of union, drawn to the same centre by the same law of gravitation, and, therefore, bound together, the living and the dead, the clean and the unclean. In the Church of Rome, there was union of this order; all revolving around one centre, and bowing before one throne; but there was no concord, no peace, no love. The foundation on which alone these rest was gone,—for truth had fallen in the

streets. The state in which alone these live was unknown, for purity had fled. Not among the mass of secular adherents merely, but among and between the numberless religious orders likewise, there prevailed the most bitter enmity and malice. Separate sects have never scowled on each other with a more malignant frown, and never indulged a more hateful rivalry than these orders, parts as they were of the one externally undivided communion. Their aggrandisement in wealth, or in fame, or in popular favour, was of sufficient importance to justify for its attainment, sometimes the use of the assassin's arm, and sometimes the working of false miracles against the pretensions of rivals.

On similar grounds we are prepared to argue that the external unity of the Church of England does not save it from the charge of being in a state of schism. Its internal divisions are material in their character and bitter in their spirit. Numerous as are the excellences of many of its members and ministers, there are forces so strongly repellent of each other within that Church, that nothing but the bond of their connexion with the State keeps them together.

On the other hand, we are prepared to maintain that there may be separation without schism. Men may very conscientiously differ as to whether the Church should be governed on the Episcopalian, or Presbyterian, or Independent model, and if they do, let them form separate assemblies, and there will be no schism in their procedure if, so far as they are agreed, they walk by the same rule and mind the same thing in the spirit of love.

Separation may be inevitable, and not schismatical, in other circum-

stances—as, for example, when terms of communion are imposed in addition to those which Christ and His apostles imposed. The one term of communion prescribed to the first Churches may be ascertained from Rom. xiv. 1, 2, 8, — it is credible evidence of being “received” by God, that is, credible evidence of being a Christian. The Church which proposes additional terms assumes an authority which her Divine Head never gave her; and if her conduct is not a direct and conscious departure from the rule of love, it endangers the continued love of the brethren; and if schism—not mere separation, but schism properly so called—do take place, the sin will lie at her door. If it be urged that the matters required are in themselves indifferent, we ask, with John Milton, “Why, then, change their nature by enjoining them?” Once commanded, once required, they are indifferent no longer. If we be still entreated to sacrifice our conscientious scruples, or if measures be adopted to enforce the sacrifice, we should reply in the words of John Howe,—if we did what you wish us to do, then, “when you have debauched our consciences, when you have spoiled us and made us worth nothing, then we are yours, wherein you show nothing of love, either to us or to yourselves.”

There is another situation in which voluntary separation may take place without schism. A Church may have departed so far from the faith, or may cherish within it such an admixture of unchristian men, as to render voluntary separation an act of obedience to God. Is this doubted? Then what mean the words of Paul to the Thessalonians—“Now we command you, brethren, in the name of the Lord

Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly and not after the tradition which he received of us.” (2 Thess. iii. 6). Here the Churches are commanded to exclude the “disorderly,” those who lived in disobedience to the Saviour’s laws, and to do it not in wrath, but in love—still to account the excluded as brethren, fallen brethren, and to admonish them as such for their restoration. But if the influence of the “disorderly” themselves so preponderate, or if the views of duty in regard to the matter on the part of the orderly be so defective, that this command is not obeyed, how are those to act who know the will of Christ and are desirous to do it? The Bible is ready with its answer: “Come out from among them and be ye separate, saith the Lord, and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty.” (2 Cor. vi. 17, 18). “Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.” (Rev. xviii. 4). Will it be schism to obey these precepts? If so, our Lord has commanded us to commit it. But no, we break no bond of love in thus acting. We come out from among those whom we do not love as brethren because we do not esteem them as such; and if we leave Christian brethren behind us, we need not cease to love them because we cease to join in what we account wrong.

Luther, while hurling his bolts at the corruptions of Rome, shrunk with a still superstitious sensitiveness from leaving the Roman communion. John Knox, on the contrary, judged that the Reformation was in constant peril

of absorption into the body of Antichrist, while the reformed associated with the worshippers of Rome, and wisely hastened the formation of a new and separate communion. Were the fears of Luther enlightened? The short-sighted haste of Leo X. and the guidance of Providence soon overcame them. Was Knox guilty of schism when he came out of the fellowship of a community with which he had already ceased to have any spiritual sympathy? Speak not of the beauty of the seamless garment of the Saviour, nor tell us of the presumption of tearing it; it was already so defiled

by Rome that the Saviour Himself would loathe and disown it.

The principles which determine the position of these reformers justify ours. There may be schism *within* our Churches oftentimes, as within the Church in Corinth and within the Church of England; but there is no schism in our mere separation from the Established Church. We should be schismatics if we entered the fold of that Church. We should be only adding to the many parties which are already there in a state of perpetual alienation and feud, not of Christian peace, but of chronic war.

"OUR TIMES AND OUR CHURCHES."

THE paper read by the Rev. Samuel Hebditch, at the Autumnal Meeting of the Congregational Union in Hull, is now published under the above title. It produced a very deep impression on the audience which had the privilege to listen to it; and its statements and appeals should now be calmly and deeply pondered by both ministers and people, and will be, if we are right-minded, even if we think that the esteemed author has drawn too dark a picture of our spiritual state. The best of our ministers will be the foremost to sympathise with Mr. Hebditch when he says, "After much thought I have found the simplest and safest answer to the question, 'How to revive our Churches,' to be the answer to another, 'How to revive myself.' For a Church is but an aggregate of individual Christians, and the law of the unit and the law of the multitude is the same. Know how to open one buttercup which has collapsed during the cold night, and you know how to change the whole meadow from green to gold. Now I do know what impairs and what improves my own spiritual life. What do you do with your own heart, my brother, when it is cold and the spiritual sense obtuse? Do you not know what it is to turn the key of your study-door on a Saturday evening—the week gone, the Sabbath near—and to come to yourself? to look back and trace the creep of a chill over your spirit, to note the signs and workings of self, the dimming of your view of Christ, the fading of the Great Priest and Sacrifice from your eye, the slackening of your purpose to please God, and the lowering of your standing and your tone? Do you not know what it is to turn then and think, amid deep shame and self-abasement, of the blood that cleanseth from all sin, of the piteous mercy of God, of the love that went out to meet the prodigal and that there again meets and welcomes you? Do you not know what it is to feel the crusted heart crack and bleed, and the dry eyes moisten, and a new and blessed breath of heaven blow over your spirit? Do you not know what it is to fall on your knees, and, instead of saying prayer, *being* prayer, lingering, all unconscious of time, at your Father's footstool, so happy in His recovered smile? And was ever such a Saturday followed by a barren Sunday?"

NEW BOOKS.

Sermons by the late WILLIAM MACKELVIE, D.D., of Balgownie. With Memoir of the Author by JOHN MACFARLANE, LL.D., London. Edinburgh: Oliphant and Co.

IN 1837, Dr. Mackelvie did good service to morals and literature by publishing the life of Michael Bruce, and vindicating the young poet's right to the authorship of certain paraphrases and odes which had been hitherto claimed for Logan, who had been a companion of Bruce in early life. And now his own memoir is written by the well-practised pen of Dr. Macfarlane. The sermons, to which the memoir is only a preface, are full of solid thought, and written in a style which must have made them very effective if well delivered. They will be now prized chiefly by those who wish to have a memorial of the man.

Parable or Divine Poesy. Illustrations in Theology and Morals, Selected from Great Divines, and Systematically Arranged, by R. A. BERTRAM. Part I. London: F. Pitman.

THIS work is to consist of twelve monthly parts. The first part contains extracts on adversity, affections, afflictions, ambition, and anxiety, mainly from old authors, such as Donne, Downham, Adams, Arrow-smith, Jeremy Taylor, Gurnall, Robert Leighton, Flavel, Secl, Bridge, Sibbes, and others. Of modern names, we recognise H. Ward Beecher, Dr. Guthrie, Dr. W. Arnot, and Alexander MacLaren. The extracts are designated "Parable or Divine Poesy," not because they are poetic, or even strictly parabolic, but because they contain some figure or other illustration. It would be premature to judge of the entire volume from the sample before us, but it can scarcely fail to be useful and instructive, and to furnish materials for profitable meditation.

The New Sunday-school Hymn Book. Edited by EDWIN HODDER. Sixth Thousand. London: Jackson, Walford, and Hodder.

A book that has reached its sixth thousand scarcely needs review or recommendation. But we cannot say that this book comes up to our ideal of what a Sunday-school Hymn Book ought to be. There are hymns in it, or rather bits of sentimental poetry, which we would cancel without hesitation. And some of our best hymns for children are not in it. But let opinions on this subject be taken only for what they are worth.

The New Sunday-school Tune-Book. Edited by the Author of "Sacred Harmonies." London: Jackson, Walford, & Hodder.

WE have obtained an opinion of this book from a gentleman who is well versed in both the science and the practice of music, and who has no interest in any other book to bias his judgment. He says, "The new tunes to 'I want to be like Jesus,' 'O happy land,' &c., will hardly be considered equal to those generally in use for these hymns. And those for ordinary metres are certainly not required while there are so many simple tunes of recognised merit available for use. Moreover, intervals and harmonies are employed, which are much too difficult for the comparatively untrained voices in our Sunday-schools. Thus we have in No. 21 a skip up of a ninth (E to F¹) followed almost immediately by a drop of an octave!"

The Imperial Bible Dictionary. Edited by the REV. PATRICK FAIRBAIRN, DD. Part xiv. London and Glasgow, Blackie and Son.

WE have great confidence in Dr. Fairbairn's learning and judgment.

The Leisure Hour, The Sunday at Home, and the Cottager, for 1864. Religious Tract Society.

THESE periodicals are too well known to need description. Anything better fitted for circulation by tract distributors among the poor than "The Cottager," cannot be conceived. Full of beautiful engravings, and of attractive reading, in a bold clear type, it is worthy of the name it bears; a name which is suggestive of beauty, as well as of humility and poverty. The "Sunday at Home" is designed to do in the religious department, what the "Leisure Hour" does in the secular. No expense is spared, apparently, on its artistic embellishment, or on its literary substance. But one cannot help being jealous lest the spiritual should be somewhat sacrificed to the entertaining and the attractive. It will require a firm hand to resist tendencies of this order; more of the intensely earnest spirit of such periodicals as the "British Messenger," would, we think, improve the "Sunday at Home." As it is, we rejoice in its large circulation, and hope it will obtain still greater favour with all classes. As for the "Leisure Hour," successful as it has been, we question, if it is rated at its true value. We know of no periodical of its order to compare with it. The freshness and accuracy of its information on questions of science,

f cotemporaneous history and why, are worthy of all praise.

Sunday School Teachers' Commentary to New Testament: with Explanatory Notes and Hints for Teaching. By ALICE R. CONDER, M.A. London: T. Stock.

There is no class of workers more worthy than Sunday-school teachers, and to whom it is more important to do their work. But we fear that Mr. Conder has committed a mistake in calling his commentary by their name, because, their attention may be thus too readily drawn to it, others will run with the impression that it is not good for general use. We confess our Editorial position had not led us to it under our notice, we should probably have never thought of giving it. But now that we have opened it very carefully examined it, we value it in very high esteem. Mr. Conder's will be best stated in his own words:—"For those who have few or no books of reference, and scanty leisure, this commentary is meant to complete in itself, aiming, as far as the nature of the case and the writer's ability permit, to put them in possession of all the requisites for an intelligent study of the precious and marvellous portions of the Bible, excepting what only maps and charts can supply. For those who have time and means for further study, I sought to indicate by references to sources from which the best additional information may be gained with least loss of time. As regards both classes of readers, I have sought not to supersede, but to encourage the exercise of their judgment, believing that the highest duty of the teacher (whether from the pulpit, in the school, or in the family) is not to cram the mind with men's thoughts and words, but to lead to think—wisely, justly, independently."

Therefore I have given, as far as my power may suffer, not only opinions, but their grounds; and have endeavoured to state opposite views when they are of notice. The same end—of leading the reader to search the Bible for himself—will, I hope, be furthered by the manner in which Scripture passages are given,—not by quotation, but simply by chapter and verse. This, however, was a matter not of choice but of necessity; for to quote in full would have made the book to an unwieldy bulk. References are very carefully selected, with a view of making Scripture a commentary on itself."

Only add, that in the seven three-

penny parts now before us, covering 208 pages, and extending to the 13th chapter of Matthew, the author's ends and aims are admirably realised. He gives us the results of much reading and of much thought in a style the most perspicuous, and, at the same time, suggestive and stimulative. While those who wish to prosecute their inquiries farther, are told where and how they may do so. We trust that Mr. Conder will have the happiness of completing this "Englishman's Commentary," and thus contributing largely to the understanding of that precious Book which is the Englishman's best inheritance.

The Parables of our Lord. By the Rev. WILLIAM ARNOT. London: Nelson and Sons.

THE peculiar qualifications requisite for the right interpretation of our Lord's parables, according to Mr. Arnot, are (1) the faculty of perceiving and appreciating analogies; (2) a stern logic, which is as necessary, he believes, as a lively imagination; (3) some competent acquaintance, not only with the Scriptures, but also with the doctrines which the Scriptures contain, in a dogmatic system; and (4) some knowledge of relative history, topography, and customs. Judging by the volume before us, Mr. Arnot possesses all these in an eminent degree. He has certainly found the *via media* between those extremes which have often dishonoured the interpretation of the parables. His book will not supersede the well-known "Notes" of Doctor Trench, nor is it superseded by these. For ordinary readers it is by far the better book of the two. It gives the wheat of the best interpretations, without compelling the reader to perform, or stand by while another is performing, the winnowing process. We would fain give a selection of gems from Mr. Arnot's book—for it is full of gems—and we hope to find an opportunity of doing so ere long.

Vital Questions; a Book for Religious Inquirers. By the Rev FREDERICK FOX THOMAS, Torquay. London: Hamilton, Adams, and Co.

THE questions which Mr. Thomas discusses are vital. Shall I be indifferent to the soul? How can I escape eternal ruin? How can I become holy? Can I know that I am saved? What can I do for Jesus? What will be my eternal abode? And his treatment of them is earnest, solemn, and affectionate,—full of illustrative anecdote and stirring appeal. It is not only what it professes to be, "a book for religious inquirers," but also a book to

awaken religious inquiry where it does not exist.

Works of THOMAS GOODWIN, D.D. Vol. IX. *Nichol's Series of Puritan Divines.*

THIS series of Puritan Divines is now well known. It is everything that those who love Puritan Divinity can desire.

Lectures on Jonah. By JOHN KING, Bishop of London. *Sermons on Obadiah and Haggai.* By JOHN RAYNOLDS, D.D. Edinburgh: James Nichol.

THIS is the second volume of a series of *Puritan Commentaries*, and will be welcomed by many. It is published in small quarto, 462 pages, in clear readable type, strongly bound, and all at a cost which seems to us scarcely sufficient to pay the paper-maker's bill. Mr. Nichol must have strong faith in the public appreciation of the works which he has resolved to disinter from the tomb in which they have slept for generations, and we hope his faith will be found justified by the result.

Quietness and Assurance for Ever; being brief Memorials of Jane Auchinleck Luke. By her Husband. London: Nisbet and Co.

THE subject of this memoir was brought to Christ under the ministry of the well-known MacCheyne, and seems to have been like-minded with her spiritual father.

Attitudes and Aspects of the Divine Redeemer. By the Rev. J. A. WALLACE. Edinburgh: Johnson, Hunter, and Co.

THE title of this book will be better understood if we say that it consists of thirty-one chapters, with such titles as "Jesus lying in the Manger;" "Jesus in Retirement;" "Jesus tempted by the Devil;" and so on through His whole life till we come to "Jesus ascending into Heaven." It belongs to a class of books which we welcome heartily, books which help us to understand and realise the whole life and character of our Lord. It is admirably suited for those who, having little time for reading, like to have a morning or evening portion of

spiritual thought; the chapters being all short, descriptive, and devout.

Christ Alpha and Omega in the World of God. By JOHN CUMMING, D.D. London: Nisbet and Co.

DOCTOR CUMMING's writings have the misfortune to be unreasonably decried by one class of critics, and unreasonably be praised by another. Both classes will find it difficult to gratify their peculiar bias in their criticism on the book now before us. It is a book which really deserves commendation. For if it do not on the one hand add to our stock of theological knowledge, or on the other minister to the cravings of those who are fascinated by the study of unfulfilled prophecy, it will contribute to the intelligence and faith of the ordinary Christian reader.

Merry and Wise. A monthly periodical for the young. Edited by OLD MERRY. London: Jackson, Walford, and Hodder.

A NEW candidate for juvenile favour, and one which deserves to be successful.

The Protestant Dissenters' Almanac and Political Annual for 1865. London: C. R. Nelson.

A REPOSITORY of all such Almanac information as it will be useful and convenient for Dissenters to have always at hand.

The Haunted Heart. A Parable for the Times. London: Elliot Stock.

WELL conceived and fitted to be useful, especially to the young.

The Baptist Handbook for 1865, and *The Congregational Year Book for 1865*, need no recommendation to the denominations which they represent and serve. The former is a goodly pamphlet of 164 pages, the latter has grown to an octavo volume of 380 pages, and is sold for eighteen pence! The Editor of the Year Book deserves all credit for the industry and skill with which he provides for our present wants, and for our future history.

CONGREGATIONAL REGISTER.

From December 20th, 1864, to January 20th, 1865.

DEATH OF H. F. BURDER, D.D.

THE Rev. Dr. Burder, the eldest son of the late Rev. George Burder, author of the "Village Sermons" and Secretary of the London Missionary Society, died at Hatcham on Thursday, December 29th, 1864, in the eighty-second year of his age. He was educated for the ministry at Hoxton College. He graduated at Glasgow. He became tutor at Hoxton at an early period in his ministry. He settled as pastor of the church in St. Thomas' square, Hackney, in 1807, and continued there till his retirement from the

in 1852. He continued his Professorship to the Hoxton and Highbury for many years after his settlement at Hackney. He was a good scholar, and active and faithful preacher. He was firm in his adherence to and advocacy of political truth, as well as earnest in the applications of the precepts of Christ's gospel. He was greatly esteemed as a man and a Christian by all denominations, loved by all his brethren.

CHAPELS RE-OPENED.

rough, after repairs; Preachers, Hoyle, J. Hayden, and S. Drake.

ford, Canada West, in place of one was burnt.

ston, Canada West, rebuilt, Montreal, greatly enlarged.

HAPELS—FOUNDATIONS LAID.
ey, Liverpool.

CHAPEL DEBTS CLEARED.

ury, Herefordshire.
kton.

esda Bicentenary Chapel, Ynys-
near Swansea.

NEW CHURCHES FORMED.

oway, Junction Road,
d Street, Bermondsey.

CALLS ACCEPTED.

H. Grainge, of Hackney College;
el.

D. Gray, of Spring Hill College;
ch.

issions, of Hackney College; Kings-
outhampton.

ukes, of Hackney College; Clare.

NEW MOVEMENTS.

mas' Hall, Battersea, opened for
P.

SCHOOL-ROOMS OPENED.

sham, Surrey.

ttingley, York.

dersfield, York.

ORDINATIONS.

. 13.—J. Hodgson, of Lancashire
e, at Gateshead. Introductory
rse by Rev. H. T. Robjohns, B.A.
r by Rev. G. Stewart. Charge by
A. Reid.

. 13.—T. Stephenson, of Richmond
e, at Carlisle Chapel, Kennington.
nctory discourse by Rev. Dr. Spence,
r by Rev. H. Dobney. Charge by
F. Allon.

. 12.—H. R. Cooke, at Milton Road,
Newington. Prayer by Rev. Dr.
nd. Charge by Rev. A. Raleigh.
m to people by Rev. H. Allon.

RECOGNITIONS.

Jan. 10.—N. T. Langridge, at St. Mary
Cray. Addresses by Rev. G. L. Herman,
Rev. D. Thomas, D.D., and Rev. J. P.
Turquand.

RESIGNATIONS.

Isaac Evans, Weedon.

J. Simpson, Edgware.

J. Curwen, Plaistow.

J. Wilson Coombs, B.A., Plaistow.

J. Morgan, Emsworth.

REMOVALS.

J. Gibson, from Australia to Ashburton.

D. Mossop, from Reading to Queensland.

J. James, from Hincley, to Rehoboth,
Morley.

G. Gladstone, to Leiston.

R. D. Wilson, Birmingham, to Craven
Chapel.

E. Griffiths, from Tenby, to Queensland.

R. D. MacGregor, from Farnworth, to
Paddington.

G. Hinds, from Rubery, to Swanage.

T. Hartley, to Sedburgh.

R. H. Smith, from Hanley, to Gospel Oak
Village, Hampstead.

R. Stainton, from Huddersfield, to
Garden-street, Sheffield.

DEATHS OF MINISTERS.

Nov. 15.—J. J. Dennis, Nager-coil.
Travancore. Age, thirty-four; Ministry,
eight years.

Dec. 10.—Joseph Redmayne, Bradford.
Age, forty-three.

Dec. 13.—Benjamin Rees, Chippenham.
Age, eighty-two; Ministry, forty years.

Dec. 29.—Dr. Burder, Hackney. Age,
eighty-two; Ministry, forty-five years.

1855.

Jan. 8.—Robert Greener, Alnwick.

Jan. 10.—H. J. Rook, Faversham. Age,
seventy; Ministry, thirty-six years.

DEATHS OF MINISTERS' WIVES.

Dec. 20.—Mrs. Roberts, Halifax.

Dec. 24.—Mrs. Johnson, Halstead.

Jan. 9.—Mrs. Prout, Reigate.

Jan. 9.—Mrs. Jesse Hopwood, Lutter-
worth.

Jan. 9.—Mrs. Danl. Gunn, Widow, late
of Christ-Church.

Jan. 11.—Mrs. Rooke, Faversham.

Jan. 16.—Mrs. Froggatt, Stretton-under-Fosse.

Jan. 17.—Mrs. Thomas James, Canonbury.

SPECIAL MEETINGS.

A public dinner was held at the London Tavern in behalf of the HOME AND SCHOOLS FOR THE SONS OF MISSIONARIES AT BLACKHEATH. Sir Morton Peto, Bart, M.P., in the chair. The sum of £1,500 was raised at the meeting for the liquidation of the debt on the building. The annual income is £600 below the expenditure, and an urgent appeal is made to the friends of missions for increased support.

TESTIMONIALS.

To Rev. Dr. Campbell, on resigning the

The Subscribers to the Testimonial Fund for Rev. Dr. Campbell breakfasted together at Radley's Hotel, Blackfriars, on Tuesday, January 19th, 1865.

The Right Hon. the Earl of Shaftesbury presided, and presented, in the name of the Subscribers, an address to the Rev. Dr. Campbell, on attaining his seventieth year, and on withdrawing from some of the public duties in which he had been long engaged. The sum of £3000 was also presented by his Lordship in the name of the Subscribers, as an expression of their high esteem for his personal character, and their sense of the value of his services in the cause of freedom, of Bible extension, and of Evangelical truth.

The Meeting was addressed by his Lordship, Dr. Ferguson, Dr. Morton Brown, Thomas Thompson, Esq., and Dr. Campbell.

Thanks were presented to the noble Chairman, on the motion of George Davies, Esq., LL.D., T. Chambers, Esq., Common Sergeant, and J. W. Hare, Esq.

editorship of *Christian Witness* and *Christian Penny Magazine*. £500 from *Christian Witness Fund*.

To Rev. J. Curwen, Plaistow, on his resignation at Plaistow. Plate.

To Rev. J. W. Coombs, on the same occasion. An inkstand.

To Rev. Watson Smith, on leaving Longsight. Bible and purse.

To Rev. H. Ollard, Derby, as Secretary of the Nottingham Institute. Time-piece and purse.

To Rev. W. M. Paull, on leaving Totnes. Plate and Books.

To Rev. J. Elrick, M.A., on leaving Clare for Dundas Street, Sunderland.

To Rev. Dr. Lillie, Toronto, on removal of College to Montreal. Plate and purse of gold.

THE LORD'S PRAYER:

AN IMITATION FROM THE ANGLO-SAXON.

FATHER of all, to Thee we pray,
Bend down from highest Heaven this day.
Oh, raise our feeble hearts to Thee;
That Thy great Name may hallowed be.
To small and great Thy Grace afford;
Hasten Thy Kingdom, gracious Lord.
Thy will be done, through Christ; for we
Are one with Him, as He with Thee
If our faint souls from Thee be fed
On His own Flesh, the daily Bread;
That we, forgiving all, may be
Forgiven our sins, through Him, by Thee.
Thy Church defend; if flesh rebel,
Father, close fast the gates of Hell;
For Thine the Kingdom, Thee we own—
This earth Thy Footstool—Heaven Thy Throne;
All Glory Thine: By sons of men
Be ever praised Thy Name. Amen.

THE
CHRISTIAN WITNESS,
AND
CONGREGATIONAL MAGAZINE.

MARCH, 1865.

THOMAS TOLLER, OF KETTERING.

MORE than forty years have passed away since devout men carried Thomas Toller to his burial, and since Robert Hall bewailed him in one of the most concise and touching little memoirs that even his most careful pen ever produced. But now, after all these years, when Toller has been chiefly known through Hall's sketch, or through the genial anecdotes related of him, fresh attention has been directed to his life and work.* Mr. Coleman, who from infancy was brought up under the ministry of the Pastor of Kettering, has given us extracts from some of the most powerful of his pulpit and platform efforts—efforts, which, according to Hall, produced at times such an effect upon the audience as he had never witnessed before.

Thomas Toller was born at South Petherton, Somersetshire, in the year 1756. His father was an attorney of some eminence in his profession, and he had two brothers, who were brought up to their father's calling.

In after years Thomas was accustomed with much gratitude to dwell upon the godliness, tenderness, and prudence of his kind parents. He remembered especially those hallowed Sabbath evenings when all were called together, parents and children and servants, and an hour was spent in devotion, his father being the priest of the household, reading out to all present a stirring sermon, and concluding the service of this 'church in the house' by solemn prayer. The youth must have owed much to the influences, teachings, and example of a home like this, for although he did not in those days like religion, as he said, such evenings were among his happiest seasons, and exerted an influence for good over his entire character. It was to a tender mother's solicitude and anxious prayers, however, that he attributed those religious impressions which ended in his decision for Christ.

* Facts and Incidents in the Life and Ministry of the late Rev. Thomas Northcote Toller. By Thomas Coleman. London: John Snow, Paternoster Row, 1865.

Thomas Toller was only fifteen years of age when his parents sent him to the Daventry Academy to be trained for the work of the ministry. This was a bold step for either his parents to urge or for him to take. By all accounts the students of Daventry were known as men of no mean repute in literary attainments, but as most imperfect theologians. Robert Hall says, that the majority of the students were more distinguished for their learning than for the fervour of their piety, or the purity of their doctrine. To find himself all at once in the midst of thinkers, speculators, doubters, debaters, must have been no small trial to a youth of fifteen. He was, however, highly favoured in his theological tutor, the Rev. Mr. Robins, of whom he used often to say, that he considered him the wisest and best man he ever knew.

Under the influence of this wise and good man, Mr. Toller completed his academical course of four years. At this time, by the advice of Mr. Robins, the church of Kettering being vacant, he went to supply there for a single Sabbath, without the remotest idea in his mind, however, of preaching with a view to the pastorate. The congregation at Kettering originated with the Act of Uniformity, in 1662, and passed through the trials and threatenings of that period. The Independent Church survived, and after a succession of worthy pastors, we find amongst them the Rev. Benjamin Boyce, who for thirty years held the pastoral office with increasing usefulness, harmony and comfort. But his successor's ministry of two years, left the church in a most unhappy and distracted state.

It was while things were in this condition, that Thomas Toller, a youth not twenty years of age, went to Kettering, and he preached there for the first time, Oct. 1st, 1775. His pulpit services produced such an impression, and his manners in private were so gentle and unassuming, that he was asked to preach again and again. At length, much to his own surprise, he received a very cordial invitation to the pastoral office. This invitation, with much fear and trembling on his part, he was induced to accept, and he was ordained pastor of the church, May 28th, 1778. Among those who took part in the ordination service, were the young pastor's uncle, the Rev. Thomas Toller, of London; his tutor, the Rev. Thomas Robins; Samuel Palmer, of Hackney, with a number of neighbouring ministers. The day closed, and saw a youth scarcely twenty years of age the recognized minister of a large, but unhappily divided church and congregation. Yet such wisdom was given him from on High, that that day was the beginning of a ministry eminent for its success, and extending over a period of forty-five years. The chapel in which he preached, stood in the midst of a population of about three thousand inhabitants. It was a square brick building, with double roof, large pulpit windows, and other lights in proportion. The area was well paved, while the aisles were wide enough to provide free sittings for the poor. There were three deep galleries, and a substantial oaken pulpit, while from the centre of the place hung a chandelier with twenty-four sockets. This was the chapel in which the young pastor, pale, emaciated, and consumptive-looking, and speaking in the solemn tones befitting one who was standing on the verge of eternity, had to declare the unsearchable riches of Christ,—not in the cold general way of

Daventry students, but with all the earnestness and pathos of his own experience, and deep individual convictions, if he would save souls.

The first work to which he set himself is worthy of special notice. Rightly judging that he could expect little or no ministerial success while the church remained in a divided, contentious state, he began very quietly, but very earnestly, to do what he could to allay jealousies and animosities, and to repair the breach. He allowed no one to see that he was doing this ; but he went in and out amongst his flock breathing the spirit of peace, and making it silently evident that he desired the spiritual good of his people above everything else. He paid no attention to past unpleasantness, listened to no scandal, made no parties, formed no special favourites, neglected not one member of the church ; and although he might, as a young man, have seen many alterations required in the conduct of the worship and affairs of the church, yet he made no changes. There was not a spark of Jesuitism in all this. In reading what has come before us of Toller's character, we are compelled to admit that what we have stated was only in harmony with his generally amiable and peace-loving disposition. Nor were his efforts without the most signal tokens of success. He had not long been ordained before several joined the church, and ascribed their conversion to their young minister's labours. Increasing harmony began to prevail, and his heart was greatly encouraged by witnessing the growing piety of the people of his charge. Indeed, a spirit of deep devotion seems soon to have pervaded the church, and Mr. Toller frequently expressed his gratitude that he was the pastor of a people who strengthened his piety, and confirmed his attachment to the great truths of Christianity.

Peace and harmony being once more restored to the church, we watch the Pastor of Kettering for a period of more than forty years doing nothing, caring to do nothing, but his ministerial work. It is a life quite uneventful and monotonous, some, perhaps, will think. A man with his powers ought to have aimed at something higher, ere he died, than Kettering enabled him to achieve, another may exclaim ; but it was the vineyard in which the Master had placed him while the dew of his youth was upon him, and there he was content to remain until that Master said to him, " Give an account of thy stewardship." Of course such a man as Toller was not likely to remain without invitations to remove to what might be considered more important spheres of labour ; to all such, however, he returned a decided negative. In the love of his flock, and in calmly doing his Master's will, he was content to let a long life glide away, without a single ambition for any change that would bring him, in return for decided usefulness, the mere bauble of popularity. The one work of his life, and in the pursuit of which he gathered materials from every possible direction, was to feed the flock committed to his keeping. He was seldom absent from them, and he was happiest when engaged in finding out new pastures into which to lead them. In one sense, he was always studying. He was accustomed to rise very early, and betake himself to the neighbouring woods. There he would be seen by the farm-labourers going to their work, and with these he would converse in homely, friendly fashion. From the beauties of

nature, from the husbandman sowing and reaping, from the song of birds, and especially the joys and habits of childhood, he would derive ever new illustrations by which to enforce Divine truth.

There was a freshness and devotional depth about all his sermons, and his sabbath day efforts to benefit his hearers, (so we are assured,) were even anticipated by them as a mental feast in the midst of the week's trials and cares. In his pulpit engagements, he had marked out for himself a well-defined plan, from which he seldom departed. In the morning he was accustomed to expound, and for several years he was occupied with an exposition of the life of Moses, and of our Lord. In the evening, he generally seized hold of something in the exposition of the morning, capable of expansion and practical application to the wants of his hearers; and thus he made morning and evening alike tell upon the special truth he had sought during the day to carry home to the hearts and consciences of hundreds who earnestly listened to him. And while thus thorough as a preacher and an expositor, he was not less successful in conducting the devotional services of the sanctuary. The same freshness, the same deep pathos, characterized his public prayers Sunday after Sunday. He is described as a man of almost unrivalled eminence in prayer. Hall says of him, "that his addresses to the Supreme Being united every excellence of which they are susceptible." He poured out his whole soul in an easy unaffected flow of devotional sentiment; adoration seemed to be his natural element, and as he appeared to lose all consciousness of any other presence but that of God, he seldom failed to raise his audience to the same elevation, to make them realize the feeling of Jacob, when he exclaimed "How awful is this place!" His pulpit and his platform efforts were alike marked by the utmost Catholicity of sentiment. The whole manner in which he abandoned the mere Nonconformist for the more dignified title of Christian, when, in the presence of the Duke of Grafton, he urged the claims of the Bible Society upon all believers in Jesus, will never be forgotten. Year after year he more and more deeply subscribed to the Apostle's words, "the greatest of these is charity." The originality of his sermons was a marvel to many. He clothed common truths with which all were acquainted, with the grandeur of the miraculous; and with the mighty force of his own earnest belief in what he declared, a whole congregation would be dissolved in tears. Nor must his faithfulness as a pastor be forgotten. While he shrunk from the foolish and sinful waste of time into which so-called pastoral visitation so often dwindles, he was ever ready to stand by the bed of the afflicted and to speak words in season to the weary and heavy-laden. And so in the spirit which we have attempted to depict, forty-five years of useful, pious, earnest ministerial life passed away. The source of all his power was the devotional element in which he daily lived, moved, and had his being. He had his severe trials; the loss of a beloved wife after three years of happy married life, as well as a painful season of spiritual depression which took hold of him in the end of life, were the occasions of the deepest sufferings to him, and his sorrow is supposed to have had much to do with successive fits of apoplexy, which eventually shortened his days, and called him to his heavenly rest.

his faith, though tried, was still strong, and every attack of bodily suffering only served to confirm his hope of immediate dismissal when his work should be done. On Sunday, the 25th of February, 1820, Mr. Toller was so far from being debilitated, that, with something of his old animation shining through his aged features, he was able to preach. He had, after awhile, taken to himself a second wife, by whom he had five children; and doubtless his people were edified with a kind of awe, as if their pastor were filled with the spirit of prophecy, when he concluded that memorable sermon with these words:—

“To Thee our infant race we leave;
Them may their father's God receive,
That ages yet unborn may raise
Successive hymns of humble praise.”

The next day he was in glory. He was buried amid the sighs and tears of a great multitude; ministers and members of all denominations joined with his aged flock, sorrowing most for the words, that in this world they should see his face no more.

MISSHAPEN CHRISTIANS.

BY AN AMERICAN WRITER.*

.. Theodore Parker declared of a revival in Boston, that a score of such excitements would never do more than to amuse a dram-shop or liberate a slave. Parker saw through jaundiced eyes, and yet he caught the shadow of truth. What was it? Not that Christians have no religion, but that religion needs to be better disciplined over the character. It does not do them. There is cloth enough, and yet it is ragged; it is in the garment; but here it is torn and pinched, and there it is torn out too far to even touch the truth.

We have in mind, for example, a brother, who, in some things, is a model. He is orthodox as the Pharisee. He is generous in giving. He loves prayer and prayer-meetings. He has a temper like a bomb-

shell! We have heard it explode in the parlour and at the dinner-table, to our utter consternation. We remember also a Christian woman, whose good works were carried on night and day at high pressure. There was hardly a ragged boy in the neighbourhood who had not been clothed by her busy fingers. No box went out to any home-missionary personage without its generous contributions from her needle. But her self-will was simply a nuisance to her husband and her friends. Conceited, sour, censorious, squeamish—she seemed to feel that anybody so efficient could afford to be unlovely. What if a machine-shop is a perfect Babel of harsh noises, and a den of ugly Vulcans, all begrimed with oil and dust—provided the establishment

the sarcasm of some passages in this paper will, it is hoped, be forgiven, for the sake of its practical value; while its rebukes will give additional point to the truth of the paper which follows it.—ED.

turns out good work? She considered herself a sort of spiritual machine-shop.

Now, why do Christians make this sorry figure of mingled beauty and deformity, like statues finished half by a sculptor and half by a stone-mason; or trees, loaded with foliage and fruit on the one side, and gnarled and blasted on the other? If we only were creatures of a normal growth and development, doubtless either good or evil would wholly pervade us. There would be no mixture. When angels ceased to be angels, they became devils. A healthy, vigorous body, digests a poison, and sends it with quick pulsations through the arteries to envenom every limb. A diseased, enfeebled circulation leaves it in the stomach, to gangrene and inflame. So too with the mind. Some men have a logical straight-forwardness that darts right on from the premises to its conclusion. Their chain of reasoning flashes, like chain lightning, in an instant through its length. They can hardly imbibe an error without becoming all error. But many a good soul, short-sighted, illogical, and self-contradictory, will hold a truth and a deadly heresy, lying snugly side by side—the peace-fullest bed-fellows in the world.

But what is the remedy for all the distortion in Christian lives? "More religion"—many reply. But more religion, merely, will never answer. The fact is that genuine piety, true love to God, may go on increasing, and yet hardly touch these strange self-contradictions. The *Baptist Watchman and Reflector* declared, just after the great revivals of 1857, that there were, at that time, more dissensions and bickerings in their churches than

almost ever before. And, worse than that, this mischief was brewing in the very churches which had largely shared in the great awakening. And, worse than *that*, the ferment began, often, in the very midst of the revival itself! Probably churches of every sect might make the same confession.

The difficulty is the want of a special application and enforcement of religion on the special sin of the church or individual. We have gone on the false assumption that religion, once received, would apply itself. We have expected that in its liquid flow, it would diffuse itself through all the channels of the soul; as it *would* in any warm, generous nature uncursed by depravity. We have forgotten that the coldness of a sinner's nature chills the stream to a sluggish current, that stops while half the channels yet are dry.

The good brother we mentioned, with the explosive temper, apparently never thought of bringing his religion to bear on that infirmity. The redoubtable sister, with her bustling charities and her ugly will, asked God for everything but the ornament of a meek and quiet spirit. The churches, in the great revival, were more anxious to save souls, than to temper their zeal with love.

Now there are disciples who, it may be with no more sincerity or self-denial than the one-sided Christians we have alluded to, have a rounded and admirable beauty of character. Take them in any state of fortune or misfortune, turn them upside down and over and over with agitations and calamities; and somehow, like a kaleidoscope, they will come up as orderly and beautiful as ever! The reason is plain. They carry their

on around the whole scope of character, bringing the whole ly under its power. They w up into Him in *all things* which e Head, even Christ." every one will remember the blang military policy with which we n the war with the rebellion. e forgot Napoleon's maxim, to be is strongest at the decisive point, ver weak at any other. Pre- r that is the mistake of these ided Christians. What cares neighbour for your closet-hours, our heavenly experiences, pro- you meet him in a passion or reach him in a bargain? Be gest at the decisive point. And decisive point, in practical life, e point of contact with the world. u are weaker than your godless

neighbour there, no matter how mighty in grace or works you may be elsewhere.

We need more religion in every church and every heart. But if we can learn to make the best use of what religion we already have, the gain will be immeasurable! We want a balanced character, every grace holding every other in counterpoise. We want the circle of virtues complete. A break in it is like a break in the magic circle of the old astrologers, letting in some demon unawares. We want to remember that doing good is a small matter compared with being good. We want to breathe toward God the unceasing aspiration,

"More careful, not to serve Thee much,
But please Thee perfectly."

PAINSTAKING NEEDFUL TO SPIRITUAL PROGRESS.

ME people, without being reckless liberately negligent in the use of ordinary means of grace, are theless disposed to take things easily, and to hope that all will out well at the last. They have they think, into the proper current the current that flows heaven- , and they have no doubt that l carry them with it, and stream comfortably into the haven they e to reach. But they do not take sufficient account the eddies and -currents, the storms and con- winds, which they are sure to with, and which render necessary e skill, and vigilance, and energy e best spiritual seamanship. , taking another figure, Christians plants in God's vineyard. And advancement in godliness they ude is to be not a manufacture

but a growth. They are not to rise higher as a wall is raised, by the toilsome addition of brick to brick, but by a living inward energy, causing spontaneous progress in heighth, and width, and strength. Now, most true in the main is this idea. No laws and rules will make Christian character what it ought to be. No mere adding of duty to duty, and of virtue to virtue, will secure the increase and expansion of the Christian character. There must be a living principle like that of the plant or tree which shall give consistency to the whole, and which shall be the true parent of both the blossoms and the fruit, the beauty and the strength of the entire spiritual man.

But let this figure be properly understood. There are trees and plants which need no attention and

care. Weeds sow themselves, and grow and thrive anywhere without culture; but Christians are not weeds. The same may be said sometimes of our best trees. Many an acorn has dropped into the ground, and grown into a mighty oak, without man's care or culture. But let it not be forgotten that for every acorn which has thus grown, thousands have rotted and perished. You must go into the seedsman's nursery grounds to find our true symbol. There you will see saplings of all useful woods carefully tended and protected. Their proper seeds were sown by man's hands; their first sproutings were tenderly dealt with; and all that skill and watchfulness could do has been done to bring them to their present condition of young health and beauty. By-and-by they will be transplanted to the exposed common, or to the mountain side. But even there they will not be wholly neglected or left to themselves. Their bark will be protected from animals' teeth and other enemies. And if the forest should be too crowded, the forester will cut down the undergrowth, and with it, perhaps, many a beautiful tree, to secure a free circulation of air.

This is the true likeness of the Christian. He is a plant or tree, having life in himself, producing growth. But he is not independent of care and culture. Every branch that beareth fruit the husbandman purgeth, that it may bring forth more fruit.

Archbishop Leighton says: "The grace of God in the heart of man is a tender plant in a strange unkindly soil, and, therefore, cannot well prosper and grow without much care and pains, and that of a skilful hand."

This is the point of our present remarks. Our Christian character is not to be left to haphazard, or to the tides and currents which may be bearing us along on their bosom. While it is to be a growth, the outward body of an inward life, it is not to be on that account untended and uncared for. The soil in which this plant is planted is unkindly, the circumstances which surround it are often very unfavourable, and the plant requires, to use Leighton's words, "much care and pains, and that of a skilful hand."

By this we do not mean that it must be shut up from wind and weather, as in a hothouse. Nothing could be more fatal to its life and health than such a treatment. There are exotics which cannot live in our climate except under glass, and in an unnatural heat. But put our own common trees under glass, and in such a heat, and they will perish. The birch, the oak, the fir, the lime tree, must be braced by the colds and storms of winter, as well as nurtured by the genial showers and sunshine of summer. Even so is it with Christians. Shut them up where the world's breath cannot taint them, and the world's storm cannot disturb them, and you will weaken rather than strengthen them. The shoots which they shall put forth in such circumstances will be those thin, soft, leafy shoots which the vinedresser or the nurseryman, instead of culturing and preserving, cuts off, that the tree thus pruned may acquire more of strength and substance. These shoots may be taken as a true representation of the piety of the cloister, the piety that is to be attained by hot-house cultivation; a piety very different from that which has to discharge the duties of

mily and of the world, and which alone enable us to encounter the ices of our spiritual life.

It is distinctly understood, then, when we insist on the necessity of culture, we do not mean to use culture. The remark of Samuel Rutherford is as true as that of the Archbishop of Leighton: "Grace is the true plant, it grows best on the sunny side of the hill." The good pastor knew from experience how

grace could thrive amid the storms of persecution, and believed it would not thrive so well in the sheltered sunny retreat as on the weather-side of the hill. The fact is, it will thrive in any position in which God's providence is pleased to place it, only let it have the culture which God's Word enjoins: "Work out your own salvation with fear and trembling, for it is God that worketh in you, both to will and to do, of his good pleasure."

THE LAST OF THE GORDONS.

A MEMOIR OF THE LATE DUCHESS ELIZABETH.

It was the lot of the two last dukes of Gordon to occupy a large space in the public eye, than is usually done even by ladies of their exalted rank. The career of both was remarkable, but remarkable in ways very opposite. One chose the path of worldly pleasure and ambition, pursued it with an eager recklessness which caused even her own irreverent and frivolous world to stand still and gaze with wonder. The other, by the grace of God, was early led into the narrow way of holiness, and followed therein with such steadiness and zeal as to leave to the Church a noble example of devout consecra-

The story of the Duchess Jane is of melancholy interest. Jane Campbell, called from her exceeding beauty, "the Flower of Galloway," was early attached to a young man. He was ordered abroad, and towards tidings of his death were received. After a season of stormy sorrow, Jane sank into a state of listlessness and indifference, and while in this condition was easily persuaded by her

friends to receive the addresses of the Duke of Gordon. On her marriage tour a letter was brought to her, addressed to her maiden name. It was from her lover, informing her that he was on his way home to make her his wife. She rushed from the house, and after a long search was found by the side of a brook "nearly crazed." And where did this poor stricken heart seek healing and peace? Not where alone it was to be found. She appears next in the gay world, the perpetrator of many "wild frolics," yet nevertheless one of the most brilliant and potent leaders of fashion. All the pleasures which wealth and rank could bestow were hers. Her family ambition too was abundantly satisfied. Her five daughters all married noblemen, three of them dukes. But the end came. In the midst of the gay London season, the Duchess was suddenly struck with mortal illness, and then conscience awoke, and with it the agonized enquiry, "What shall I do to be saved?" Amongst her connections were two pious ladies. These she

sent for, and implored to remain with her. She also sent for a Christian minister, and listened with eager interest when directed to the sin-atoning Lamb. It was the belief of these friends that the bitter repentance for a mis-spent life exhibited by the dying woman was genuine, her faith in the Saviour sincere, and that thus even at the eleventh hour she was plucked as a brand from the burning.

Elizabeth, the last Duchess of Gordon, was born in London on the 20th of June, 1794.* Her father was a younger son of Brodie of Brodie, an ancient family belonging to the north of Scotland; her mother was a grand-daughter of the Earl of Wemyss.

When nineteen years of age, Elizabeth Brodie, an only child, and the heiress to a considerable fortune, was married to the Marquis of Huntly, son of the Duke of Gordon. Long before this time the Brodies and the Gordons had met. In the reign of the first Charles, the head of the house of Brodie was a man of deep and earnest piety. His life, which had been early widowed, was devoted to the education of his two children, and to works of piety and benevolence. His was a happy, peaceful, Christian home, when on a sudden in the inclement winter, Lord Lewis Gordon, a son of the then Marquis of Huntly, and the leader of a reckless band, rushed over the possessions of Brodie, burnt his mansion and laid waste his lands. The event was long remembered as the Gordon Raid.

And now a Gordon Raid of a different description made Elizabeth

Brodie the wife of the heir of the illustrious name and princely domains of the Duke of Gordon. The Marquis of Huntly was forty-five years of age at the time of his marriage. He had served with distinction against the French, as Colonel of the 92nd Gordon Highlanders, a regiment raised by his father and mother, the Duchess Jane. He was a remarkably handsome man, of affable manners and generous disposition, and highly popular in the Highlands. But he was thoroughly a man of the world. And his young wife, though with a far higher moral training than her husband, was of the world also. Her education intellectually and morally, so far as morality can be separated from religion, had been most careful, but of evangelical religion she had been taught nothing. In natural disposition she had two marked characteristics not always found allied—a strong wish to please all with whom she came in contact, and at the same time great firmness of character, much courage both physical and moral. The first trait, which really arose from kindness of heart, but which she sometimes feared was a temptation to her, won her much love through life; the latter, sanctified by grace, gave in the most trying circumstances a wonderful steadiness and consistency to her testimony to the truth.

The first few years of her married life were spent by the Marchioness of Huntly, in much the same way as life is usually spent by ladies of her rank. She drank freely of the pleasures of the world, and God was not in all her

* We are indebted for the facts of this narrative to the "Life and Letters of Elizabeth, the last Duchess of Gordon." By Rev. A. Moody Stuart: published by Messrs. Nisbet & Co.

hts. She travelled a good deal
er husband, and in the eventful
of 1815 they suddenly found
selves amidst the fugitives from
ld of Quatre Bras. The Marquis
sed, for the sake of his young
that they should hasten to the
, but she insisted on their going
Brussels that he might be beside
ster, the Duchess of Richmond.
they remained in fearful sus-
till the glad news of the victory
aterloo was brought to them.
next day they left for Ghent,
they dined with Louis XVIII.
veral years of her married life had
d ere the first serious impression
rs to have been made on the
of the Marchioness of Huntly.
or some time after, the turnings
r soul to the light were slow and

. While at their Highland
of Kinrara, a servant, grieved to
e utter unconcern of her mistress
ling the eternal state, ventured
op a quiet remark which sank
e heart of the young Marchioness,
to be altogether effaced. While
ndon in the year 1821, she was
y shocked by the open vice which
under her notice, and, as a
to her mind, turned to her

Her interest in it soon be-
far deeper than she had antici-
, and the word of God became
aily study. One day she was
thus occupied by a gay friend,
he matter was made the subject
uch merriment. Her friends
ht that a little ridicule would
cure her of this habit. But they
together mistaken her character.
ad too much strength of will and
courage to be laughed out of
ing she chose to do, and now a
r and stronger power than her

own was sustaining and leading her
on. They called her "Methodist,"
and the taunt sounded strange to her
ear, for she had done nothing to earn
so peculiar a title. But she said
within herself, "If for so little I am
to be called a Methodist, let me have
something more worthy of the name."
And instead of desisting on account
of the reproach, she set herself to
read the Bible all the more earnestly.
While left thus alone among her
equals, she could not even fall back
for help on "Old Cuzzie" (her
maid) who had been of such service
in the tumult of Waterloo. This new
battle with the world, the flesh, and
the devil, was both contrary to all her
tastes and above her comprehension,
and ere very long her maid's vexation
broke out in the same complaint, "My
lady has turned Methodist."

The Bible reading advanced, and
by slow degrees she began to appre-
hend the glorious doctrines contained
in "the Book." She had early come
to the passage, "If ye, being evil,
know how to give good gifts unto your
children, how much more shall your
heavenly Father give the Holy Spirit
to them that ask him?" The words
arrested her, "and from that time,"
she said, "I began to pray for the
Holy Spirit."

The following year she accompanied
her husband to Geneva, and there
found an enlightened friend in Madame
Vernet, "who spoke to her with
affection and faithfulness on her lost
condition, showed her her need of
conversion, and opened clearly the
plan of redemption by Jesus Christ.
Through her teaching Lady Huntly
appears to have apprehended the
truth as it is in Jesus to the enlight-
ening of her mind, although she had

not fully embraced Him with the heart unto salvation." "If any one is to be called my spiritual mother," she said, "it is Madame Vernet of Geneva."

But it was not till the following winter that Lady Huntly believed that she had really undergone that wonderful change which transforms a child of the world into a child of God. The place was Kimbolton Castle, the residence of the Marquis's brother-in-law, the Duke of Manchester. "I knew Christ first," she said, "if I really know Him, at Kimbolton; I spent hours there in my dressing-room in prayer, and in reading the Bible, and in happy communion with Him."

It was characteristic of this lady to arrive at her conclusions slowly, but having arrived at them to hold them firmly. In the earliest stage of her Christian course, she continued to mingle occasionally in the pleasures of the gay world. She did not perceive that it was wrong to do so. But ere long her opinions on this point changed, and she assumed a very different position, a position which she maintained with great consistency through life.

Although the Marquis was not a partaker of his wife's faith, he did not oppose the new course on which she was entering. He had seen enough "of the hollowness of the world" to feel no regret at his wife's withdrawal from it. And being a good-humoured man, and growing year by year more attached to his wife, we find him helping her sometimes in a way one could scarcely expect. At the opening of one of her schools, after the parents and children were assembled, she asked the parish minister to pray for a blessing. He declined, on the extraordinary ground of not being pre-

pared. In this unexpected dilemma she turned to her husband, said, "Huntly, will you do it?" complied at once, and offered a prayer, to the great delight of people.

Before this time she had established the practice of having morning prayer at Huntly Lodge (near the town of Huntly, in Aberdeenshire) with female servants, and such of her visitors as chose to attend. In doing so she had encountered much opposition, the household did not like to adopt a novel practice; but though sensitive to their murmurs, she steadily persevered till dislike and discontent were entirely subdued.

The commencement of the year 1827 forms an epoch in the spiritual history of Lady Huntly. She and her husband were on the Continent with two nieces, when one of them died suddenly at Naples. The bereavement was keenly felt by the Marchioness, and was greatly satisfied to her. So marked was the growth of grace at this period, she spoke of it as a second conversion. Providence was about to place her in a situation of even greater difficulty than that which she now occupied, and grace was being given her to triumph over its temptations.

Six months after, Lady Huntly became, by the death of her father-in-law, the Duchess of Gordon. She was with no feeling of elation entered on this high station. She felt deeply the responsibilities connected with it, and the difficulties she should have to encounter in her religious course. She felt also in leaving Huntly Lodge, the home of her married life, and which was endeared to her by many happy

tations. Thus anxious and de-
ad, she accompanied a party of
rs one day to the old Castle of
ly, a picturesque ruin on the
of the Deveron, a few minutes'
from the "Lodge." The chimney-
s of some of the principal apart-
s bore curious old sculptures,
ver these, high up on the walls,
chiselled inscriptions. The
s in vain tried to decipher them,
ould the Duchess inform them
was written there. The visitors
passed on to other parts of the
ing, and the Duchess remained
d. Left alone she stood pensive
burdened, absorbed in the past
he future, while gazing vacantly
e cold and voiceless stones on
her side of the old saloon. Just
the sun burst suddenly from
d a cloud through the broken
w mullions over her head. His
s shone bright upon the opposite
and she read in the light of his
these words :—

. THAES . THAT . LOVE . GOD .
HINGIS . VIRKIS . TO . THE . BEST .
e letter written and engraven
ones was glorious to the outward
but its glory was dimmed by the
that excelled in the light of the
, which shone in that moment on
word written with the finger of
upon her heart. The burden
lifted in an instant from her
; and she went forward relieved
gladdened. "It was," she
said, "a message from the
to my soul, and came to me
such power that I went on my
joyicing." "Ever after, Romans
18, was one of the pillars that
d the temple of God in her
; one of the elements that
ed her spiritual life."

In a day or two after, in the midst
of the acclamations of numerous
tenantry, the Duke and Duchess took
public possession of Gordon Castle.
The American traveller, Willis, gives a
glowing description of this fine ducal
residence, with its magnificent park,
its handsome equipages, its hosts of
powdered footmen, its gorgeous ser-
vices of gold plate, its brilliant as-
semblage of visitors ; the master, "a
tall, white-haired gentleman of noble
physiognomy," and the Duchess, "a
tall and very handsome woman, with
a smile of the most winning sweet-
ness." He called it a "castle of
felicity," and nought was wanting to
make it so, if the good things of this
life could satisfy the soul. But the
mistress of this noble mansion had
learned how poor earth's highest joys
are in themselves, and to her this
home was often the scene of trial and
conflict.

In the strength of the Lord she
determined to make no compromise
with the vanities of the world, and to
show in all things whose she was, and
whom she served. No balls were
given at Gordon Castle during the
nine years that the Duchess Eliza-
beth was its mistress. Morning
prayers were established at once in
the household, conducted at first by
the Duchess herself, and afterwards
by a chaplain. By-and-by the Duke,
to the great joy of his wife, became a
regular attendant on these occasions,
and oftener than once when the Duch-
ess and chaplain were both unavoidably
absent, he conducted the service
himself.

Nevertheless the heart of the Duch-
ess was often heavy because of the
bustle and distraction of constant
company in which she was obliged to

live, and also because she had so few around her to sympathize with her dearest feelings. "I feel woefully alone," she once wrote to a Christian friend. The coming in of a new year to her is thus described by her biographer; "It is the Sabbath evening, the eve also of the coming year, and the ducal party in the dining room are not to separate till the old year has given place to the new. For the Duchess there is not one there that night like-minded with herself, and the kindness of the Duke cannot reach the inner sympathies of her soul. Hour passes on after hour, chattily, gaily, quickly, with all the rest,—but for her, dragging slowly over a crushed and wearied spirit. Not a word is uttered fit either for the sacredness of the Sabbath, or the solemnity of the dying year, while she has not power either to quiet the babbling of the ceaseless talk, or to cast any seasoning salt into its insipid froth. At last the iron pierces her soul; she can endure it no more; and, rising suddenly, she rushes into her own room to weep the tears she can no longer restrain. The fair world so 'walled in from vexation,' had brought to her nothing but a rankling sting, because the Lord was not in it all; but sitting alone by the fire, with her face buried in her hands, she finds support and relief in Him who receives the heavy laden into His bosom for rest. 'Here I heard these words, as if a voice had spoken them audibly to myself: Will He plead against me with His great power? No, but he will put strength in me.'"

On the accession of William IV, in 1830, the Duchess of Gordon was appointed Mistress of the Robes to

Queen Adelaide, and stood by her side at the coronation. Into the Court, as into the ducal palace, she carried a simple, fervent exhibition of Christian life and principle. Between her royal mistress and herself, a close friendship existed, which remained unbroken while her Majesty lived. When, in 1835, her Grace's jewel-chest was stolen from her residence in Belgrave Square, the Queen sent her the following day "A handsome present of some of her own favourite jewels," which were highly prized for the sake of the giver.

Jewels in themselves were, however, of little value in her eyes. But she had found a way to make them useful long before this time. The Duchess had always some benevolent scheme in hand, and occasionally she found herself hampered as to the means. Her kind husband was willing to help her to the utmost of his power; but vast as were his domains, that power was limited. His father, Duke Alexander, had burdened the estates to a great extent, and when Duke George succeeded, things were so embarrassed that the property had to be put into the hands of trustees, and for several years the Duke could not command the free use of his revenues; thus, when the Duchess wanted large sums to carry on her schemes of usefulness, she found herself sometimes at a loss. On one such occasion, when anxious to build a chapel and an infant school, she took a gold vase worth twelve hundred pounds to London in the hope of getting it sold. But she could not at first find a purchaser, and she writes, "The Duchess of Beaufort, hearing of my vase, thought of her diamond ear-rings, which she got me to dispose of for a chapel in Wales,

ir diamonds made me think of jewels; and as the Duke has been most anxious for the , he agreed with me that stones much prettier in a chapel wall round one's neck, and so he d me to sell £600's worth, or

what brought that, for they ore than double. The chapel ag on nicely, and I have still h jewels left to endow it, if no way should open."

ough childless herself, the Duch- ok a deep interest in the young, stablished many schools, over she watched with great care. nd again she might be seen in her infant-schools with a little r her lap, telling him of the kind r. It was a beautiful sight, onderful also when some pas- in the former history of the ns were remembered.

o hundred years before, the is of Huntly, assisted by the of Grant, had, in revenge for eath of a Gordon, entered the which the Farquharsons lived, emming the wretched people in sides, had killed men and till scarce one was left. At

nd of the bloody day, Huntly about two hundred orphans left hands. A year after, Grant with the Marquis, and was con- l by his host after dinner "to a y which overlooked the kitchen,

he saw the remains of the ant feast of the numerous house- lung at random into a large . The master-cook gave a with his silver whistle, on a hatch like that of a dog- l was raised, and there rushed ne kitchen, shrieking, shouting, , a huge mob of children,

half naked and totally wild, who threw themselves on the contents of the trough, and fought, struggled, and clamoured for the largest share. Grant was a man of humanity, and asked, "In the name of Heaven, who are these?" "They are the children of those Farquharsons whom we slew last year on Deeside," answered Huntly. The Laird felt more shocked than it would have been prudent or polite to express. "My Lord," he said, "My sword helped to make those poor children orphans, and it is not fair that your Lordship should be burdened with all the expense of maintaining them. You have supported them a year and a day, allow me now to take them to Castle Grant, and keep them for the same time at my cost." In the days of the Duchess Elizabeth a very different value was placed on the little ones.

In May, 1836, George, the last Duke of Gordon, died. The stroke fell suddenly and heavily on his wife. But in the midst of her deep sorrow, she threw herself on the care and love of Him who had promised to be a husband to the widow. The affection which subsisted between the Duke and his wife had grown in the course of years very deep and strong, and she had been rejoicing for some time in the signs of an increasing seriousness which he exhibited. Scarce a year before his death he had said to a friend, "I am a very changed man to what you once knew me, and I owe it all to my dear wife." And now that he was taken from her, her heart was filled with gratitude that she was not called to mourn as those who have no hope.

The first year of the Duchess of Gordon's widowhood was spent on the

Continent; after which she returned her old home, Huntly Lodge, now her "Jointure" House. Having her household arrangements now entirely under her own control, her great establishment, an establishment which she thought it a duty to maintain on a scale befitting the rank of a Duchess, was in all matters ordered as became a Christian home. She exercised a large and free hospitality, and Huntly Lodge was often filled with brilliant parties of the most distinguished nobility of the land. But all who came there knew that they must conform to the habits of a household where Christian principle was the law. It was no small privilege to be brought into contact with this daily life of earnest living piety, and to some of the visitors the lesson was not in vain.

A quiet and most perfect order reigned at Huntly Lodge. Every thing went on like clock-work. At half-past nine in the morning, and at the same hour in the evening, the numerous servants of the household, and the men employed in the gardens and stables, with the servants of the guests, and the family and visitors, were assembled in the library for prayers. To the usual service of singing, reading the Scriptures, and prayer, was occasionally added, if a minister was amongst the guests, which was frequently the case, a short exposition. At twelve, her Grace met with a few of her more intimate Christian friends in her own private apartment for reading the Scriptures, conversation, and prayer. Then she often gathered materials for the instruction of her female servants. At Gordon Castle she used a form of prayer with her servants. She now prayed with them without any form.

The Sabbath was pre-eminently honoured at Huntly Lodge. No work other than necessary was permitted to be done, and no departures or arrivals took place on that day. "One Sabbath morning, when sitting down at the breakfast table, a carriage and four had come round from the stables. Startled with the unusual sound, the Duchess exclaimed, 'What is that?'—when a young English nobleman, who had been staying in the house, entered the room to bid her Grace good-bye. 'Oh no,' she said, 'not on the Sabbath;' and taking him affectionately to another room, she easily persuaded him to remain till the following morning."

All this time the Duchess was a member of the Church of England, but of a most Catholic spirit, and a hearty lover of all good men. Her chaplain was a Presbyterian, and she invited the pastor of the Independent Church in the neighbouring town of Huntly to a weekly meeting for prayer at her house. Of this people she remarks, "The Missionary people, or Independents, are active, practical Christians, and it is really a blessing to have such people at hand."

When the disruption took place in the Church of Scotland in 1843, the Duchess was on the Continent. The matter troubled her much. Her dearest Christian friends in Scotland were of the party who had left the established Church, but all her preconceived notions were opposed to the ultimate step which they had taken. Thus feeling, she resisted very urgent entreaties from some of these friends that she should at once show her approval of the newly-formed Free Church. By-and-by, however, her sentiments began to undergo a change,

hen she was beset by friends on her side.

While on a visit to her Majesty at Windsor (whom she was frequently to visit), her old friend, the Duke of the Belgians, said to her, "my dear Duchess, I hear you have joined the Church militant?" "Sire," she replied, "but I have not regard for it."

In length her mind was made up as to her path of duty, and in accordance with the habit of her life when conscience was concerned, all obstacles were set aside, all opposition dispensed, and she became a member of the Free Church of Scotland. She continued, nevertheless, to regard denominational differences as of no account, in view of that higher principle which unites the children of God under every name to the Master and to each other.

In 1859 a great religious awakening took place in the North of Scotland. The Duchess watched its progress with much interest; and repeated convocations of Ministers and pious laymen were held in her house. On these occasions public meetings took place in the church, and the revived interest in spiritual things spread far and wide.

A hunger for the bread of life was aroused which it was not easy to satisfy. It was suggested that one of the Duke's parks should be thrown open for prayer and preaching during leisurely days. She consented, and the castle Park, close to the entrance of the Lodge, was fixed on. The necessary preparations were made with the Duke's arrangements. Her own house, and the homes of Christians in the neighbourhood, were crowded with persons from a distance. The

school-rooms were stored with provisions. When the appointed time arrived, many thousands assembled in the Park to listen to the good news of salvation, and many careless ones were for the first time awakened to take heed to the things which belonged to their peace. This first meeting took place in July, 1860, and similar gatherings were held in the three following years. On some of these occasions it was computed that seven thousand persons were present, on others ten thousand.

In the beginning of 1861, the Duchess was visited with severe illness, which it was feared might prove fatal. One day during this illness, she told a friend "that she had been depressed for some time with a sense of her many sins, but that the Lord was now giving her tranquil and joyful rest."

She recovered from this illness, and was spared for three years longer. A conference of ministers was held at her house on the 13th of January, 1864, and another was appointed for the 10th of February; but ere that time came this good lady had gone to join a higher and a holier assembly. The imperfect service of earth,—and of her own imperfections and shortcomings she was ever deeply sensible,—was now exchanged for the sinless service of the upper sanctuary. Her last illness was short, and, in its commencement, not supposed to be dangerous. Ere the sufferer could know its real character, she had almost sunk into a state of unconsciousness. On the evening of the 29th of January a friend repeated to her the words, "My beloved is mine, and I am His." "Yes," she replied, sweetly and calmly. It was her last utterance.

On Sabbath evening, the 31st of January, she was taken to her rest.

The event excited deep and widespread sorrow. Three hundred poor people had been regular pensioners on her bounty, and hundreds of children were being educated in the schools which, at a great expense, she had established. The land was full of the tokens of her works of faith and love. And when the mournful procession which carried her to her last resting-

place passed along amidst crowds of weeping spectators, all hearts were bowed down with the sense of a great calamity. She was buried beside her husband in the family vault in the old cathedral of Elgin. The last of the Gordons occupied the last empty space left;—the last and the best, whose piety and virtues shed a brighter lustre on the Gordon coronet than had ever encircled it before.

MARGARET.

HEBREW AND HEATHEN COSMOGONIES.

BY THE REV. JAMES KENNEDY, M.A.

SECOND PAPER.

IN pursuance of our plan, we now proceed to consider the peculiarities of the Cosmogonies of other nations than that, the inspired literature of which we have in our Sacred Scriptures. And the result, we trust, will be to bring out in stronger relief the real glory of that much-abused but most precious record, the first chapter of the book of Genesis.

The notions of barbarous and unlettered tribes are, so far as ascertained, exceedingly crude and puerile. The ideas of more favoured nations are more carefully developed, and take a wider range, but they cannot in truth be said to be essentially better. On this subject men have given the bridle to a prurient imagination, and have allowed reason to sleep, when it ought to have been most awake. Instead of simplicity we find a bewildering maze; instead of majesty, we find tawdry grandeur; instead of conciseness, we find wearisome prolixity; instead of reserve, we find subjects dragged in, acquaintance

with which, even if possible, could confer no benefit. Amidst this diffuseness subjects are omitted in which we have a vital interest.

In not one of these cosmogonies do we find a word about what is properly called *creation*; they chiefly treat of *formation*, of a substance existing from all eternity being moulded into new shapes. In some of these cosmogonies the Supreme Being is represented as too great to take a part in the formation of a world. He keeps aloof, and an inferior deity is set to the work. We sometimes find different deities employed in different departments, and as they proceed they regard each other with no favourable eye. The work now and then drags on slowly and laboriously, the toil being too great for the agent. In popular cosmogonies the Pantheistic element is very apparent, and in the philosophic systems it is all prevalent. According to these there is neither Creator nor creature. All that we suppose to exist is either ideal, having, no exis-

except in our apprehension ; or mere expansion of the universe, the operation of some power we may call by different names, which we must not suppose to be sent in a conscious, intelligent, powerful, and holy Being. Hucosmogonies thus inculcate deadly

and have a form repulsive at to our judgment, conscience, and regulated imagination.

volume rather than an article be required to substantiate statements. The evidence is faint and accessible. We would inform any reader who may suppose our statements too sweeping, to see the cosmogonies of the nations himself. Let him begin with old Greek philosophers say on this subject. If he be inclined to prosecute the research, let him betake himself to the writings of the Hindoos, and he will find himself introduced to a most copious discussion of the subject in its popular and philosophic aspects. I will confine myself to a few proofs of my averments drawn from the Hindoo writings.

Modern Hindooism is represented as regulated by eighteen books, called *Shruti* and *Smriti*. According to the Hindoo sages, a Puran should have five characteristic topics, and of these the three are :—"Primary Creation," "Cosmogony ;" "Secondary Creation, the destruction and renovation of worlds," and "The Genealogy of Vishnoo and Patriarchs." The Vishnoo Puran, as perhaps the best representation of the whole, has been translated and largely annotated by the late professor Horace H. Wilson. Chapter after chapter of that ponderous volume devoted to cosmogony. In accordance

with its object—the glorification of Vishnoo—the world is represented as being in Vishnoo, as coming from Vishnoo ; and it is again and again declared to be Vishnoo. He is the Supreme, and he comes out of the repose, which is his proper state, into the stir and strife of the universe.

Vishnoo is first described as he was previous to creation. We are told that his essence is single and manifold, subtle and corporeal, visible and invisible. As Brahm, the Supreme, he is all things. Spirit is his first form ; then he takes the form of primary or crude matter, and, by time, through the agency of the quality of passion or foulness, primary matter and spirit are so brought together as to form worlds, and all they contain. By time these are afterwards separated from each other, and thus worlds are unmade, and the Supreme secures the inertness, which is his proper and perfect state. The making and unmaking of worlds is his sport. This we are told is the cause of the production of the phenomena of creation, preservation and destruction. The classical reader will not fail to discover in these views a striking resemblance to the opinions of ancient Greeks about Phanes or Eris, Chaos, and Chronos.

We are then introduced to the origin of the rudimental and sensible elements. An egg gradually expanded like a bubble of water. This was the abode of Vishnoo in the form of Brahma. Its womb was composed of the mountains, and the mighty oceans were the waters which filled its cavity. In that egg were the continents, and seas, and mountains, the planets, and divisions of the universe, the gods, the demons, and mankind. It had

seven natural envelopes, which are most minutely described. After Vishnoo, or Hari, as he is most commonly called, has in his different capacities of Creator, Preserver, and Destroyer, created, preserved, and destroyed himself—for beside him there is none—he sleeps on his mighty serpent couch, and after a vast period he awakens to go again through the same process. We read: "As one with sensible things, he is subject to his own control." Again: "Perfect being is void of all qualities, and is therefore inert."

When Vishnoo, as the Creator, had made the world, he was thus addressed by the goddess Earth: "The sun, the stars, the planets, the whole world—all that is formless or that has form; all that is visible or invisible; all that I have said or left unsaid; all this, Supreme, thou art! Hail to thee again and again! Hail, hail!" She was rather premature with her praises; for the world sank into the waters, and was in the utmost danger of being destroyed. Then Vishnoo's help was implored by the terrified inhabitants, and he, listening to their cry, in the form of a boar, vast as a mountain, uplifted with his ample tusks the earth from the lowest regions. Much is said about this boar in the Purans. We are told that he was eighty miles in breadth, and eight thousand miles high. He roared like thunder; his tusks were white and sharp, and fearful. He was radiant like the sun. The devotees of Vishnoo took refuge in his bristles, and praised his tongue, teeth, mouth, hair, and, in short, everything about him, in the most extravagant terms.

We are informed that Vishnoo, as Brahma, created fierce beings—de-

mons, goblins, malignant fiends, eaters of flesh, and was full of horror at the contemplation of his own offspring. We read that birds came from his vital region, sheep from his breasts, goats from his mouth, kine from his belly and sides, horses and elephants from his feet, while from the hairs of his body sprang herbs, roots, and fruits. According to another account, Brahmans sprang from Brahma's head, the military class from his breast, the mercantile class from his belly, and the servile class from his feet. The different Vedas, with their metres, are represented as coming from his eastern, western, northern and southern mouths.

The distances and periods mentioned in the Vishnoo and other Purans, are prodigious. We are told that the earth is 408,000,000 of miles in length; and we read of a mountain in its centre 600,000 miles high, 128,000 miles in circumference at its base, and 356,000 miles wide at the top. Periods are on as vast a scale as distances. The world during its present creation has existed above four millions of years, and is not yet near its close. A day of Brahma can only be represented by figures—4,800,000,000 years. A hundred such years make his life.

The Hindoos dilate on the trouble Brahma had in making the world; but we believe our readers are satisfied with the details already given, and will not thank us for more. The stories are grotesque in the extreme; they are full of contradictions; the creation, or rather formation work, is attributed to different gods and goddesses, and we seem to be listening to the recital of fantastic dreams rather than the relation of real facts.

Professor H. H. Wilson, with his admiration of the Hindoos, "The Purans teach constantly patible doctrines. Incongruities frequent in the Vedas, as well as Purans."

turn from the popular to the ophic writings of the Hindoos.

are much occupied with the and nature of the universe. In of them a creator, or rather a is allowed, and he is honoured he title of Lord. But he is distinct from Brahm, the Su- ; and when you inquire more larly what he is, so far as an r is given to you, you find that a manifestation of the spirit of niverse. Pantheism pervades Hindoo philosophic systems gh all the phases they assume. s represented as at once the the act, and the effect. As the weaves his web out of his own so Brahm has drawn the uni- out of himself. Cloth is yarn l into a new form. The oil was e seed before it was pressed ; was in the udder before it was . Thus the universe, which is or seems to be, ever was, h not with the same phenomena. on in the proper sense, the ng of that into existence which rly was not, is stoutly denied by e pundits, in common with the philosophers, and, we may say, mmon with some called Chris- who pride themselves on their ophic clearness and acuteness. with this denial of proper on they all, though in different t, confound the universe with who made it and rules over it. e cosmogonies of the nations a strong family likeness. In

form, as we have said, they are prolix, tawdry, and fantastic ; in substance they are pervaded by deadly error. Their teaching strikes at the fundamental truths which man needs for his mental and spiritual sustenance. They deny all proper creation. They deny one true living God. They either set before us a host of gods so distinct that they are represented as contending with each other for the supremacy,—or affirm there is no God apart from the universe, which we are told is God expanded and developed. We do indeed meet at times with some apprehension of one living God apart from all, and superior to all. Not a few passages may be culled from the writings of the heathen, which seem to indicate acquaintance with one personal God ; and in the conversation of the Hindoos such expressions as "God sees," "God knows," "God will punish," "God will reward," are frequently heard. It would appear that there is a voice for God in the soul of man, which can never be wholly silenced. Are we to conclude, as some have done, that those who use these expressions are acquainted with the one God ? We might do so, did we not meet on either side of these utterances with the grossest Polytheistic and Pantheistic sentiments, and did we not know that the better was in this, as in so many other instances, suppressed by the worse. The testimony to the true God, to which we have referred, is like a flash of lightning in a dark night ; for a moment in the light of this testimony, things are rightly discerned, but error again speedily covers all with its gloom.

The glory of the Hebrew cosmogony, as we find it in Genesis, is

that it gives the clearest and most emphatic testimony to the one true, living God—a testimony which is maintained consistently throughout the Bible to its close, and which is not found in the sacred books of other religionists. The cavil that the Bible, because it speaks of the gods of the nations, recognizes their divinity, though it regards them as inferior to Jehovah, the God of the Jews, is unworthy of a reply. On the same ground Missionaries might be represented as Polytheists, because they speak of the gods of the countries where they labour. The doctrine of One Living God is the only doctrine which worthily meets the religious instinct so characteristic of man. Can anything worth the name of a religion be founded on details regarding a rabble of gods and goddesses, who are represented as addicted to lust, anger, envy, revenge, and every hateful passion, and who are set forth as carrying on the fiercest war with each other? As little can religion rest on Pantheism. This has been very attractive to speculative minds, but it utterly fails to meet the most urgent demand of the understanding, and is a dreary blank to the conscience and the heart. The understanding can find no rest in trying to conceive of law apart from a law-giver and law-sustainer,—of order, where there is no one either to establish order or uphold it,—of power, while we discern no worker. The conscience and the heart revolt still more than the understanding, from this abstraction. Can you unfold your heart to a law? Can you plead for mercy with a law? Can you seek sympathy from a law? Can you commune with a law? In an abstrac-

tion which will not allow you to think of an intelligent conscious Being, can you find an object for the heart's noblest and most tender feelings, its love, gratitude, and trust? So utter has been the void left in the human mind by Pantheism in the countries where it has most prevailed, Greece and India, that men have hastened to people heaven and earth, and air and seas, with divine personages, with whom they could have sympathy, and these they have striven to make like themselves. Auguste Comte, in our own day, after throwing down all religions with his Positive Philosophy, set himself to the construction of a new religion, turning into gods the most distinguished persons of the race,—thus doing afresh what had been done hundreds and, indeed, thousands of years before he was born. One True Living God, the Creator, the Upholder, the Governor, alone meets our religious necessities, and the Hebrew cosmogony is invaluable because it points us most clearly and emphatically to Him. This great glorious vital truth is the foundation of all true virtue and peace. And the book which teaches it with the greatest power is entitled to the highest place.

We have now to ask,—How comes it that the Jews have handed down a cosmogony so singularly unlike the cosmogonies of all other nations—a cosmogony so unique that it looks as if coming from another sphere—a cosmogony presenting such a contrast to the productions of heathen priests and philosophers that when we leave it for them, we feel as if leaving green pastures and living waters for arid wastes and stagnant pools—as if leaving the joyful light of

or a dark and dreary cave with leeting spectres and confused mingling sounds? We live in a prophetic age. We have parted with our old theories and old fancies, and now deal with facts. We look carefully at phenomena, mark their peculiarities, and trace them to their proper cause. Here, then, is an opportunity; to what cause are we to trace it? Are we told of the characteristics of the Shemitic mind? Is that essentially different from the ordinary human mind? If so, that is a most singular phenomenon.

The Hebrews formed only one nation, a small section of the Shemitic race.

How is it that the other sects have produced nothing resembling the cosmogony of which we are speaking? How is it that the whole race have proved themselves, by the Talmud, capable of producing as wild stories as have ever been uttered by the lips of man? This is a unique effect. Even despite its importance, if you like, it is not you will find nothing resembling it. Let an adequate cause be found.

If the human mind be named as the cause, let the proof be adduced. We are confident no proof can be adduced, and we must turn ourselves to be true philosophers in assigning this wondrous effect to another cause—a direct revelation from the Living God.

I asked if I have nothing to say in the reconciliation of the first chapter of Genesis with the facts of geology? All I have to say is that religion and science have their own respective proofs, and rest on evidence independent of each other. Truth of every kind must be consistent, and the consistency be not always maintained. As there is decided evi-

dence for believing the first chapter of Genesis to have been furnished by Divine revelation, and as science has its indisputable facts, we may be sure they cannot clash with each other; although a wrong interpretation of that chapter, and the conjectures of science may come into sharp collision. The great lessons of the Hebrew cosmogony address themselves in their excellence and simplicity to the lettered and to the unlettered; but owing to the peculiarities of the subject, and of the object held in view by the sacred writer, the exact interpretation of its various details is attended with many difficulties. "He that believeth, shall not make haste." Our strong positive reasons for belief have not been disturbed in the least degree, and we ought to rest on them with unabated confidence. The enemies of the Bible seldom deign even a glance at these reasons; and till they do so, they do nothing towards driving us from our stronghold. Theology, indeed, as studied by man, ought to be humble. It has every now and then taken indefensible positions, which it has been obliged to abandon, and by the abandonment of which it has gained strength instead of suffering loss. Ought not science to be humble likewise? It has seen reason again and again within a generation to contradict its own teaching. The much-talked-of antiquity of man is a striking instance. Some years ago, geologists were well-nigh agreed as to man's late appearance on the earth. If the Bible had then seemed to speak of man's origin as going back a vast period, how loud would have been the cry of its contradiction to science! Some of high geological fame now conjecture that man existed

many thousands of years ago, and their followers call these conjectures by the name of "demonstration." If the Bible must square with what is called science at all times, twenty or thirty years ago it ought to have maintained the recent origin of the race; and now it ought to pronounce the very reverse,

for now it should tell us of our vast antiquity. It ought thus to undergo periodical recensions. But "The word of the Lord is tried." It has stood the test of the past, and it will the test of the future; it is firmer than the everlasting hills.

THE SAMARITAN MESSIAH.

WHILE the Jews number seven millions and are scattered over the face of the whole world, their ancient rivals, clinging to the home of their fathers, are reduced to one hundred and fifty—and these have the mortification to find their city occupied by nearly ten thousand Arab Mussulmans, whose fanaticism is of the intensest order. But, few as they are, and politically powerless, we cannot approach them and study their manners and beliefs without both interest and instruction. The very reverence with which they guard their ancient Pentateuch, superstitious and almost idolatrous as it is, has served a good purpose in Divine providence, and awakens in Christian hearts the prayer that their eyes may be opened to see that the "prophet like unto Moses" has really come, and is able to bestow on them that living water which is not to be found even in Jacob's well.

The Rev. John Mills, the author of an interesting volume* now before us, visited the Samaritans in 1855 and in 1860, and remained with them for several months in the friendliest intercourse. The following is in substance the account which he gives of their faith in a Messiah and in things pertaining to God.

The Samaritans have a firm belief in the coming of Messiah. They found this upon the words of Moses, "The Lord thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto Him ye shall hearken."—(Deut. xviii. 15.) They differ, however, with regard to the character of the Messiah, as well from Jews as from Christians. They ridicule the Jewish idea of His being a king and a great conqueror. His mission, they say, is not to shed blood, but to heal the nations; not to make war, but to bring peace. He is to be, according to Moses' promise, a great Teacher, a restorer of the law, one that will bring all the nations, by the illumination of His teaching, to unite in one service to one God. Therefore His common name with them is *Taebah*, or the Arabic equivalent, *Al Mudy*, because it is He whose mission it is to turn the ungodly and unbelieving unto the Lord.

With respect to the person of the *Taebah*, they regard Him merely as a man. He is not Moses, but inferior to him. Moses was the greatest of all the servants of God. It was he that gave the law; and the office of the *Taebah* will be to restore that law to its purity, preach it to the world,

* "Three Months' Residence at Nablus, and an Account of the Modern Samaritans."

ring all the nations over to its ce. In fact, He will be a great er—a great Reformer—expressly by the Almighty, and endowed the necessary qualifications to m so great and glorious a work. ring one of Mr. Mills's conversa- with Amram, the high-priest, erred to Genesis xlix. 10 : "The e shall not depart from Judah, lawgiver from between his feet, Shiloh come ; and unto him shall athering of the people be." n said that it referred to Solo-

David, he said, had a wish to a temple in Jerusalem, and to er the tabernacle of the Lord Mount Gerizim, where it then to that city, but feared to com- ch a daring outrage. Solomon, er, the most wicked of princes— nsequence of his vile intercourse olatrous nations—braved all the e commanda, and carried out his 's desires. Up to that time the was one in sentiment and prac- but this deed of Solomon made ; in Israel, and ever after Eph- and Judah became antagonistic ; ormer adhering to the Mosaic ut the latter introducing number- novations. After he had criti- the words of the text, Mr. Mills voured to explain to him how iticisms did not assist him to ehend the justness of his com- but all discussion was useless : rophecy referred to Solomon, ough his wicked alliances with entiles had prospered so greatly ; him it was fulfilled.

e Samaritans believe that the ah is to be a son of Joseph, of ribe of Ephraim. This they upon the words of Moses : l for the precious things of the

earth and fulness thereof, and for the goodwill of Him that dwelt in the bush : let the blessing come upon the head of Joseph, and upon the top of the head of him that was separated from his brethren."—(Deut. xxx. 16.) When asked whether they had any idea when the Messiah would come ? was there any appointed time for His appearance ? they replied there was no certainty on the matter ; but, according to their best authorities, they expected Him in the year 1910 of the Christian era. There will be peculiar signs of His coming, but these are kept a secret not to be divulged to the unbelievers.

During the ministration of the Messiah, the law and religion of Moses will be restored to all their glory, and the sanctity of Mount Gerizim will be established. He will also discover the ancient tabernacle, with all its sacred furniture, including the holy ark, with the two tables of the law ; when the tabernacle and its service will be re-established on their sacred mount, the house of God. The Messiah, however, will not be immortal ; He also like all mankind, must die. How long He may live is uncertain ; but He will die somewhere in the neighbourhood of Mount Gerizim, and be buried by the side of His father Joseph.

The Samaritans firmly believe in a future state. The human spirit cannot die, but remains a living being after death. In support of this opinion the high-priest quoted Exodus iii. 6— "I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob,"—the very passage quoted by our Lord—and commented upon it almost in the same words. The Almighty is not a God of the

dead; therefore the patriarchs were alive with God in the time of Moses and are still alive with Him. They believe, likewise, in the resurrection of the dead. This will take place some time after the death of the whole human race—the time and manner being wholly dependent on the will of God.

Mr. Mills was curious to know their ideas with regard to the nature and duration of the life in the future world, and especially after the resurrection. The reply of the High Priest was that it is quite uncertain whether it will be everlasting or not; their theology, he said, did not settle that point. It would depend entirely on the will of God. Mr. Mills quoted that passage from the second Epistle to Timothy, where Paul speaks of the advent of our Saviour, “who hath abolished death, and hath brought life and immortality to light through the Gospel.” This idea was new to him, and he seemed pleased with it; but the authority had no influence with him.

In the future state there are two abodes, according to the Samaritans, one the seat of happiness, the other the seat of misery. All who are good on earth go to the place of felicity, but all who are wicked to the place of torment.

But what of the forgiveness of sins? Amram, the high-priest, admitted that the Samaritans were not all good. “I partly knew,” says Mr. Mills, “his opinion with regard to other creeds—all who rejected the law of Moses were, of course, of the wicked. But how would the wicked of the Samaritans be made good and the sins of those who were not perfect be forgiven? According to their theology, all those who strove to do

the will of God as revealed in the law were good, and their failings God would forgive. There is no atonement for sin but by repentance and prayer. The sacrifices were not in themselves an atonement; but being appointed by the Almighty, the only value in offering them was the compliance with the Divine will. And yet there was value of some kind, even in the sight of God, in a sacrifice, because it was the offering of life. On no point did my expounder appear so confused as on this.

“One day he came to me in hot haste with a question. ‘Suppose,’ said he, ‘if a man, a great sinner—say a thief—were by some accident disabled from following his wicked way, and then to ask pardon of God, would He forgive him?’ I endeavoured to explain to him the Christian idea of the necessity of repentance and change of heart in order to be forgiven—together with the Almighty’s plan of dispensing forgiveness. He seemed to comprehend what I had said, and to acquiesce in part to the doctrine; but the system of mediation and atonement he could not appreciate.

“And yet to them there is a doctrine of merits—not only the merits of their own good deeds, but also those of others. I noticed in their prayers and in their serious conversation frequent reference to the merits of their ancestors, especially Moses, as a kind of substitutional merit. They look upon him as the greatest of all the prophets, and as the most faithful of all God’s servants; and as such they invoke the Divine clemency for the sake of his great merit.”

Is there no hope that the hearts of this remnant of an ancient race shall be turned to Him of whom Moses as

s the prophets spoke, and who
 e days of his earthly sojourn,
 above Jewish prejudice and
 hed his own Gospel to their
 s in the very Sychar whose dust
 lear to them? They lie under no
 f exclusion from His fold; and

prayer may still bring down upon
 them that blessing which will constrain
 them to say with holy wonder and joy,
 as they read of Jesus of Nazareth,
 what their country-woman said of old,
 "Is not this the very Christ?"

MISS WHATELY IN EGYPT.

e land of the Nile and of the
 uids, of Pharaoh and of Moses,
 rustine and of Cyprian, possesses
 erest which only the interest of
 and that was trodden by our
 ir can exceed. Its past is il-
 led with many glories; its
 it lies under a darkness almost
 use as that which we have learned
 l "Egyptian;" concerning its
 there is hope, for prophecy
 ls a day when it shall be said
 e Lord of Hosts, "Blessed be
 t my people, and Assyria the
 of my hands, and Israel mine
 tance." And when that day
 come, who can tell whether its
 ians may not find its dawn in
 int, and now scarcely distinguish-
 light, which English ladies are
 ng in its midst?

ss Whately's unpretending but
 ing volumes,* abounding with
 ic and humorous sketches both
 i and pencil, make us feel that
 ver romance may attach to
 l life in the East, the main
 nts both of encouragement and
 ragement, are the same at
 and abroad. Her first visit to
 , in 1861-2, extended over seven
 is, and these were devoted, in a
 Christian spirit, to the originating
 eaching of a girls' school in

Cairo. The first difficulty was the
 finding of a house in a suitable
 quarter. This was overcome through
 a series of adventures such as are un-
 known in England; and the next
 difficulty was to find parents who
 could understand and appreciate her
 aims. "Moslem girls will not come
 to your school," she was told again
 and again; "they have been taught
 to consider themselves unfit for edu-
 cation, and have no desire for it.
 Among the Copts you have some
 chance." The Moslem Egyptians are
 believed to be descended from the old
 inhabitants of the land, mixed with
 their Saracen invaders, and the Copts
 to be the *unmixed* remnant of the
 ancient race. These last still hold by
 a corrupt form of Christianity, on the
 strength of which they look down with
 contempt on their Moslem neighbours,
 and are thought by some Christians
 to be more open to Bible instruction.
 But Miss Whately's experience led her
 to put both classes on a par in this
 respect. Among both sects she had
 to contend with the same mental
 sluggishness which meets us amongst
 the outcast poor of our own country,
 the difficulty of getting them to con-
 ceive any idea beyond "what shall we
 eat and drink, and wherewithal shall
 we be clothed?"

* "Ragged Life in Egypt," and "More about Ragged Life in Egypt."

The school-room was fitted up with a few necessary articles, a few prints, Arabic alphabet cards, texts, and Testaments, and a well-stocked work-basket. Nothing more was needed to begin with, benches and tables being unnecessary articles in the East. All being ready, Miss Whately, accompanied by a Syrian Protestant matron whom she had engaged as her assistant, set out among the streets and lanes to beat up for recruits. Some of the mothers laughed at the extraordinary proposal, and took no further notice. Others said "very good," and promised attendance, and on the second day of the school opening, fourteen scholars made their appearance in all different degrees of rags and dirt; and hard enough it was to convince them that the soap and water placed at the doors were fitted to add either to their comfort or to their respectability. But it seems that in Cairo, ragged clothes and dirty faces do not imply such a degree of poverty as with us. Even in the higher classes, a child is often intentionally kept dirty to avoid the evil eye; and perhaps this feeling may have given the idea that ragged clothes were no disgrace. This "evil eye," so carefully averted by parents from their children, and even by shepherds from their flock, is nothing more than the admiring glance in which most of us in England feel some complacency, but which, in the Egyptian mind, is so associated with the malignant influence of envy and covetousness, as to be an object of the greatest dread.

Any *intentional* disfigurement of children seems, however, to be rendered unnecessary among the lower classes, from the gross mismanagement and neglect to which the poor little

things are subjected from their birth upwards. The girls marry at the age of twelve or fourteen, and have no family to manage before they are all fit to manage themselves. From improper feeding and neglect of cleanliness, hundreds of infants die in convulsions or become blind from neglected ophthalmia, and it is supposed that no mother rears more than three in three. One great blessing is to be found amidst many and great evils. There is no drunkenness to contend with; no fear of a drunken husband stumbling in while speaking to a mother; no fear of finding the mother herself gone to the gin shop.

In the East the coffee-house is a great rendezvous for all the men of whatever class; rich and poor, tradesmen, artizan, and soldier, all are to be found there enjoying a gossip over their coffee and pipes, or listening to the professional story-teller, who recites ballads, or the old but ever faithful tales from the "Thousand and One Nights." The story-teller receives a trifle from all who can afford it, some wealthy persons send occasionally a ten-para piece (less than a penny) by way of assisting the auditors who can give nothing; the giver of a donation has the right to ask for any story he likes, proposing no one else has forestall him.

Miss Whately, taking advantage of this regulation, introduced the Arabic New Testament, and had the satisfaction of hearing the words of eternal life read aloud at intervals during several months.

A more systematic effort towards public Bible reading was made some time afterwards by the appointment of two Protestant Syrians, both Miss

often found in the desert. At a distance a pile of bread might be taken for a pile of such stones, and makes one think of the beautiful expression of Scripture, 'If a son shall ask bread of any of you that is a father, will he give him a stone?'

"About fourteen mothers and aunts and grandmothers came to the meeting; several were of the poorest class: a few were of a higher grade, but all met on friendly and equal terms, though the contrast was rather strange, certainly. One or two were clad in silk jackets, and covered with silver and coral, others in print trousers; but the majority wore the dark blue cotton trailing, yet scanty, garments.

"Our friend, Mrs. R., came to join the circle, and when all had taken their places on the mat round the cloth, the dishes were brought from the kitchen. They consisted of native messes—as palatable to the good women there as tea, cake and bread-and-butter are to us. Gourds stuffed with rice and a little meat; stewed tomatoes and egg-plants; cabbage-leaves filled with rice and onions and meat, and rolled up in balls, and piles of rice boiled with clarified butter of a rather strong flavour. Only one hand was dipped into the dish, and the stuffed gourds, &c., were easily taken without much soiling of the fingers. Each went to the door where the washing apparatus stood, and washed after eating. With people of higher condition, a servant hands this round, and pours water for the guests. The feast occupied a much shorter time than feasts of the kind do with us. The women then gathered in knots round their Christian friends, and listened and talked, while coffee was served as a finish to the enter-

tainment. A Turkish embroiderer, who was possessed of more education than any of the other mothers, engaged in an interesting discussion with Mrs. R. when the Bible lesson was finished, and asked many questions respecting the divinity of Christ. A gaily dressed Coptic dame by her side frequently interrupted the conversation by turning round and saying in a loud whisper, 'She is a Moslem, the lady need not talk to her, Moslems know nothing of all that; they do not believe in Christ.' The Turkish woman looked annoyed, but did not make any remark except to beg her friend to continue what she was saying. At last the Copt, showing her arm, on which a cross, olive-wreath, and other symbols were tattooed in blue, said, with an air of intense pride and self-righteousness, 'I am a pilgrim, I have been to Jerusalem—see there!' 'My dear woman, God looks at the heart and not at the arm,' I replied, in a whisper, which answer, if it did not satisfy her, silenced her for the time.

"The guests left us with many expressions of affection and regret at our departure, kissing our hands and cheeks again and again, and several shedding tears as they repeated, 'The Lord preserve thee, the Lord bless thee.' And these were the women who half-a-year before looked on all Christians with dislike and suspicion, if not with actual aversion.

"Perhaps some will say," adds Miss Whately, "Is this all? It is little indeed, but we must remember that sowing and reaping do not follow immediately on one another except in very rare cases, and these Moslem women are steeped in ignorance and superstition from early childhood, and surrounded by bad influences on every

Even a *wish* for something
d the daily objects of life is a
r of thankfulness, and this we
perceived in more cases than

In a conversation with a young
r who had lost three little boys,
bserved, after listening to what

I said about heaven, 'Yes, it is
better than here, for here there is
plenty of sorrow.' Let us who have
been blessed with the Gospel of Christ,
try to show them that it will indeed be
better there than here."

H.

PSALMODY IN COUNTRY PLACES.

BY THE REV. JOHN CURWEN.

periods of the Church's revival
has been revived Psalmody. It
o when the early disciples sang
e another in "Psalms, hymns,
pirtual songs." It was so when
and Silas poured forth the love
oy of devoted hearts in prison.
s so in Luther's days, when the
of the Christian people, began to
and pray and believe for them-
i. Psalm singing by great
s of people, quickly became the
r and symbol of the Reforma-

It was so in Wesley's and
field's days. It was so again in
ecent Irish revivals. Song at
relieves and expresses the strong
ons of the soul. Where the

Spirit moves, there the heart
s melody and the voice utters it.
e *musical* forms of the Psalmody
oped at these various periods of
al necessarily vary with the
al attainments of the people at
ime. In the first revivals the
e would naturally use the wild
s of the ancient nations, and
l sing revival hymns in something
Gregorian tones. In the great
mation, the grand and simple
l music of Germany became the
instrument of the people's
tian joy; and in later revivals
popular tunes, which everybody

could sing, were quickly pressed into
the service of religion, the one thing
necessary being that everybody should
sing. Commonly, in these happy
seasons, the people have fallen into
what is called *unison* singing (that in
which men, women, and children all
do their best to sing the same air)
simply because that was the best they
could do at the moment; but in those
neighbourhoods, where "part sing-
ing" has been cultivated, the revival
has naturally made use of this sweeter
and mightier faculty of song. This
was the case in the great revivals
which Jonathan Edwards describes.
The people had learned "part singing"
before, and when the revival came
they used it.

But the *spiritual* qualities of Revival
Psalmody do not vary; they are the
same in all countries and in all times
—intense Christian joy, and all em-
bracing brotherly love. Love to
Christ and love to the brethren!
The one compels each earnest man to
sing for himself, and the other com-
pels him to spurn aside every mere
musical gratification, or undertake
any amount of necessary labour, for
the sake of having his fellow-man
sing with him. All must feel and all
must sing! I wish to make this
study of the Psalmody of the Church

when the Church was most in earnest—most filled with spirit—the guide of all my thoughts and work for Psalmody.

The Psalmody of three country churches, which I have visited lately, has reminded me afresh of these principles.

A. was a church in a little agricultural town. It had the old square pews for the farmers and their families under the galleries, the benches up-stairs for the farmer's workpeople, and the central seats for the shopkeepers and other denizens of the town. Three years ago the congregation was very small indeed, but now the place is full. Even the roughs of the neighbourhood have been drawn to hear the manly, plain-speaking young minister. The minister has a fine strong tenor voice, and leads the people in unison. A worthy and honoured deacon, who usually sings bass for the whole church, was absent. But the unison was quick, strong, and hearty. My soul went with it. The hymns were well spoken, and evidently felt. It was the song of a revived church. All the women and children who had not low voices, and all the men who had high voices were singing, and singing out; as for the rest they sang as well as they could, or quietly let their hearts follow where their voices could not reach. I was one of these, when I did not know the bass of the tune, and a lady who accompanied me was another, when she did not remember the contralto. Many of the men in the gallery were in the same predicament. I noticed this defect of unison singing in Germany; there just the same classes of persons are left behind by it—the persons to whom God has

given voices not meant for it. This would not be the case if the melodies sung were confined to a very limited range, say from low the staff) to C¹ (in the treble), but there are scarcely any tunes so limited, and therefore unison in which all voices become a practical impossibility. Seven months made me very weary of unison in Germany, even with organ accompaniment; if I except in the case of a Pictorial Missionary Meeting, and at one church, there was no mighty enthusiasm of tenors and sopranos to carry you away; at A. there was that neither I nor the men in the gallery were willingly and easily left behind. A cheap and narrow range of tunes, and a winter's lessons in singing, are not able all the excluded ones to sing this warm-hearted song, and so to strengthen the bond of brotherhood.

B. is a country congregation with no greater pretensions, chiefly frequented by the tradesmen of a town partly new, and altogether lively. The well-prepared, experienced, and often beautiful ministrations of a young man have drawn a congregation also from a poor condition. The little church was active, and I believe also joyful. There is all the motive power of good Psalmody. Already a part of the people sing for joy, and no musical form shall be given to united praises? The plain, rustic unison, which satisfied the people at A. would not be so to those at B.; it would sound as it did to me in Germany—flat and rough. Shall they, then, add to it a little harmony, and

men and women with low voices
 circle of their vocal praises?
 They train the Sunday-school
 also to take their parts?
 They might do if the musical
 amongst them would give a
 lessons in singing to the
 school children, the Day-
 children, and the young people
 congregation; then, by confining
 to a small number of tunes
 could secure a united and general
 young men and maidens, old
 and children," blending their
 the service of praise. But a
 congregation naturally looks a
 appearances. There were
 the "musical men" in the
 station; therefore a harmonium
 first thing thought of as a
 for bad singing, and a vigor-
 attempt is being made to get good
 the church, instead of spend-
 same efforts and a quarter of
 they in striving to bring good
 out of the church; there is,
 re, now a weekly struggle going
 between the religious life of the
 , and the misdirected zeal of
 sical people. The congregation
 sing because their hearts are
 ; you can tell it by the sounds
 come from every pew around.
 minister wants them all to sing.
 ought all to sing, because they
 reviving church: "The Lord
 done great things for them,
 of they are glad." But the
 al people are intent on playing
 nging finely themselves, instead
 atifying the hearts, by bringing
 he voices, of the rest; and so
 two or three full-voiced ladies
 support the harmonium on the
 happen to be absent, there is
 ing left but a loud and strained

baritone-bass supporting the harmo-
 nium on the left, and the scattered
 singing of the congregation downstairs.
 The musical people, however, are
 satisfied, because they have "gems"
 from a variety of tune-books, and
 take great pains to select each Sunday
 for the harmonium, the finest har-
 monies they can get for any tune they
 are using. They also feel that they are
 doing full duty with their own voices!
 Oh, these musical people, with their
 well-meant but mistaken efforts—how
 they mar the service of the Lord!

As for the harmonium, that is
 nothing. It is in itself neither good
 nor harm. It cannot *lead*, though
 when very well played, it may form an
 agreeable *accompaniment* to the voice
 of the people; but when the money
 and the time are spent upon it which
 ought to be given to the calling out of
 living voices, I feel as if I were invited
 to the husks of mere music, instead of
 to the good wheat of true heart's wor-
 ship.

C. is a district, rather than a town,
 a district full of working-people's
 houses. The new church is large and
 lofty, the congregation, though several
 times larger than it was in the former
 chapel, looks very thin in the new
 one. Among the knot of Christian
 people, there is much instructive, earn-
 est, and working religious life, but no
 enthusiasm. The ministry has not
 been for some time of that rousing
 and energetic character which is much
 needed in such neighbourhoods. In
 this district there have been singing-
 classes for many years past, both in
 the Day-schools, and among the
 young people. One steady worker,
 the schoolmaster, has kept these
 classes up from year to year; there-
 fore, although for two or three years

past there have been no special efforts for Psalmody, yet the singing is sweet and pure, and the four parts are all heard more or less vigorously in the congregation. As large a proportion of the people sing as in any congregation I know. The Bible Psalms are chanted freely by the people on Sabbath morning, and a few familiar Anthems are used to introduce the service on Sabbath evening. The number of psalm-tunes employed is very few, and the same tune is always used to the same hymn; all who like sing the air, though women and children are preferred. In many of the hymns the Sunday-school children generally join, and it is very pleasant to hear their uncultured young voices mingling with those of their fathers and mothers, and Christian friends, throughout the place. There is no giving out of hymns, but a simple board with figures over the pulpit announces the hymn to the people, and while the precentor gives the key note, all the people stand up to sing. But, oh, how slow it is! how thin! Oh, for more life! more fulness! The high roof where the sound of each voice is lost, instead of being reflected and spread from one part of the place to the other, will, to some extent, account for the apparent want of sympathy in the singing here. The people

under the galleries are like a congregation from the rest. They do not *travel*. Why do not we study acoustics? But I hear a new minister is coming to the place, C., and I think that, notwithstanding the high roof, a full church, a ministry, and a few Psalmodyings, will make the "service" in this place something delightful to hear, and much more delightful to join in.

Of these three places where our hearts sing best when the fullest of brotherly love, and full of love to Christ? From the place at B. between musical pretensions and religious life, I should cease in that case, shrink away. Though the simple familiar piping, encouraging all to join, gratify my feeling of brotherhood yet my pulses would want to be quicker, and I should long for a stronger tide of song; no doubt I should feel happiest at A.; but I might miss the sweet tenor part that is nothing. I should learn basses so as to join easily, should try to get the men of the gallery to sing with me. Though sympathy and ardour, the union of minister and people in one voice of praise, would be very helpful to my soul.

THOUGHTS FOR THE LORD'S TABLE.

BY THE REV. W. M. STATHAM.

"A name which is above every name."—Phil. ii. 9.

I was privileged to see one day in the library of a friend a book of autographs,—what memories they awakened, what histories they embodied! And yet, precious as they

were, I knew that to my friend was one name dearer than all, and that those autographs were precious which, like that of John or Williams, spoke of service

s who were called by the name
s above every name. What
here is in a name! We see
inscribed above the cross—
ste above His head, "This is

They did it in mockery, little
; that they were unconscious
s of truth. He *was* Jesus,
ar; He was King of the Jews,
the King of Men. Let us
that name Jesus on this sac-
l day. He was once spoken
emptuously as "one Jesus;"
ow the names of "one
and "one Herod" have paled
ed in presence of the name
shall endure for ever, and in
all nations shall be blessed!
first question which suggests
s, What is that name to us?
p my friend's volume, and find
ribed with the name of his
ow much that represents to
fidelity and sacrifice and watch-
! They have lived and laboured
ther, their laughter and their
vermore blended in one. To
ger taking up the book it is
me of a woman only, nothing

The Saviour's name—what is
e? The name of the Son of
he name of the Son of Mary,
me of the crucified One, the
of my father's Saviour—only
or is it the name of my Saviour?
hat name suggest to me cruci-
with Him, fellowship in suffering
Him, the Bride's love for the
room, the penitent sinner's faith
rust in the Atoning Lamb?

not this indeed to be the
on of questions, "What is
to me?"

ly Lord and my God," said
us. Can I have the sense
prietary in Christ? Can I say,

"Lord, thou knowest all things, thou
knowest that I love thee?"

The question is also suggested,
Is it a familiar name with me?
Do I pray in that name, praise in
that name, hope in that name, ask in
that name? Is all my life connected
with that name? Do I eat and
drink in that name? Do I write it
upon the bells of my horses and the
portals of my door? If it be to me a
name above every name, it will be
always in my heart, a well-used name,
as some old divine suggests. Not
that familiarity in this sense means
irreverence, or glib utterance,—God
forbid; but a name that I am ac-
customed to associate with all my
life, my vexations, my cares, my
duties, my delights; the birth-days,
wedding-days, parting-days, death-
days, of my family life, so that I can
"Go and tell Jesus," whether it be
my sin or my sorrow or my joy.

Then does it awaken in me peculiar
sensitiveness of feeling? Some names
always do, especially those of departed
ones. Ofttimes on the silent Sab-
bath afternoon you open the precious
volume left you by the dead: how the
very look of the name, as it is inscribed
there, affects you—unmans you! You
are back in the old study, or in the
manse garden, or with the old grey
pony, or with the prize in your hand
from school; you are with your father
again in the dear old days, or you are
in the familiar little room where
brothers, now, perhaps, separated from
you by land and wave, slept in little
beds beside you, and your hair was
smoothed and your prayer heard, and
your good-night kiss given, by your
mother! Oh! that soft motherly
hand, those dear tender eyes! We
can have but one mother! I would

not be the stoic-trained man who could think all this without a choking of the throat and a quivering of the lip, for all the world. I only wish we felt the same towards our Saviour. We some of us remember our first communion, perhaps we felt something like it then; a heaven on earth that day was to some of us, never more to be forgotten. Then the thought seems suggested that if the name of Jesus is, in our holiest moments, the name above every name to us now, as by it our sins have been forgiven, our pardon sealed, our prayers answered, our sorrow eased, our heaven promised—yet what will that name be ONE DAY to us? Take away the name of Christ and the grave is dark as ever. Without that we should bury our dead, as we read the Pilgrim Fathers found that the Red Indians did; with uplifted stones and *no inscriptions* on them; not a word to breathe of hope or to be bright with immortality. There is the same loneliness about the tomb to me till I think of One who passed through the grave and takes away the solitude by the gracious promise which the Twenty-third psalm reveals: "Yea, though I walk through the valley of the shadow of death, I will fear no evil for thou art with me." There is the same mysterious problem to solve, "If a man die, shall he live again?" until we are assured of His name who is the Resurrection and the Life, and who will raise us up at the Last Day. There is the same agony in life's last hour, about unforgiven sin, until I know that sin, the very sting of death, is cancelled and cleansed for ever.

But when I know that my Redeemer liveth, all is well! Think of the gathered multitude of the glorified

upon whose dying lips that death has hung, whispered at last soul passing away with life tide to the unknown shore mortality! I seem to see that Sabbath-school child with her head leaning on her mother's arm, speak the words of that hymn, "Suffer me to come: To come! yes: "Where I shall also my servant be." the farewell of the patriarch we not see how one word sur life and desire in death—the Jesus! How solemnly a sentingly He bends His dy as you quote the words:—

"And when these failing lips give
And mind and memory flee,
When Thou shalt in Thy kingdom
Then, Lord, remember me."

So will it be with us when last hour shall come. . . endearing names will not be less dear. Mother, wife, child never shall we feel to them so never kiss them so lovingly But there will be a dear We may speak *their* name valley and get no answer, but whisper "Jesus" we shall find ready presence a faithful "When thou passest through waters I will be with thee; and the water-floods, they shall flow thee." Inasmuch as hour the presence of the spirit of God will be with us, and be upon us, we shall find indeed that His name every name!

One consideration more: sit at the communion table refreshing to the Christian think of the whole Church to picture the celebration

mid the islands of Polynesia,
as and cities of India, and
housand times ten thousand
ies of Jesus, at home and

We pray for each other,
each other, and rejoice with
er then. One family, we meet

But the sad thought comes,
an outlying world that does
the Lord! A world for
e died! Amongst such may
dear to us by many ties, for
e pray with a holier fervour
eet at the Supper of the Lord.
re is the fact casting a cold
over all our hearts at the
the "whole world lieth in
ess." Yet as the sun breaks
the clouds and rests upon us
Communion-day, so the bright
comes, "It will not always be
know which is mightiest—the
is stronger than the world."

e heaven will leaven the whole
Christ will yet be enshrined
y heart. How should this

gracious promise send us from the
Table to wait, to watch, to work, to
give, to pray. "His name shall endure
for ever, and men shall be blessed in
Him; all nations shall call Him
blessed."

This name is dear to all of us who
love the Saviour: but I ask, might it
not be dearer? Is He not saying to
us this day—"Nevertheless, I have
somewhat against thee, because thou
hast left thy *first love*." That name
is the symbol to us of life, liberty, and
immortality. Let us speak to others
of that name! It is the name of our
Teacher, Brother, Saviour. It is the
name of One who gave us earth, and
will one day give us heaven; who
gave us each other, and, better still,
gave us Himself! Sure I am of this,
that the words of the oft-sung hymn
are true:

"Jesus, the name that quells our fears,
And bids our sorrows cease;
'Tis music in the sinner's ears,
'Tis life, and health, and peace."

HYMN OF JOHANN MATTH. MEYFART (1590—1642).

(*Translated in the same metre as the German.*)

BY THE REV. WALTER HARDIE, B.A.

alem, thou city built on high,
ould I were in thee!
onging heart, so filled with
ny a sigh,
ins no more with me.
ver hill and valley,
'er the stretching plain,
all it glideth quickly,
astes from earth's domain.

beauteous day, and yet more
uteous hour,
swift course onward roll!
1, with delight, and joy, and
e accord,
ll yield up my soul,

With choicest pledge, unfailing,
Into God's faithful hand;
And reach, securely sailing,
That heavenly Father-land.

3 A moment only, and my soul shall
rise
To yon bright firmament,
So gently and so strangely sacri-
fice
Its earthly element,
Elijah-like ascending
In chariot of fire,
An angel-throng attending
And circling it entire.

- 4 Celestial city, honour-crowned, all
hail !
Ope wide thy gates to me.
Long seemed my fond desire to
fail
E'er this poor soul broke free,—
A world of evil leaving,
A world of emptiness,
Hope's heritage receiving,—
Eternal Holiness.
- 5 What fellowship of blest inhabitants
Adorns thy crystal sea ?
That which on earth to God's Elect
belonged,—
The Crown of Life—I see !
Nor theirs alone that splendour,
For tho' far off I wept,
Eyeing thro' tears their honour,—
A crown for me was kept !
- 6 Prophets of might and holy
Patriarchs,
And all ye blest Redeemed,
Who erst had borne the cross, and
felt its yoke,
Where Tyrants overweened !
- In robes of honour moving,
With freedom everywhere,
I see your radiant clothing,
Filling with light the air.
- 7 And when at last my ransomed
shall reach
Yon glorious Paradise,
Then, with a joy surpassing hu-
man speech,
My lips shall utter praise ;
And in that choir so holy
Sing Hallelujahs loud,
And blend the rich Hosannah
With Heav'n's adoring crowd.
- 8 Arrayed before the throne of God
I see
Chorus with chorus vie,
In notes that stir, like blast
Jubilee,
The courts of Heaven on high :
From myriad tongues ascending
From myriad voices loud,
As at Creation, blending,
Sang sweet the Hosts of God.

DR. STANLEY ON THE SACRIFICE OF ISAAC.

BY THE REV. J. G. ROGERS, B.A.

To criticize a writer like the Dean of Westminster is no easy or grateful task. There are writers of the "advanced" or "liberal" school, who show not a little of the narrowness and bitterness they are so ready to censure in others; who not only avow the most extreme opinions but advocate them in the most offensive manner, and who are so far from seeking to conciliate any prejudice, that they appear never to be so thoroughly at home as when they are inflicting some wanton outrage upon the most sacred instincts of Christian hearts. But Dr. Stanley is a writer of a very different order; more mode-

rate in his views, and more careful in his way of stating them; of deep spirit, tender in his dealings with convictions of those to whom he opposed, suggesting doubts and difficulties rather than flinging about reckless assertions, and never forgetting the respect due to opinion which, however contrary to his, are at least entitled to some consideration from the fact that they have for centuries formed an integral part of the creed of Christendom. The fascination of his style, the vividness with which he reproduces the scenes of past times, the manner in which he frequently throws upon

parts of the Scripture narrative, as a charm which few of his readers are altogether able to withstand, and often serve to blind them to a real tendency of views which, when they have been presented in a bolder way, would at once have awakened suspicion. His enemies would not believe that all this is the result of moral cowardice or excessive vanity; that his opinions differ little from those of more marked men, and that their expression is restrained only by a care for his own reputation and a just estimate of the means necessary to obtain success; in fact, that moderation, breadth of view, and honest charity, are only artifices of controversy. But such judgments are equally as unfair as they are impossible, and ought certainly never to be entertained unless sustained by the most convincing evidence. It is surely not impossible that a man may be dissatisfied with some aspects of the old theology, without being prepared to accept the new conclusions urged upon him by the advocates of the new; or that even in the formation and expression of his views may be the result of his individual and moral temperament, or the influence of his special culture, and not by any sense to be attributed to more worthy motives.

Dr. Stanley's theology we believe to be logically inconsistent, irreconcilable with the New Testament teachings, and involving consequences from which, if we understand him at all, he would be the first to shrink. To us very much more is to be expected, and certainly is fairly to be expected, than is anywhere expressed, when we freely confess that of the members of his school, he appears to us the most dangerous. We greatly

admire his love of truth, his earnest desire to discover it, and his tolerance for those who stand opposed to him. But these are the very qualities which give him power, and impose on us the duty of carefully watching his works.

These observations are suggested by his mode of treating Abraham's sacrifice of Isaac, the remarks on which form one of the most objectionable passages in the *Lectures on the Jewish Church*. The truthfulness of the narrative is not directly challenged, nor is the reality of the supernatural element in it actually denied, although here, as everywhere in the book, the tendency is to keep it out of sight and confine it within the narrowest possible limits. In the text the author speaks of this remarkable incident in the Patriarch's life as a "Divine trial or temptation," and a superficial reader might naturally suppose that the literal truth of the Mosaic record was implicitly accepted. A very significant foot-note, however, places the whole matter in a very different light. "That the temptation or trial, through whatever means it was suggested, should, in the sacred narrative, be ascribed to the overruling power of God, is in exact accordance with the general tenor of the Hebrew Scriptures. A still more striking instance is contained in the history of David, where the same temptation which in one book is ascribed to God is in another ascribed to Satan. '*The Lord moved David to say, Go, number Israel.*'" (2. Samuel, xxiv. 1.) '*Satan provoked David to number Israel.*'" (1 Chron. xxi. 1.)

Anything more unsatisfactory than a statement like this it would not be easy to conceive. It insinuates a great deal, yet it asserts nothing,

and while throwing a shade of doubt, not only over the particular narrative, but over numerous passages in the sacred story besides, commits the writer to no definite position at all. A general principle is laid down, but the reader is left to himself to determine whether this or any other case comes within the range of its application. The effect, undoubtedly, is to leave the impression that the supposed Divine call, in obedience to which Abraham prepared to surrender the heir of those glorious promises made to himself and his seed, was the prompting of the Devil, not the intimation of God. Yet, if any one were to assert that Dr. Stanley had actually ascribed the conduct of Abraham to the working of the Evil One, he might reasonably object that his language falls far short of anything so positive or distinct. It is to statements of this kind, suggesting so much and saying so little, that unfriendly critics point when seeking to establish charges of insincerity against Dr. Stanley, and undeniably the facts have an ugly appearance. But they are susceptible of a more charitable interpretation. We should be more disposed to think that the mode in which this notion is propounded indicates rather that the author himself had felt considerable difficulty in connection with the narrative, and that this was one form of solution which had suggested itself, and which, therefore, he states though without positively adopting it. All this is very undesirable in one who seeks to be a teacher of others; but it is at least very different from the unworthy conduct imputed to the Dean, by those who will have it that he has deliberately chosen this mode

of statement in order to screen himself, and his doctrine, from the consequences that might have followed a more manly avowal.

Our business, however, is with the opinion rather than with the man, and that is certainly as untenable as it is perilous. Not a word does Dr. Stanley allege by way of proof. We all knew before, that the sacred writers sometimes attribute to God acts done by His command, or even with His permission, but the question is whether it is so in the present instance, and there is not a shred of evidence to justify an affirmative answer. On the contrary, all the statements of the narrative point to a directly opposite conclusion. If, indeed, the Devil did tempt Abraham, it can hardly be denied that he was successful. If he suggested a false view of the Divine character, Abraham certainly adopted it, and was ready to act in accordance with its demands. He left his own home, and journeyed towards the mountain, with the deliberate purpose of sacrificing his innocent son under the belief that such an offering would be acceptable to God, and was in fact required by Him at his hands. It is quite true that in his readiness to surrender one round whom all his tenderest affections had gathered, and in whom all his brightest hopes centred, he showed a spirit of trust, obedience, and self-sacrifice worthy of the highest praise; but it is equally true that in adopting this mode of manifesting it, he, on this supposition, accepted the Devil's idea relative to God's requirements; and that the very service which he proposed to render, was essentially sinful. Yet not a hint of this is anywhere given—not a word of censure is

in the high eulogium upon him; and his head of being branded with the mark of Divine reprobation only in his receiving a more and fuller than any other has been vouchsafed to

look carefully at the facts of Isaac, indeed, is spared, and a provision is prepared in his assurance of Abraham's promise that he would provide Himself a burnt-offering is fully met. "For Isaac is caught in the snare, sacrificed, and the Divine promise expressed in these striking words: 'I myself have I sworn, O Lord, for because thou hast said, and hast not withheld thy promise, that in Isaac shall thy seed be called: and I will multiply thy seed upon the sea-shore; and thou shalt possess the gates of Jerusalem; and in thy seed shall all the kings of the earth be blessed; because thou hast obeyed my voice.'" (Heb. xi. 17—19). Strange language, if the voice which he obeyed was the voice of God. We have, to compare this history with the sad passage in David's life.

Dr. Stanley refers, to the fact that the attempt to draw a parallel between two essentially diverse. In the case of Isaac, compliance with the suggestion meets with the reward of life and punishment which he had anticipated. In the case of David, on the contrary, God rewards him in an act which involved an entire change of character, and reduced

Him to a level with the gods of the nations round!

The event is referred to in the New Testament, and there too, the same tone is always employed in relation to it. In reciting the achievements of faith in that marvellous 11th chapter of the Epistle to the Hebrews, Paul expressly quotes this, and dwells upon it as one of the most signal triumphs of Abraham's faith,—accumulating in his own characteristic style, all the circumstances which increased the severity of the trial, and enhanced the glory of the victory. "By faith, Abraham, when he was tried, offered up Isaac: and he that had received the promises offered up his only begotten son; of whom, it was said, that in Isaac shall thy seed be called. Accounting that God was able to raise him up even from the dead, from whence also he received him in a figure." (Heb. xi. 17—19). But if Abraham had received no Divine injunction at all, and had only been misled by the craft of the Devil,—surely, instead of discovering faith, he showed only a spirit of unbelief, alike in God's righteousness and mercy, and his sad pilgrimage to Moriah was a revelation of miserable weakness, not to say a positive sin. In such case, instead of being exhibited as an example, he should have been held up rather as a beacon, to show us how prone are the best to err, even in their attempts to do God's service; how easily we may be misled even by the purest instincts of our hearts; and how great the need of constant watchfulness against an adversary who, as he first corrupted Eve by his subtlety, was able by the same art to transform himself into an angel of light, and pervert a spirit so

noble as that of Abraham, making his very faith in God the instrument of alluring him into an act dishonouring to the Most High.

The language of James on this subject is equally strong and decisive. "Was not Abraham, our father, justified by works when he had offered up his son upon the altar? Seest thou how faith wrought with his works, and by works was faith made perfect? And the Scripture was fulfilled which saith, Abraham believed God, and it was imputed unto him for righteousness, and he was called the Friend of God." (James ii. 21—28). Accepting the theory suggested by the Dean of Westminster, how are we to explain a statement so direct and conclusive as this? The Devil puts it into Abraham's heart, that God requires him to slay his son; Abraham believes him, and at once proceeds to reduce his faith to practice, and this faith in the Devil is accepted as faith in God, this readiness to do the Devil's bidding is imputed to him for righteousness. The very act, which of all others we should deem the most questionable in Abraham's course, is thus represented as that which secured for him the most distinguished honour; and the loftiest title which was ever bestowed on man, the "Friend of God," is conferred upon him, because, unable to detect the wiles of the Devil, he had supposed that a sacrifice which hell alone had prompted would be acceptable in the sight of heaven. Such a conclusion is certainly sufficiently monstrous, and yet we do not see how it can be escaped, if the premises be once conceded. Perhaps we shall be told by some that the apostles were but Jews, sharing the notions of their nation and their time;

and that whatever authority is attached to their express statements of doctrine, the same does not belong to the arguments and illustrations which they are sustained—that the logic is often imperfect, their allusion to Old Testament Scripture fanciful and unconvincing, and that on the points, they show the errors of humanity not the infallibility which belongs to a Divine revelation. To examine these assertions in detail would lead us far beyond the limit of the present paper. Suffice it to say that such principles, however guarded the language in which they may be conveyed and however great the reverence for sacred Scripture confessed by some of their advocates, cannot be admitted without destroying the distinctive character of the Bible altogether. For ourselves, we prefer to abide by the interpretations given of the Old Testament by men in whose spake as they were moved by the Holy Ghost, rather than to accept the guesses of modern critics, whose notions, however ingenious, would change the character and lower the authority of the sacred record.

The real origin and tendency of this speculation as that we are here considering, it is not hard to discern. The error seems to us to spring from a disposition to judge all the narratives by our own *a priori* notions of what the Divine procedure ought to be. Men ask in relation to the particular case before us, "Is it credible that God could give a command which he never intended should be obeyed, or that He would thus give every apparent sanction to the fearful practice of human sacrifice, which for one of the greatest abominations of the Heathen?" We can only an-

we are in no position to judge. There were certain truths which God was teaching the world through the agency of His chosen servants: in that way, He, in His infinite wisdom, might see fit to instruct those who were thus themselves to become teachers, we are unable to decide. We know only that He would do that which was right and good, and can have that assurance even though we do ourselves to explain all the details of His procedure. We can

see that great purposes were subserved by the trial of Abraham, that his faith was manifested, that a human sacrifice was rejected, and condemnation the most emphatic passed upon the practice,—and that an illustrious type was furnished of the Saviour yet to come, the “Lamb of God who taketh away the sins of the world;” and we are content to believe that God, having these lessons to impart, chose to do it in the way described by Moses.

OUR HOME MISSIONS AND EVANGELISTS.

At a meeting of two hundred and thirty clergymen, held in Islington on the 10th of January of this year, the motion was gravely and earnestly seconded, “Whether the Church of England is duly fulfilling her office as a missionary Church?” There were many things said in the discussion which we are sorry to read. But we must heartily, that good men in the Church of England could understand how sincerely Evangelical Dissenters rejoice in every sign of spiritual and spiritual progress in the Anglican Church. Their objections to the connexion of the Church with State, and to many things in the constitution and services of the Church, are too strong and radical to be easily removed. But that loyalty to Christ and His truth which compels us to “come out and be separate,” leads them likewise to regard, with

Christian satisfaction, every moral endeavour of those within the Church to gather the people into the fold of the Chief Shepherd. We only regret that the endeavours of those without the Church to accom-

plish the same end, should be regarded with jealousy, by those whose eyes are open to the true nature and magnitude of the evil which afflicts England.

“Turning for a moment to the dark side of the picture,” said the Rev. Edward Hoare, at Islington, “he would observe that there were multitudes of parishes where nothing was being done. He did not know how to express his deep compassion for some of those poor people who lived in villages where there was no Gospel, where there was a cold, dead, lifeless ministry, and the only object of the minister was, as he said, to keep things quiet. That quietness, what was it? The stillness of the grave; a deep sleep had fallen on the people; and when he heard brethren speak of the parochial system as if it were a panacea for all evils, he wondered whether they had been in some of the dark, dead, country parishes where the people was asleep and the people loved to have it so? Again, there were many parishes where there was real activity and zeal, but a sad absence of that Gospel which was the

power of God unto salvation. While on this point he must remark that, having had an opportunity of observing the working of what was termed the sacramental system in bringing communicants, he had been perfectly amazed at its total failure. In churches where the services were conducted on that system, there were not half as many communicants as in churches where the object of the clergyman was simply to exalt Christ and lead souls to accept His salvation."

In illustration of the state of the rural population in Kent, Mr. Hoare made statements which, but for his knowledge of the facts, might be deemed incredible. "Throughout Kent nearly all the boys were leaving school before they were ten years of age, and many at eight or nine. Take the history of one of those boys removed from school at eight or nine years of age, and sent out to spend the whole of every day, Sunday included, an involuntary prodigal, feeding swine, and living in their society. That poor lad asked you at one or two o'clock in the afternoon, what o'clock it was, in the hope that the time was coming when he might return home, perhaps hungry, cold, and weary. There he was, week after week, perhaps, with no one to speak to him all the week, and there was no Sunday-school for him because he was still with his pigs on Sunday. These poor Kentish boys occupying that position, had certain hieroglyphics on their pig-whips which they used as a sort of charm. It was called in Kent the 'Hog's prayer.' He could never make out the meaning of it, but the boys who tended swine in Kent all knew it by heart, and it was almost their only form of devotion,

whether on the week-day or on Sunday. Follow that poor boy a step further, and you saw him, perhaps, the mate of a waggoner, being raised in life by living with horses instead of pigs; and he was again employed every week-day and Sunday. When at last he married, he presented a spectacle of stolid indifference; and, when he came to die, the clergyman who was sent for, found before him a poor, dark, ignorant creature, with no thought that he could work upon—a man who had a sort of dim, misty idea about God and about Jesus Christ, but nothing beyond."

If such be the spiritual condition even now, of a "multitude of parishes," in which "the Church" so-called has had it all its own way, undisturbed either by infidels or dissenters, and from which the ministers of other parishes are excluded by law, why should Mr. Hoare, and men likeminded with him, deprecate the intrusion of Nonconformist preachers of his own Gospel? Is it better that the people should perish, than that they should be saved by the labours of those whose consciences keep them without the pale of the Established Church?

When our Home Missionary Society was formed in 1819, its constitution was Catholic, and both Churchmen and Dissenters contributed to its funds. The first work of the Committee was to ascertain, by careful inquiry, the true condition of the rural populations in certain given districts. The reports presented were of a very depressing character. From Northumberland it was reported that the "more internal parts were awfully destitute," and that "the people were living in the greatest darkness and wickedness"—"gambling and drunkenness, especially on

abbath," being the characteristic

A minister in Oxfordshire says, — "I have calculated that in eight miles of this place there are at least *sixty villages without any signs of hearing the Gospel*, except in a few instances where the Wesleyan missionaries occasionally labour." "In Oxfordshire, with a population of 100,000 inhabitants," says another minister, "half of the people are in villages and hamlets, and it may be said of most of them, that they sit in idleness and the gloomy shades of impending death." In Wilts there are sixty towns and villages with 100,000 inhabitants, "of whom not more than 5,000 were privileged with the Gospel." From many counties statistics of a similar description were received, but these will serve to indicate the character of the social destitution as well as its extent. The true idea of the kind of missionary first sent out by the Home Mission Society may be formed from the sermon which was preached by the Rev. Rowland Hill, who took a deep interest in the work of home Evangelization. Addressing a few of them, Rev. Hill said at their designation, in the course of his dedicatory discourse, "I call a home missionary a run-of-the-mill preacher. Such a preacher should have a decent set of brains in his head and the grace of God in his heart. He should carry his Bible in his pocket, and the 'Pilgrim's Progress' to balance it in the other, and he should study his sermons as he goes along. He should never be afraid of wind or weather, nor be over-particular as to the quality of his bed, for His Master had not always a soft one."

Such missionaries were greatly needed, and the Society continued to

prosper. As an illustration of the moral transformation which, by the Divine blessing, resulted from the labours of the agents, one case may be given. It refers to Morecomb Lake, in Dorset, where there has been a Home Mission station now for many years. "When I began my labours here," says the missionary, "there were 300 families living on the hill sides and in the valleys, literally in the region and shadow of death. In one hamlet where I began a week-evening service I left home without my pocket Bible, and asked the owner of the cottage to lend me one. She answered, 'No, sure, Sir, we haven't a Bible in the place!' I paused, and then a woman spoke and said, 'Why, Dolly, Jem has one: he has been from home and brought back quite a big Bible with him!' So it was fetched, and on opening it, I found written on the blank leaf, 'Dorchester Gaol.' The man had been a prisoner, and on being released had taken the Bible with him. Whole hamlets were found where scarcely a man, woman, or child frequented any place of worship—the whole was a scene of moral desolation!" After a long period of self-denying labour, this missionary was enabled to report: "We have now three chapels with 1,000 hearers, and we have sold nearly 3,000 copies of the Scriptures. We have two schools for day and Sunday scholars, and we have 370 children under instruction. We lose in most years a small congregation by removals of young people, but they carry with them the seed of the Gospel and sow it where they go. There is scarcely any drunkenness now in the parish, and we live at peace with all other workers around."

But while changes of this kind were now appearing in most of the districts where the agents of the Society and of County Associations were at work, Satan, who had at first revealed himself as the "Prince of Darkness," was now about to transform himself into an "Angel of Light!" The gross ignorance and sensualism which abounded in many of the rural parishes of England at one time were superseded to an alarming extent by the spread of religious error and Romish superstitions. In one district, for example, it appears from the published reports of the Home Missionary Society, "that within a radius of eight miles there were fifty-four parish churches for a population of 23,500 souls, and sixty clergymen, one of whom was publicly known to be evangelical: while another cared not to conceal that he offered his morning devotions before the image of the Virgin Mary, and very few of the others did anything beyond the usual routine duties of their calling—the most active of the number being the Tractarians, who were very influential in the neighbourhood." In one district, contiguous to this, the cottages are supplied with books containing forms of prayer to the Virgin, to be offered morning and evening; crosses, some of them of silver, to be used as helps to devotion, and as a bribe to encourage attendance at church, especially on sacramental occasions; clothing, money, education, all were freely offered and urged upon the poor.

In these districts the Home Missionary Society had long sustained an agency, but in proportion as the Church thus felt her newly-acquired power, so were the labours of the

mission pastor circumscribed. The Home Mission Stations in almost every county, were more or less injuriously affected by the spread of this deadly heresy, and for years the ordinary operations of nearly all the Mission Stations in England were without material improvement.

In these circumstances a conference was held in the Congregational Library, to consider if any and what new measures could be adopted to meet this great and growing evil. After much prayerful and anxious consideration, it was resolved to appoint a class of lay evangelists, who should carry the Gospel to every man's door. These evangelists were to consist of pious, earnest, and fairly educated members of the churches, who would be supported by the Home Missionary Society, by county associations, and by friends locally interested and benefited by their labours. It was also resolved to promote the grouping of villages and village chapels so as to form them into local confederations, and to call forth the largest available amount of voluntary service. This scheme has been in operation for nearly four years, and the results of the experiment were recently submitted to another conference held in the Library of representatives of most of the county associations in England. With a few facts illustrative of the working of the scheme, we shall close this article.

In the county of Sussex there are nine evangelists, who are reported to have been the means of bringing more than 100 persons under the saving power of the Gospel last year.

In Somerset there are nine evangelists at work, and the secretary of the Association there says of their labours,

only is every cottage within a ; visited, but many conversions been recorded as the direct of their labours."

n other counties the accounts not less favourable, and the try of returns showed that g the past year, the sixty-three lists employed had visited 10 families, had conversation ore than 800,000 individuals, ough more than 400 persons to g knowledge of the truth ; they istributed 160,000 tracts ; sold copies of the Bible, and read the res to 50,000 persons." The . cost of these evangelists is 0 ; and it was stated that not ad this sum been easily raised, ; a rule, the general friends of ssociations who had employed eney had increased.

; grouping system, when taken nexion with the lay evangelistic ; appeared, answered well. In istrict where the Romanistic es already referred to were so ent, the Mission was placed the care of an experienced er ; Evangelistic agencies were

appointed at given points of co-operation, and special services held. The Romanistic party now became alarmed, —the church was opened for choral services on week-days, as well as for evening services on the Sunday ; and the missionaries were loudly "spoken against." But they quietly pursued their work, and have done so for two years ; until now, as appears from the reports of the Mission, the chapels are filled, the membership of the Church has increased, and the Station is to a large extent self-supporting.

In view of these facts, the Conference resolved to recommend to the Home Missionary Society and County Associations, to carry forward this scheme of operation and also to promote another order of evangelization, which, by sending forth as many of our settled ministers as may be found able and willing in the summer season, to spend a month among the villages, and thus give to purely evangelistic work the first place in seeking for the salvation of the multitudes who are perishing in the rural districts of our beloved land.

THE PRIMITIVE BISHOP ; DIOCESAN OR CONGREGATIONAL ?

BY THE EDITOR.*

GLISHMEN are familiar with the nd office of the modern Bishop ; are equally familiar with the "Bishop" in the English Scrip-

And it is probably assumed st, that the ancient and modern ie. The old *word* protects the

new *thing*. The English bishop (putting out of view for the present everything pertaining to the civil status which the connexion of the Church with the State gives him), is the pastor of the pastors of many flocks, and has no flock of his own.

ill the reader kindly correct a misprint in the second sentence of the article we Schismatics?" in our last, by substituting *alas* for *also*. In the present the writer makes free use of a contribution of his own to the "Eclectic Review," years ago, long since buried and forgotten.

He is not the ruler of a church, but the ruler of the rulers of many churches: Now—were the bishops who are mentioned in the New Testament, pastors of pastors and rulers of rulers? or, were they not rather the pastors and rulers of particular churches, or “assemblies of faithful men?” Is not the modern bishop’s office unknown to the New Testament? And is not the New Testament bishop’s office represented rather by the “rectors,” “vicars,” “incumbents” of particular congregations (again putting out of view everything in the position of these, which grows out of their connexion with the State), and by the “ministers,” and “pastors” of our non-conforming communities? And if the pastor of one church is the true apostolic bishop, the question arises, —what right had later ages to institute, or to sanction the institution of, an office of which the Apostles knew nothing? and, moreover, to call it *apostolic*, and claim for the new system of church government which it represents, that it alone should be regarded as apostolic?

With the latter of these questions we shall not deal at present; and even our answer to the former might be based on the admissions of the most learned and candid Episcopalian commentators. Of these admissions, one example shall suffice. Dean Alford says in his “Greek Testament” commentary, on 1 Tim. iii. 1.—“If a man desire the office of a bishop, &c.,”—“It is merely laying a trap for misunderstanding, to render the word [*episcopē*] at this time of the Church’s history, ‘the office of a bishop.’ The *Episcopoi** of the New

Testament have officially nothing common with our *bishops*. I note on Acts xx. 17, I have that the English version ought have been consistent with itself to have rendered *episcopous* (where *bishops*, not *bishops* and *seers* as suited ecclesiastical prejudice). But it would be better to adopt other alternative, and always to render *episcopous* ‘overseers.’ Thus should avoid any chance of identifying it with a present and different meaning, and take refuge in the meaning of the word itself, which at the same time bears an important testimony to the duties of the post.”

Only in one point do we differ from the Dean. Instead of thinking “overseer” should always be substituted for “bishop” in our English Testament, we would retain “bishop” in every instance in which *episcopos* (of which is but an English form) occurs, and leave it to the Dean, who insists on the age in the use of the *Quæ* English, to find or invent a term which to designate the new and apostolic office. If the bishops of the New Testament have, as Dean Alford says, “officially nothing in common” with the bishops of the English Church, why should they be called to surrender their title to them? why should their title be usurped by those whose office has nothing in common with theirs? This would only make confusion worse confounded. Let the new office find for itself a name, and then, instead of giving it honour “under false pretences” will be judged upon its own merits.

But not resting our conviction on such admissions as those of

* We consult the convenience of many readers by printing Greek words in English letters.

proceed to inquire for ourselves whether the primitive bishop was episcopalian or congregational? the question is not the pastors of a province, but the immediate overseer of a congregation.

The question is purely episcopalian, and there are certain *excrucis* to which it may be applied, such as—I. Were there more than one bishop over the church? If there were the theory is destroyed; (see

II. What constituted a church at primitive times? If it can be shown that a church consisted of more than one bishop, the episcopal theory is destroyed.

For if we should still admit the existence of three separate orders, presbyter, and deacon, the theory must have been congregational, and not episcopal. III. Were the bishops successors of the apostles of the New Testament, or different orders of

If it can be shown that the apostles were presbyters, and the bishops; or that the titles were interchangeable, the episcopal theory falls. (See Acts xx. 17, 18; 1 Tim. iii. 7.) Let the reader examine every passage in the New Testament which bears on the subject, and he will find no hesitation in affirming that the primitive church was episcopalian, and the primitive elder identical; and that the elder—sometimes designated sometimes presbyter—was conflated, not diocesan. Confining the question at present to the teaching of the Apostle Paul, with reference to the "bishop's" office and functions, in 1 Tim. iii. 1—7; Titus i. 5—9; we submit the following remarks on them:—

1. There is nothing said of the bishop in these verses, nothing ascribed to him or required of him, which is not common to all pastors or presbyters. The moral or spiritual qualifications, the aptitude to teach and capacity to rule, which the Apostle declares to be necessary to fitness for the bishop's office, are elsewhere required of the presbyter; (Acts xx. 28.; Titus i. 6.; 1 Peter v. 1—3.) In the diocesan theory there are certain functions and powers peculiar to the bishop with which the presbyter dares not intermeddle; but of these it is manifest that Paul knew nothing.

2. In one of these passages the identity of the office of bishop and presbyter is distinctly marked; (Titus i. 5—7)—“For this cause left I thee at Crete, that thou shouldest set in order the things that are wanting, and ordain elders in every city, as I had appointed thee.” “*If any be blameless, the husband of one wife, having faithful children, not accused of riot or unruly. For a bishop must be blameless,*” &c. We are not aware of any commentator who has hazarded another exposition of this passage than the common one, that the elder and bishop were the same party. Titus is instructed “to be careful what sort of men he ordained as *elders*, for a *bishop* must be *blameless*.” The merest tyro can see an absurdity in the argument, if the bishop and elder are not one.

3. Paul describes in these passages only two classes of office-bearers—bishops and deacons. “If by bishops,” to use the words of Principal Campbell, in his fourth lecture, “he meant what in modern style is so denominated, those who have the charge of

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many presbyters, it is astonishing that he should not think it of importance to give any directions about the qualifications of presbyters who had the immediate inspection of the flock; at the same time that he is very particular in regard to the qualifications of deacons, though their order has ever been allowed to be inferior to the other. And if (as even some friends of episcopacy have admitted) he here means by bishops only presbyters; that an office of so great importance as the bishop's (if it was a different and superior office,) should have been entirely overlooked, is no less surprising."

4. That the bishops (or elders) in reference to whom Paul instructed Timothy and Titus were not diocesan but congregational, is manifest from their number. There were several bishops in the one church of the one city, Ephesus. (Acts xx. 17, 28). As to Crete, the whole island would not have formed too large a diocese, and yet we find that all its cities (that is, *all* in which there were Christian churches) were to be favoured, each of them, with the presence certainly of one bishop, and, according to the general interpretation, of a plurality of bishops. Had the hundred cities for which it was famous been the seats of Christian churches, the Apostle's instructions would have required the ordination of at least one hundred bishops. The sub-division of Crete—one hundred and eighty miles long, and eighteen to thirty broad—into a hundred dioceses would scarcely satisfy either the ambition or the theory of modern episcopacy.

The famous commentary of Jerome on Titus i. 5, deserves to be still

better known than it is. "sort of presbyters," says "ought to be ordained, he shows afterwards,—'If any be less, the husband of one wife, and then adds,—'For a bishop be blameless, &c.' A presbyter therefore, is the same as a bishop before there were, by the influence of the Devil, parties in religion. It was said among different churches, 'I am of Paul, and I of Apollos, I of Cephas,' the church governed by the joint counsel of presbyters. But afterwards every one accounted those who were baptised as belonging to him, not to Christ; it was decreed out the whole world, that one should be chosen from among the presbyters, and put over the rest, and that the care of the church should be committed to him, and the seeds of schism away.

"Should any one think that only my own private opinion, and doctrine of the Scripture, let the words of the Apostle in his letter to the Philippians,—'Paul and the servants of Jesus Christ, with all the saints in Christ Jesus are in Philippi, with the bishops and deacons.' Philippi is a single city in Macedonia, and certainly in that time there could not be several bishops; they are now styled; but at that time called the very same presbyters whom they called bishops. The Apostle has spoken with distinction of bishops and presbyters."

After further quotations from the Epistles to the Hebrews and Romans, he proceeds:—"Our intention in these remarks is to show that the ancients, presbyters and bishops, were the very same, but the

, that the plants of dissension plucked up, the whole condevolved on an individual. presbyters, therefore, know are subjected by the custom urch to him who is set over let the bishops know that greater than the presbyters custom than by any real ent of Christ."

assage deserves examination. ark upon it:—1. Jerome press testimony to the original of the office of bishop and c. 2. He distinctly denies the right of the hyper-presby-scopacy which prevailed in the fourth century; it was a defect of custom, not of a Divine appointment. 3. According to this the growth of diocesan episcopacy was gradual. The first paragraph of the passage we have quoted gave the impression that the growth of a hyper-presbyterial episcopacy was the result of a universal decision by the churches. Jerome speaks more carefully of its having been by "by little and little"—"pau-

The new order was the growth of circumstances, and that very gradually. Long after some churches had been placed by a bishop superior to the others, other churches retained the primitive order of equality. The statement of Jerome as to the design of the new order of things is, to say the least of it, incorrect. That its origin was connected with dissensions in many cases, is fully granted, but we question the nature of the connexion. So far from being any such benevolent and wise design as the prevention, or the removal, of the evils which Jerome

specifies, the new episcopate was fruitful of these very evils. The virtues of some men might contribute to their undue exaltation above their equals, but ambition had more to do with it in general than virtue; and ambition found its convenient opportunities in seasons of dissension. Instead of being fitted to check the ambition of ecclesiastics, the new order erected a throne for them to climb to; it has been throughout many ages a stimulus to the worst passions of rivalry, and the very end of ecclesiastical being. 5. We cannot sympathise with the complacency with which Jerome speaks of the new order. True, he admonishes the bishops of his time that their status was not of Divine appointment. But he looks on it with complacency as the grand corrective of division and dissension. The rod of iron, we allow at once, produces peace, where reason and justice and gentleness fail. But, to use the words of Milton with reference to another matter, "With as good a plea might the dead palsy boast to a man, 'It is I that free you from stitches and pains, and the troublesome feeling of cold and heat, of wounds and strokes; if I were gone all these would molest you.'" Paul, it is evident, was lacking in the better wisdom of the fourth century. He lived in the inexperienced infancy of Christianity. There were dissensions in his time. Some said even then, "I am of Paul, and I of Apollos, and I of Cephas;" but he had not the prudence to forge a rod of iron, and put it into the hand of a bishop to lord it over God's heritage. His remedies were of another kind. And Clement, pastor, or one of the pastors of the Church in Rome, was so shortsighted

as to follow Paul's example in his mode of quelling the turbulence of the Church in Corinth, seventy years after Paul had written to them. The discovery of the sovereign remedy of the episcopate, was reserved for later and wiser men. But while we cannot sympathise with the feelings with which Jerome regarded hyper-presbyterial episcopacy, we fall back on his testimony to the fact that the original

bishop and presbyter were identical and that the subsequent superiority of the one to the other was destitute of Divine sanction. And it would be difficult to imagine any historical position more perfectly demonstrated than that the primitive bishop was congregational, not diocesan, so that he is represented in modern times not by the prelate but by the pastor.

NEW BOOKS.

The Jewish Temple and the Christian Church; a Series of Discourses on the Epistle to the Hebrews. By R. W. DALE, M.A. London: Jackson, Walford, and Hodder.

THE best service we can render to both authors and readers, with reference to a book of this order, one worthy of a long and thorough review, is so to describe its contents that readers shall know what to expect in it. Mr. Dale's book is not an exposition of the Epistle to the Hebrews, but yet it contains a large amount of exposition of the best kind. In an introduction of fourteen pages he gives his opinion on the question of the authorship, the Divine authority, and the objects of the Epistle. As to its authorship, his conclusion is that the materials for determining the question have disappeared. "There is no adequate evidence," he thinks, "that St. Paul wrote it; and the evidence for any other name is still less satisfactory." On the question of its canonicity Mr. Dale has no doubt. But his plan does not lead him to do much more than indicate the grounds on which his opinions rest.

The titles of his "Discourses" will be sufficient to enable those who know the Epistle itself to follow the track which Mr. Dale pursues:—The Son and the Prophets; The Son and the Angels; Drifting from Christ; The Dignity of Man; Christ perfected through Suffering; The Humanity of Christ; The Sin in the Wilderness; The Rest of God; The Sympathy of Christ; The Priesthood of Christ; Ignorance and Apostasy; Hopefulness; Melchisedec; What is a Type? The New Covenant; The Old Sanctuary; Jewish Sacrifices; Access to God; The Testament; Atonement; The Great Appeal; The Cloud of Witnesses; Chastise-

ment; Mount Sinai and Mount Sion; Precepts; Conclusion.

Mr. Dale endeavours, first of all—to his own words—to assist his readers place themselves in the actual position the persons to whom the Epistle was addressed; and then to point out and illustrate the relation of what was said to them, to the temptations and controversies by which Christian people are being tried and disciplined in our own days." In this endeavour he is eminently successful. It is impossible to read his discourse without acquiring clearer ideas and receiving a more vivid impression of spiritual condition and trials of the Hebrew Christians, and without being at the same time strengthened and better armed for our own spiritual warfare. To say that we differ occasionally and sometimes materially, from Mr. Dale's interpretations and opinions, is only to say, that two men studying a book which is in some parts obscure and in some intricate, may honestly reach different conclusions. But we are devoutly thankful for our author's earnest, manly, often eloquent defence of the true proper Godhead, and Priesthood, and mediation of our Lord Jesus Christ.

Lessons for Maidens, Wives and Mothers from some of the Representative Women of Scripture. By WILLIAM LANDELS. London: John F. & Co.

THE subjects of this goodly volume are Eve, the Tempted; Eve, the Fallen; Lydia, the Restored; Rebekah, a Patient and Beacon; Ruth, the Affectionate Daughter; The Virtuous Wife (I xxxi. 10—31); Jochebed and Hannah Godly Mother; The little Captive in the Christian Domestic; Martha, the Active Christian; Mary, the Contem-

Christian; Dorcas, the Philanthropic; and Phœbe, the Servant of the Church. Often as these and kindred objects are treated in the pulpit and through the press, an earnest-minded writer never fails to find in them a mass of practical and present instruction.

And as a theme for books they will not be obsolete. And every new book, all worthy, finds its own readers. Landels writes in a clear, flowing, and sometimes vigorous style. And his book, do not possess the suggestiveness of other writers, has many qualities which make it generally useful.

Preacher's Portfolio: containing 250 outlines of Sermons. By Eminent European and American Preachers of the Seventeenth, Eighteenth, and Nineteenth Centuries. Second Series. London: Marlborough and Co.

The title of this book is a sufficient explanation of its contents. "The objections raised by some against books of this kind have no weight with the editor, because he has abundant testimony that the King of God has rested upon his present efforts in this direction." With the answer, however, these objections have little weight; and he hesitates whether to commend or to condemn. Local and general preachers may find such "outlines" serviceable; and yet their own far more blundering divisions are likely to be more useful than other men's mere notions, which it is impossible for them to cover with living blood, and muscle, and nerve. And as for the pulpit, sad sorry will the day be when those who rely on it resort to such helps as these. The actual contents of the volume are indeed no fault.

Webster's Complete Dictionary of the English Language. An Enlarged and Illustrated Edition, thoroughly Revised and Improved, by CHAUNCEY A. GOODRICH, D.D., LL.D., and NOAH PORTER, D.D., Professors in Yale College. London: Bell and Daldy. Part I.

Webster's dictionary is now well known, this edition, which is to be completed in twelve monthly parts, will make it still more known and far more valuable than as ever been. The illustrations occupy a small space, but are very useful, conveying through the eye ideas which words can very inadequately explain. Thus, opening the book at random, we find on the two pages before us these words pictorially illustrated:—Anser, a, ant-eater, antelope, antenna. And turning again, we find antler, anubis, aorta, and ape, illustrated. Some

of these, indeed, are not English words, but they are words which are often found in English books, especially of travel and science. And Webster's dictionary professes to omit no word of this order. The first part extends from 'A to Borer.'

The Fireside Hymn-Book; containing Selected and Original Hymns: compiled by MARTHA BRAITHWAITE. London: Hamilton, Adams, and Co.

THIS volume, printed and bound in an attractive style, originated, we are told, in the author's desire to provide a selection of hymns which might assist her in impressing the youthful minds of her own children with religious truth. The greater part of the hymns are familiar to our readers: and the whole book is of a character which may safely be commended to all Christians, as well as to the Society of Friends, to which the author belongs. Happy the children whose mothers make their religious instruction a matter of such thought and study.

The British Workman for 1864; and *The Band of Hope Review for 1864*. Publishing Office, 9, Paternoster Row.

THESE periodicals are worthy of all praise. The engravings alone, on the front page of each number, are worth more than the whole costs. They are so full of character and meaning as to form quite a study. We hope that the indefatigable and persevering editor of these penny and halfpenny monthlies will find his labours in the cause of temperance and religion increasingly appreciated and seconded.

Stories for Sunday Scholars: No. 1, Milly's New Year; No. 2, The Chamois; No. 3, The First False Step. London: Elliot Stock.

THESE penny books are graphic, wholesome, and eminently fitted for usefulness in the class for which they are specially designed. No boy or girl who receives one of them will fail to read it.

The Children's Friend for 1864. London: Seeley, Jackson, and Halliday.

ONE of those illustrated serials for children for which parents and children ought to be profoundly thankful. The pictures are really beautiful, the hieroglyphical readings form an interesting study for little ones, and the stories and poetry are all good.

Plain Words on Christian Living. By C. J. VAUGHAN, D.D., Vicar of Doncaster. London: Alex. Strahan.

THIS volume consists of what were originally sermons, turned into magazine papers, and now put into a volume. Dr. Vaughan has obtained the ear, or more correctly

the eye, of the Christian public, and deserves it. But to those who think with us, it is extremely painful to find a man whose writings are full of evangelical truth and experience, labouring to combine such truth and experience with baptismal regeneration. In one of the chapters of the book before us, on "He that is washed needeth not save to wash his feet," he says, "In 'the laver of regeneration' the body has been already 'washed with pure water.' Holy baptism, received in repentance and faith by the man of full age and consenting will—or else afterwards realised by one who has received it in the unconsciousness of infancy—has been to him that point of transition from a condition of nature to a state of grace, which needs not afterwards to be reiterated or renewed. 'As many of us as have been baptised into Christ have put on Christ.' 'The like figure whereunto, even baptism doth also now save us.'

'And now, why tarriest thou? Arise! and be baptised, and wash away thy sins, calling upon the name of the Lord.' Such was baptism to St. Paul, and to the first converts of the Gospel. It was the moment and the conscious means of transformation from a life of sin to a life of holiness. It was that washing of the whole body, after which nothing more was needed, save daily and hourly just to wash the feet." We do not attempt any reply to these statements; it would require pages to expose the errors which they contain. But it is a serious thing to find such teaching given to the world, not only with the seal of its proper author, Dr. C. J. Vaughan; but with the seal of "Good Words," in whose pages it first appeared without any expression of dissent from its Presbyterian editor. It is not the less bewildering that it is followed by teaching of a better sort, which cannot be brought into logical harmony with it.

OBITUARY.

REV. JAMES SMITH, OF HAYDON BRIDGE, NORTHUMBERLAND.

JAMES SMITH was born in Aberdeen, on the 26th of March, 1802. By the instruction of pious parents, and the grace of the good Spirit of God, he was early brought to Christ, and became a member of the Congregational Church in George-street, of which the Rev. Alex. Thomson was pastor. In the exercise of his gifts as a Sabbath-school teacher, he was prepared for the higher duties of a missionary and minister. After attending classes for a time in the Marischal College of Aberdeen, he entered Hoxton Academy, where he enjoyed the tuition of the late Dr. Henderson. And on the completion of his studies he was sent to the South Seas, and was stationed on the island of Tahaa, four miles from Raiatea, the then sphere of the labours of John Williams, to whom he owed much as a friend and neighbour, and for whose memory he cherished through life a deep and reverential esteem.

In the all-wise providence of God, Mr. Smith was called to endure so much domestic affliction that he was compelled to return to England in 1884, less than three years from the time of his departure. He now entered on a pastoral charge at Yarm, in Yorkshire, but soon after removed to Haydon Bridge, a pretty little town in the centre of a wide agricultural district in Northumberland. The Church in this place had been formed twenty years before by the late Rev. John Scott of Hexham, whose persevering labours were eminently useful. But Mr. Scott had long since left the neighbourhood, and the Church had fallen into decay and been dissolved. It was, we believe, by the late Durham and Northumberland Association that Mr. Smith was appointed to this post and for a time upheld in it. There he laboured with acceptance and success for nearly sixteen years. He preached twice in town on the Sabbath, and had an afternoon service in the villages, and also on week-day evenings, which, with his numerous Bible-class, the Sunday-school, and other means of instruction, proved a manifest blessing to the place. Thus this once desolate corner of the Lord's vineyard was revived, the stubborn soil ploughed up, the good seed of the kingdom plentifully scattered, and, in answer to much prayer, showers of divine influence descended, and fruits of righteousness were brought

forth to the praise of God. The sick were visited, the young looked after, inquirers instructed, and many precious souls gathered into the fold of Christ. The Church gradually attained to about forty-five members, and its pastor was encouraged by seeing the work of the Lord prospering in his hands.

Mr. Smith had his attention specially directed to a very barren district called the Beggar-bog, about four or five miles to the north, hard by the Roman wall. Here he excited much interest, gathered a congregation, and succeeded in erecting a neat chapel, where the gospel is still continued to the rustic people. The site of this much-needed sanctuary was generously given by John Clayton, Esq., the respected Town Clerk of Newcastle-on-Tyne.

Amidst his arduous but cheerful labours, "roots of bitterness" sprang up which threatened a painful change. Several members of the church got "*new notions*" or "*new light*" as they thought, about the Gospel. Disaffection arose, the heresy spread, the Church was divided, the pastor became disheartened, and, whether right or wrong in his resolution, he sought relief in removal. Since that time a happier change has taken place, and the church has been restored to orthodoxy and harmony, and has for some ten years past been prospering under the care of the Rev. G. W. Swan, whose pastorate has recently led to the erection of a beautiful and more commodious chapel.

Mr. Smith, meanwhile, was called to Bishop Auckland, in Durham, where he found the Church much in the same state as he had found Haydon Bridge, and which also, under the blessing of God, he succeeded in restoring and increasing considerably. Here he remained for ten years, and by his faithful preaching, pastoral visits, and holy life, was made a blessing to the people. Failing health—in part induced by incessant toil—at length warned him that he must shortly "give up his stewardship." Debility came on apace, and obliged him reluctantly to tender his resignation. He removed with his partner in life to Hexham, where their only and affectionate son (who was born to them in the South Sea Islands) dutifully received them, and cheered and sustained their declining days. Mr. Smith was now suffering under confirmed paralysis, and only survived twelve months, calmly awaiting the solemn change. That gospel which through life he had proclaimed to others he felt to be his solace and support. His faith in the Crucified One was firm, and his love unabated. When nearing the Jordan, Mrs. Smith quietly asked whether he was troubled with any doubts in relation to his best interests. He replied that he had experienced none during the whole period of his affliction, adding that he felt his faith firmly established on the *Great Rock*. He died on the 22nd of June, 1864, in his sixty-second year, and was interred at Hexham.

Mr. Smith was well versed in classical learning and biblical literature, but he was one of a class whose virtues and excellences shine more in private than in public. As in the natural world the lowliest plants are sometimes found to give forth the sweetest fragrance, so amongst Christians, the most unassuming are frequently endowed with the richest graces.

Burswell House, Hexham.

E.R.

CONGREGATIONAL REGISTER.

January—February.

CHAPELS OPENED.

Feb. 7.—Wardlaw Church, Glasgow; Preachers, Revs. J. G. Wardlaw, M.A., D. Johnstone, and H. Batchelor.

CHAPELS RE-OPENED.

Jan. 22.—Lowther Street, Carlisle, improved; Preacher, Rev. J. B. French. Zion Chapel, Montreal, enlarged.

the simplicity of a child, He talked with children ; with the wisdom of a sage He confounded the wise. He was simpler than ever was another teacher, and He uttered profounder spiritual truths than ever did another teacher. We can not think of Him but as in the highest degree contemplative ; nor can we conceive of Him but as always going about doing good, imparting blessings to the forsaken and erring. All the traits of human nature and character, each in its individual integrity, are in Him harmonized and blended ; and thus is given the unrivalled perfection of His earthly life.

In the circumstances of His life how wonderful are also the contrasts which perplex our vain philosophy ! He hungered and thirsted, though He fed five thousands by a miracle. He had not where to lay His head, yet He could control the elements by a word. He raised the dead to life, and gave Himself to death. He seemed conscious of a majestic supremacy over all the laws of nature, yet to its deadliest power He became an agonized victim.

But the most startling contrast in His personal career on this earth, is that between His character and His destiny as a man. Suffering we naturally and justly associate with guilt, or with needed discipline ; and peace and happiness with virtue and obedience. But the only sinless being the world has known was the man of the deepest sorrows—of the intensest spiritual conflicts. Apostles died the martyr's death with songs of triumph ; Jesus died a felon's death in the bitterest anguish. Most of the great moral teachers of the world have gone hence, even though in bodily torture, with serenity of conscience, and in the conscious peace of God ; Jesus, in His last hour, was most sensible of the desertion of His heavenly Father. Between character and destiny, the world knows no such terrible contrast as is given in the perfect life and the suffering death of Jesus of Nazareth. He fulfilled the law to the letter, and in its spirit ; and inherited, not its blessing, but its curse. He was perfectly submissive to His Father in all things. He always rejoiced to do the will of Him that sent Him ; and that will was, that His only Son, so spotless and perfect, should be given into the hands of cruel men to be crucified and slain ; the fruit of that submission was the anguish of the garden and the cross.

Such are some of the amazing contrasts which we find in the character and destiny of Jesus Christ. And they force upon us the enquiry—How are they to be reconciled ? Such power and such humiliation, such perfection and such suffering, are they only an enigma and a contradiction—or are they to be reconciled by some grand truth, some sublime purpose of the life of Christ, which shall make these contrasts seem consistent, and even necessary ? Are they a part of that office in which He is the Great Reconciler of heaven and of earth ?

We answer, that these contrasts, so inexplicable on any other view, are reconciled, when we consider the great object for which He came into the world, and became a sinless sufferer. That object was the redemption of the race by His sacrificial death, His atoning work. To accomplish this, though innocent, He must suffer instead of the guilty. His sufferings were the sacrifice for our sins. Through them He became our passover. Upon Him the burden of our guilt was laid. From His cross there comes to us the

revealed fact, so full of gracious import, that He is the Lamb of God, which taketh away the sins of the world ; that He is the propitiation for our sins, and that for ours only, but also for the sins of the whole world.

And if this reconciliation be not made by the cross of Christ, then, so far as man knows, no where ; then there is no revelation, and no certainty upon the central and all-absorbing question of human destiny. In this respect Christ stands absolutely alone in human history—the Grand Reconciler.

In view, however, of this sublime reconciliation of the moral antagonisms of the world, another inquiry is suggested to us, of hardly inferior moment, and that is : How could this Being perform this stupendous work ? Who is this Person, that can thus stand as a Mediator between God and man ?

To answer this enquiry, we need another reconciling truth, one concerning the nature or the person of our Redeemer, which shall show us how He is fitted for His work ; and we find this in the doctrine respecting Christ's Person, that in Him humanity and divinity are conjoined. He is fitted to reconcile heaven and earth, because in the very elements of His personal being He is allied with both the Creator and the creature : He is the God-man.

And this grand revealed and attested fact—that Christ is both God and man—this, itself, in its turn, is another exemplification of what we are attempting to exhibit as the peculiar prerogative of Christ, that is, that He reconciles all things in Himself. For here He is presented as bringing into harmonious union, in His sacred Person, the extremes of the infinite and the finite, all the attributes of Divine glory, and all the marks of created frailty, as well as of created excellence.

Nor does the full series of the reconciling power end here ; for in the actual carrying out of the work of reconciliation itself, we find, as a matter of indubitable, historical fact, that the influence of this Sacred Person, of this wonderful Being, has been in harmony with His divine and needed office. Christ came, the desire of all nations ; He died, and nations hymned His praises. The extremity of His sufferings is paralleled only by the intensity of the joy which faith in Him has ever imparted. Jew and Greek, barbarian and Scythian, bond and free, they have all become one in Christ Jesus. It is not a doctrine which we preach ; it is the proclamation of a fact ; when we say, that He, the child of a mortal mother and an unseen Father, who was crucified and rose again from the dead, has filled these eighteen hundred years with His Spirit and His blessings. The first three centuries of Christianity, and the last three, and even the mediæval time that lies between, attest His mighty power. The old Roman empire of the East and the West, and the modern European empires of the North and the South, the civilization of the Old World, and the civilization of the New World, and many an uncivilized tribe of the land and of the sea ;—they have all bowed before that one mighty reconciling name.

There is something amazing in this testimony of history to the unparalleled power of the name of Christ. There is about it something like the life of nature. Infidelity may destroy its influence here and there in some hearts ; but even while it does this, a new Church is founded in His name at the ends

of the earth. You may root up all the shoots and kill the whole vegetable life of your own paltry premises, but lift up your eyes, and look abroad over the face of the wide earth, and see how the grass is growing, and the trees put forth their leaves, and the silent force of nature is covering the earth with its fresh and living robes.

Nor is Christ's power confined to this world alone; it is described as reaching—where is it that it does not reach? By Him all things consist; He is Creator, Redeemer, and Judge; the Light of heaven, the endless Source of the blessedness of the redeemed; He is King and Lord for ever; and all this, because He is to gather together in one all things in Himself, both which are in heaven and which are in earth; for “it has pleased the Father that in him should all fulness dwell.”

And thus is the total representation of the character, work, nature, and influence of Christ, consistent and complete. There is no faltering in the Scriptural delineation of the ascending series of points necessary to a complete view of His reconciling office. The contrasts in His personal character and destiny were an enigma, did we not see that such a work needed such a destiny. And again, the stupendousness of His work of reconciling a holy God with a sinful world, best consists with the doctrine of His two-fold nature. And once more, that hypostatic union of humanity with divinity in His sacred person, best explains the mighty influence which He has exercised in the human heart and in human history; and of which it is recorded in the sure word of prophecy, that it shall go on, until all nations, kingdoms, and tongues, shall bow in adoration at the name of Immanuel—God with us.

MEMORIAL STONES OF SCRIPTURE.

I. BETHEL.—THE DREAM AND THE VOW.—BY THE REV. ALEXANDER THOMSON, M.A.

RAMBLING once on a summer's day through the woods that now cover part of Stanton Moor, and which look down on the lovely valley of Darley Dale and the road that winds towards Chatsworth, in an opening among the trees we came suddenly on the nine grey stones, half sunk in the grassy soil, which mark the Druidical temple of a distant age, while another stone stands by itself at some distance. The sight awakened peculiar feelings, somewhat akin to awe; and, sitting down in the midst of the circle, we mused with mingled emotions on the dark superstitions that once reigned

on those heights, and stretched their gloomy shadows over the lives of our ancestors, and on the bright and blessed hopes springing from the bosom of Eternal Truth which have chased those shadows away. In such a scene we feel for the moment that we are brought face to face with the silent witnesses of a false faith and cruel worship, which, though now fled like the shapes of a dream, and seeming as unsubstantial and powerless, had once in them power and substance enough to terrify the minds of kings and warriors, and to bow tribes and nations beneath their yoke. But the mind is

back further still. In those monuments we see what may be the *primeval style* of religious art, such as prevailed in all ages.

We are reminded of the forms in which our ancient saints commemorate the most important events of their history, which have been monuments replete with interest and devotion to God's people in all ages, as they are associated with the revelation of His character and will. And it will not be an unprofitable labour, we hope, to review those events and occasions of our history that are depicted by those primitive and immemorial monuments. These hallowed altars, and tumuli, no longer attract the gaze of the passer-by, and they are the enquiry of the reason of criticism, but they stand before the faithful page of Inspiration; they are to be enshrined in our imaginations and memories; and we may hear a voice coming from them speaking to us of the wonderful workings of the Lord, and of His love and patience of His saints in all ages.

We shall endeavour in this paper to describe the circumstances and events suggested by the first of these sacred monuments, as it is set on record in the history of Israel—*Bethel*.

There was an extensive encampment of Israel, gathered round the *Vell of the Oath*, Beersheba, the extreme southern limit of the Canaan, on the verge of the desert. It is the settlement of the patriarch, Isaac; and near it were the tents of the rough hunter, Esau. The curtain of the principal

tent is cautiously drawn aside, affording a glimpse of the couch on which Isaac is reclining, while his lips move in earnest prayer to the God of Abraham; and there steals forth in the dim grey twilight of morning a solitary figure, arrayed in homely shepherd garb, who hurries away northward with noiseless steps, often turning back an anxious glance as if he feared pursuit. It is Jacob, fleeing from the anger and threatened revenge of his deceived and exasperated brother. Strange fate this for the heir of promise, the destined lord of all those hills and valleys over which he now pursues his fugitive and fearful course! What—it might be said—did his father's blessing, fraught as it was with glorious hopes, avail him now? There was Esau, a fierce, profane man, secure in the midst of plenty, encompassed by his possessions and his pleasures, boastful in his strength, and bidding defiance to control. And here was the possessor of the birth-right, to gain which he had risked so much, obliged to flee from his father's tent and his mother's embrace, glad to escape to his relatives in a distant land, as a poor unportioned fugitive; without attendants, with none of the conveniences of travel, neither camel nor ass to convey him; having nothing in fact beyond the staff in his hand and the scrip slung at his girdle. The contrast is strange, but by no means unusual. Often do we see things thus apportioned between the man who must have his mess of pottage here, and him who rests on God's promise of a future inheritance.

In the present case, however, there were special reasons for the depressed and fugitive condition of the heir. He had brought this upon himself.

If a true child of God turns aside from the straight path of rectitude, God soon makes him know that he will not be suffered to have rest and comfort in such deviation; he will scourge him back to repentance. As Jacob travels on his mind is filled with many painful thoughts of his enforced parting from those he most loved, his revered father, touched with the frailty of age, and his fond, partial mother: should he ever see them again? What reception should he meet with in Laban's household, coming among them so empty and unprovided? Keenly must he have felt that what had now befallen him was the natural consequence and just punishment of his sin in seeking to gain a right end by crooked means. This must have caused him, as a servant of God, deep despondency and sorrow, and might even awaken a fear lest God should think him unworthy of the honours he claimed, and refuse to sanction the paternal blessing.

Thus Jacob pursued his lonely journey, sad at heart, burdened with conflicting thoughts and anxieties, an unknown stranger in the land which he hoped to inherit. Towards the close of the second or third day after he set out, he was passing in sight of that mountain in the land of Moriah where the affecting transaction took place of which he had often heard from his father's lips, and the words would, no doubt, recur to his recollection, "The Lord will provide;" "In the mountain the Lord shall be seen." About nine miles further on, "he lighted on a certain place," just after the sun had set, as the evening star began to twinkle on the horizon of the eastern desert; and there he determined to rest for the night. This

place was "the shelving point of a low rocky ridge, between two diverging valleys, surrounded by a level ground on every side but the west" (PORTER). In the western valley a little crystal fountains poured a limpid stream, at which the traveller gladly quenched his thirst. A small city lay near on the slope of the ridge called LEBANON. Jacob shrank from any intercourse with its inhabitants, knowing the general character of the men of the Canaan. Solitude, where he could meditate and pray undisturbed, was more soothing and welcome to his heart. So there, on the lonely slope marked by grey limestone rocks interspersed with some patches of verdure, he determined to make a couch. He took one of the oblong stones that lay scattered around, and which lie there still, and put it at his head for a pillow. He had the bare ground for his couch and no covering but the canopy of heaven. Sleeping in the open air, that climate is not injurious in the finer season of the year. Many an Arab sleeps in this fashion still, was, however, but a rude and uncomfortable lodging. As we think of the father Jacob, his divine descendant who said, "Foxes have holes, and birds of the air have nests, but the Son of Man hath not where to lay his head."

Hard and unprotected as his couch might be, the stillness and solitude were welcome to his tired soul. And as, reclining on his stone pillow, he looked up into the glorious depths of the azure sky, he saw the starry battalions coming in their shining ranks, marshalled by a Divine hand, he would exclaim,

f in his friendless state to his friend, "the Most High God, possessor of heaven and earth." could think of that throne of glory which was exalted above those

heavens, and would long for assurance that he too, like Abraham and Isaac, was an object of regard to the Eternal King. Hearing what he had heard of our visits paid by angels, and by the Lord himself in human form to the favoured patriarch, he began to think that he had never before that he could hardly look for privilege. He was but a poor sinner, compelled to leave the hallowed temple, a sinful man who had never received any revelations of the truth, and felt himself now more unworthy of them. Amidst thoughts, we may suppose, sleep came upon his eyelids and brought him to his cares.

As he slept he dreamed—*such a dream!* It is so extraordinary that a particular of it is introduced in the narrative by the word, *BEHOLD!* We may justly believe that the objects beheld in this vision stood forth with such distinctness and grandeur, and were clothed with a supernatural glory, as to impart the conviction that the whole scene was no mere vagary of a slumbering and reinless fancy, but a genuine Divine revelation—a manifestation of spiritual realities, clothed in symbolical forms. He saw, as if by flight above flight, the broad flight of a glorious staircase,* which led from the spot where he was

reclining, far up into the heights of heaven, beyond the stars; and, as his eye ranged upwards from terrace to terrace, all flooded with a light beyond that of the sun, he marked numerous angelic forms swiftly ascending, as if hastening to report the execution of their missions, while others were descending, eager to fulfil the high behests entrusted to them. Such was the appearance of this wonderful stair (to use the words of our great poet, when he makes allusion to this vision, "*Paradise Lost*," III., 502):—

"Ascending by degrees magnificent
Up to the wall of heaven, a structure high:
At top whereof, but far more rich, appeared

The work as of a kingly palace-gate
With frontispiece of diamond and gold
Embellished. Thick with sparkling orient
gems

The portal shone, inimitable on earth
By model or by shading pencil drawn."

To Jacob's view that palace-gate was open; the court within was revealed, and there was a throne, the fountain of all those streams of radiance, "a glorious high throne," and One who sat thereon. As Jacob gazed, he beheld Him rise up and come forward as if He too had some great work to do. "And, behold, the Lord stood" at the summit of that mystic stair, and looked down on the poor lonely mortal that lay at the foot of it, and addressed him in audible words, every one of which became graven on his heart. It was no silent vision of glory; there was a voice speaking to his inmost

* It seems a fitter rendering than the trivial word *Ladder*. The original word, *Staircase*, occurs nowhere else, but conveys simply the idea of *something raised* or *way of ascent*, similar to a mound or terrace. A cognate word is rendered *terraces*, in 2 Chron. ix. 11, where evidently broad flights of stairs were intended.

soul, saying,—“*I am Jehovah, the God of Abraham thy Father, and the God of Isaac: the land whereon thou liest, to thee will I give it, and to thy seed. And thy seed shall be as the dust of the earth, and thou shalt spread abroad to the west, and to the east, and to the north, and to the south; and in thee AND IN THY SEED SHALL ALL THE FAMILIES OF THE EARTH BE BLESSED. And, behold, I am with thee and will keep thee in all places whither thou goest, and will bring thee again into this land; for I will not leave thee until I have done that which I have spoken to thee of.*” Here was the renewal of the covenant made with Abraham; fresh pledges are given to his descendant of the fulfilment of that great promise which included the hopes of the Church and the salvation of mankind.

No wonder that, when Jacob awoke—though the glorious vision had fled, and as he looked round him in the gray light of morning, he saw only the bare rocky ridge, and the uneven valley beneath covered with stones—a sense of awe crept over him, and he exclaimed, “Surely Jehovah is in this place, and I knew it not.” Not that we are to suppose Jacob was ignorant of God’s universal presence pervading heaven and earth; but he refers to the manifestation of His *special presence*, and the symbols of His Majesty in connexion with *the Covenant*. He now looked on the spot as a sacred place which the Eternal had designed to hallow by the display of His peculiar glory, and the renewed assurance of His faithfulness as *Jehovah*, the God who had entered into covenant

with his fathers and now with him. It would henceforth be distinguished as eminent among those localities where the Lord was pleased to reveal Himself to His servants, and accept of their worship in accordance with the principles and arrangements of that dispensation. “How awful this place (he said); this is none other than the house of God,”—a place which He has selected for His permanent-presence to dwell in; “and this is the gate of heaven,” as it is the open space before the patriarchal portal, where the King of Glory in His court, sends forth His messengers and His commands, and receives petitions of His suppliants.

But the effect of the vision did not pass away in mere wonder and adoring awe. He commemorated the revelation and marks the sacredness of the place by taking the stone which his head had lain; which seemed in his vision the lowest of the glorious staircase, touched by angels’ feet, and gilded with celestial light; and setting it up as a *menorah*, consecrating it, according to the custom of antiquity, by pouring oil on the top of it. Nor was that all; he responds to the Divine promises—he takes up the pledge conveyed by them by making a *Vow*, the first vow that stands on record, assuming on his part the engagements of the covenant. This vow has often been misinterpreted in a way as to lead to a misconception of its character and spirit of the Patriarch himself.* It does not mean that Jacob stipulates for the receipt of certain temporal blessings from

* As recently by Dean Stanley,—“*Lectures on the Jewish Church*,” p. 53,—“makes a bargain even in his prayer.”

condition engages to serve Him. Supposing of the rendering of the vision in our Bibles—as do in, and Le Clerc—the Hebrew vow lies here. Jacob hears the very words of God's promise, that the Lord had engaged himself to support him, and to bring him back in safety; and, in order to strengthen his faith, adopts the vow united to his weakness, and offers himself to an open recognition of Jehovah as his God, and to offerings expressive of his faith in the promise was fulfilled (not it would be); and admonishes and stimulates himself to a firmer reliance on the Lord. It was by the fulfilment of the promise that the Lord showed that He condescended to be a covenanted God; only on condition would Jacob be assuming the fact of such a covenant, which in every case must be the result of a movement of *grace* on the part of the Supreme, not of choice on the part of man. Those who are bound with a mercenary spirit to the Lord, who habitually lose sight of the great principle. True, we are naturally bound to the Most High; but we cannot dare to claim the Lord, as bound to him by obligations, till the Lord has shown His gracious purpose to own him as the object of His love, but it is right to mention this, on which we insist, is made more clearly by another clause of the second clause of the vision, which is preferred by some authorities, as by Junius and Rosenmüller, and Dr.

Raphall, and which seems more accordant with the Hebrew idiom of the passage. Instead of reading,—“Then shall the Lord be my God, and this stone . . . shall be God's house,” we then read, “And if the Lord will be my God, . . . then this stone,” &c.; so that the vow simply embraces the two engagements to consecrate that spot to God's public worship, and to dedicate the tenth of his property to God's service; which must include offerings on God's altar, and alms to the poor. Altogether, the terms of the vow are expressive not only of firm faith, but of the most limited desires for temporal good (he asks only food, raiment, and safe return), and of the lowliest and most entire dependence on the Divine support and protection. For the merest necessities of life he looks to the goodness of the Lord; and, should he obtain more, how will it be? Not of his own ability or skill, but of God's bounty, which he will not fail to acknowledge, for “of all that *Thou shalt give me*, I will surely give the tenth unto Thee.”

What encouragement is afforded by this vision to believers in all ages, when we consider the circumstances in which this revelation was given! We can hardly imagine a more depressed and lonely condition than that of Jacob fleeing from his father's house with a sense of sin and weakness clouding his mind. Yet Jehovah comes and reveals Himself to this “Syrian ready to perish” as his Guardian and Guide; says *Amen* to his father's blessing; and gives him the assurance of that seed in whom all the families of the earth should be blessed.

MORAL PHOTOGRAPHS OF A DARK LAND.

TOWARDS the close of March in 1868, a young European of culture and taste might be seen in the company of some thirty or forty wretchedly clad and dirty fellows, leaving the capital of Persia, for a long and dreary march into the dark regions of Central Asia. This young man was about proceeding on a perilous mission—a mission of his own creation, whose dangers were believed to be fatal by those who knew best, and concerning which his own eager fancy had not a few anxieties. He was leaving for many long and weary months the last outpost of partial civilization, and going amongst people, who, if they knew his plans, would cut off his head as soon as they would crop a thistle, or snap a whip. He was going through a vast desert of forty stations in length, where a drop of sweet water cannot be found for days, even if you offer a thousand pounds a drop; where trees are as scarce as in the ocean, and a burning sun seems determined to make the vast realm of sand his own by right of “absolute monarchy.”

Mr. Arminius Vambery (for this is the name of the traveller), is a Hungarian by birth, and in early life possessed a taste and faculty for acquiring languages, which ultimately fostered in his mind the irresistible desire to know the origin of his own dialect. To ascertain this, he conceived it to be necessary to make himself acquainted with the dialects of the Turco-Tartaric tribes inhabiting that portion of Central Asia called “Turkestan.” This country, which is bordered by the Russian Empire, China, Persia, Hindostan, and the Caspian

Sea, is thus surrounded by empires, all of which have in this region, either by the at race, or religion, or through quests of the sword, and the ship of partial commerce. Of principal note in this will be Bokhara, Khiva, Samarkand, and Khokand. The Sultan of Samarkand is regarded as Chief of the people and Khalif; but the real powers are identified with the so-called Khanats, ruled by Khans of Khiva and Khokand, and by the same as in Bokhara; the tribes of these places being severally subject to their government in some degree or another. The Kalifat had formerly at Bagdad. When the rulers come into office, it is their habit to receive badges of investiture from Constantinople, but the influence of the Porte is merely nominal, and, as it would be conjectured, of a religious kind.

The people inhabiting the regions mentioned, call themselves Türkmen, or Turkomans, originally Tartars, but there is an intermixture of other races of the Persian, which has considerably modified the original type.

They have been brought into the dominion of the Mahometan Empire. Bokhara is thought by them to be the capital of Islam. Mr. Vambery thinks that this grim city looked upon as the Rome of the East while Medina and Mecca were the salem. The sceptre of Mahomet swayed to-day over some of the best men on earth; and, while they are naturally oppressed with

but see in the very presence of faith in unseen spiritual he pledge that these dark the human family will event- come the subjects of the Peace.

follow Mr. Vambéry in his d gather a few incidents and ch may interest our hearts in d welfare of those tribes of are not at present approached achers of salvation through rist.

young Hungarian had to enter journey as a "begging pil- dervish, because the most robbers could not cast an upon a ragged and wretched , and the cruellest monsters regions will behave civilly to maniac who wanders from and for the "love of Allah." plish his plan, he had to h terrible privations of all o have his tongue parched urning thirst, as of burning ndure a toilet which a son of s would disdain; to eat food ppy English dogs would re- o drink water worse than physic; to pass long nights ack of a camel, or an ass, p would be worth more than d buy; to herd with people d spill the blood of a Euro- water; and to feign himself ee of a faith in which he no ieved than does the reader. ths he dared not tell the his mission to a single crea- l had to trust to his own cks of concealment in peril- ngencies when the keen edge kharriot sword might almost his neck.

make us a little thankful to

know some of the things which he endured, and cause us to stir the fire and poke our slippers into the fender, and remember that we are in Old England to-night instead of Central Asia. If the pursuit of knowledge at such a hazard can be risked, may we not well ask ourselves how much we are prepared to risk in the service and love of Jesus Christ? The missionary of the Cross may find a motive here for his sacred enterprise.

His first morning station in the desert was a spot whose awkward name means, "The place where men perish." A look on all sides would have convinced a traveller that name and nature were allied in this instance. The vast sweep of sand spread around like a sea. "Not a bird was visible in the air, not a worm or beetle upon the earth; traces of nothing but departed life in the bleaching bones of man or beast that had perished, collected by every passer-by in a heap, to serve to guide the march of future travellers. Why add that we moved on unnoticed by the Turkomans? The man does not exist on earth that could make a station here on horseback!"

The water quickly diminished in the skins, and at night, or in the day, men slept grasping their water-vessels as wary soldiers their swords when they fear a surprise from marauders. The camels failed, and two of the travellers, too poor for camel-carriage, fell so sick and wearied in the march, that they were obliged to bind them at full length upon the camels, as they could not sit and ride. The poor fellows were covered from the heat, and as long as they could gasp a cry, they called, "Water! water!" and these were the only articulate sounds that escaped their burning

lips. The usual charities of the human heart were stayed, and all clung to the drops of water in their skins as to pearls and diamonds of priceless worth. Death released one sufferer from his torments: "His tongue was quite black, the roof of his mouth of a greyish white; in other respects his features were not much disfigured, except that his lips were shrivelled, his teeth exposed, and the mouth open."

A strange incident occurred one evening as the Caravan in the desert had broken up into several parties in search of rain-water. The Hungarian was with the manager of the Caravan, and the two had advanced but forty steps when the latter noticed evident signs of the nearness of human beings. Their muskets were prepared, and they followed a track which led to a cave. There they saw a semi-savage, a wild man of the desert, clad with the skin of a gazelle, having long hair and beard. Coming forth from his hiding place, he rushed towards them with his levelled lance; the unmoved Kervanbashi stood erect and withdrew his sword, simply murmuring in a low voice, "Amanbol," ("peace be unto thee,") and turned away from the haunt of a poor criminal who had for years been wandering round the desert, fleeing from the avenger of blood, not daring to look upon any human face, and spending summer and winter alike away from all his fellows, a miserable wanderer, with the Cain-mark upon his brow.

At length Bokhara was reached. Here the Oriental is to be seen in all his purity. The wild races of the parts around this Eastern city regard it as *their Paris or London*. Bokhara, Mr.

Vambery affirms to be a city not more than four miles in circumference, inhabited by a mixed population, among whom are a few thousand Jews ruled by a severe military despotism the head of which is Emir Mozaed-din Khan, himself a well-disposed man of 41 years of age, upon whose signet is impressed the device "GOVERNMENT BY JUSTICE," and is honoured by his people in the expression which they use concerning him, that he is "Killer of elephants and protector of mice." There are in the city a large number of mosques; the Bokhariot boasts that there are 365, giving him the opportunity of saying his prayers in a fresh place every day of the year. There are also a large number of *dresses*, or colleges, where some degree of education is imparted, and bazaars where European goods may be purchased, but not by Europeans. A book-stall contains twenty-six shelves where Mr. Vambery saw many things which Western scholars would rejoice to possess, but no Western scholar can buy them.

These Bokhariots profess to be orthodox Mohammedans, and to be greatly shocked at the laxity of the Khalif at Constantinople. But Vambery reports that he found them steeped in the most abominable decay. He describes a practice they have of sitting round in a circle, squatting on the ground, for the purpose of contemplating religion, in which it was common custom for them to fall asleep and snore in unconsciousness of that was transpiring. But *this* was regarded as a manifestation of the divine nature within. Let us hope that, should Mr. Vambery find any sleepers in English churches,

aw kind inferences from the native phenomenon. The "of the capital is almost as that which Napoleon III. in Paris after his *coup d'état*. traveller visited a Caravanserai city, which he found to be in the hands of three wholesale dealers as for slaves, towards whom they related as owners or commission for the fierce robbers of the dying country. Our fellow are bought and sold in Bokhara and Khiva, from the age of three to sixty, unless they suffer from physical defects. It is professed that slaves alone are sold as slaves, and Bokhariots are clever at it. The Jew is so much desirous, fortunately for himself, that he will not have him in her market. There is some honour in being made a slave! The cruelties to which the poor are exposed when he is in the hands of his captors are frightful. Truly awful and heartrending are the feelings which are in one's breast at the details of the concerns concerning the atrocious fate to which the poor Persians are subjected who chance to fall into the hands of any of the Turkomans. The latter have a plan of attacking an uninhabited settlement or carrying out an astonishing dash and rapine. They are the Zouaves of Central Asia. The Persians are generally paralysed by the sudden and unexpected nature of the attack, and, when they should be five times as numerous, they quail with abject terror in the presence of their fierce captors. The captive is soon punished with a blow from the fell weapon of the conqueror, and if he yields, he is put on a saddle behind his foe, or

driven on before him; sometimes he is tied to the horse's tail, and is obliged to follow in this dreadful condition the return of the horseman to his distant home.

A case is mentioned of a Persian slave, in the possession of a man who treated Vambéry with marked kindness. On his return to his tent one day, he found the poor Persian in desperate agonies, imploring him for a drop of water, saying that for two entire days he had been eating dried salt fish instead of bread, and although he had been doomed to work the whole day in the lemon-field, he had been denied a drop of water. Vambéry gave him his water-skin, for the man was bathed in tears, and allowed him to satisfy his thirst, and go away with blessings in his heart for his benefactor.

The lives of the nomadic people are passed in great indolence. The women are made to work harder than the men; it is a disgrace for the lazy lords of creation to be domesticated.

Mr. Vambéry mentions a frightful scene which he witnessed in Khiva. As he was being escorted one day to the residence of the treasurer, in a courtyard he passed through he noticed 300 wretched prisoners, who had been taken in a late campaign against certain marauders, covered with rags. The awful dread of their coming fate gave them such agony, that, added to the hunger which they had endured for several days, they looked like inhabitants of tombs. Those who had not reached their fortieth year were set apart for slavery, the rest, the "bearded men," regarded as the ringleaders, were reserved for a fearful doom. He saw ten men placed upon their backs upon the ground,

and then bound together hand and foot, the executioner kneeling upon the breast of each poor victim while he gouged out their eyes in turn, and at every operation wiping his knife, dripping with blood, upon the white beard of the aged sufferer. The traveller's words are more than touching: "Ah, cruel spectacle! as each fearful act was completed, the victim, liberated from his bonds, groping around with his hands, sought to gain his feet! Some fell against each other, head against head; others sank powerless to the earth again, uttering low groans, the memory of which will make me shudder as long as I live."

The present Khan of Khiva is a religious zealot, or wishes to be considered one. To look upon even a thickly veiled lady is a crime which meets with instant punishment. The offender is hung, and the poor unfortunate woman is buried breast-high in the earth beneath the gallows, and there stoned to death.

It is pointed out that among the nomads there is no recognized head or ruler; but they owe allegiance to a power, though invisible, as imperial as that of any monarch, even the most absolute. It is said that, "so

long as enmity is not openly declared robbery and murder, breaches of justice and morality place amongst them than amongst other nations of Asia, whose relations rest on the basis of civilization." This mighty power shadowed forth in the word, "*Deh* custom, usage, an Arabic derived from "*Edeb*," more "*Deb*" reigns over them like a despot, and shares his throne with one but Allah.

Such are some features of dreary land. They are enough to draw forth the prayer that "dark places of the earth, full of habitations of cruelty," may soon be brought to the light of that salvation which would bring deliverance to her sons, and change an awful waste into a blooming garden of the Lord. It is to be hoped that at no distant day a "door of entrance" will be opened by the providence of that God, who "would have all men saved, and come to the knowledge of the truth." At present these are the grim fastnesses of superstition and bigotry, but He who has burst open the gates of China, can take the light into the dark Khanats of Turkestan. Dr

THE UNKNOWN PART OF ITALY.

BY AN OLD AMERICAN TRAVELLER.

PESSTUM, thirty or forty miles south of Naples, has been the utmost limit of travel in that direction; and the extensive, fruitful, and beautiful country beyond, and south and east of that point, with its six millions of inhabitants, is a perfectly virgin soil to

the traveller. It is unfrequented by foreigners.

I met, lately, in the streets of Naples, the only Protestant, a German, now living in those parts, who had come with his wife and child in order to have the last

What would you think if you
 ed to go from New York to
 or Savannah, to find a
 clergyman to baptize your

Christian world any idea
 gious state of the people in
 n of Italy? What more
 the heathen in Asia or
 religious training than the
 f this portion of Italy?
 a people called *heathen*?
 of their ignorance, and
 ey worship images? Are
 onditions rife here? Let
 nd first of ignorance.

he old Bourbon government,
 only folly to be wise but
 was contraband, unless with
 prepare one's self for the
 r medical professions; and
 est that could be obtained,
 , would scarcely qualify a
 mter our Free Academy!

you an idea of their know-
 eography: I have been re-
 sked, by some of their best-
 en, if I came all the way
 erica to Italy by railroad!
 lief is universal that, when
 across the Isthmus of Suez
 d, America will be brought
 to Italy.

n Italian there, at the time
 r in the college, who had
 nerica and England. One
 neches which he taught in
 : was geography. He told
 e had been waited on by
 -elected member of Parlia-
 -essly to know how he could
 , the capital of his own
 here the Parliament was to
 e had no idea how he would

otel where I was dining, the

principal one in the province, there
 was a bill of fare in manuscript. I
 ordered a certain dish from it; but
 the servant, who was a new importa-
 tion from Bari, (a province where they
 speak a dialect which is unknown out
 of it, and they understand no other),
 could not understand me, of course;
 so, pointing the line out to him on the
 bill, and placing his finger upon it, I
 sent him out to the proprietor, who
 was superintending the affairs of the
 kitchen. But here was a new difficulty.
 Neither the proprietor, nor his wife,
 who was there also, nor any one else
 in the house, could either read or
 write. One son only had been in-
 itiated into these mysteries, and he
 had gone out!

The great mass of the people are
 just as ignorant as the goats they
 drive; and you might probably go into
 nine out of ten of the houses in all
 these provinces, without finding a book,
 or a person capable of reading one.
 The present government is making
 some efforts to establish common
 schools; but the people at large don't
 believe in them, and the children of
 to-day are growing up as ignorant as
 those of Camanche Indians.

What of image worship? They
 don't worship anything else. To
 madonnas and saints, in wood, bronze,
 and even in silver, they bend the knee,
 and pray. The "madonna" is every
 one's mother. If you have a head-
 ache, they all pray to the madonna for
 you; if anything goes well or ill, it is
 all the work of the madonna. At the
 corners of the streets, on the high-
 ways in the country, somewhere on the
 side-walls of nearly every church or
 convent, there are pictures of the
 madonna, or of some saint (painted
 in a style similar to the country

tavern-signs in New England, forty years ago), to which the faithful bend the knee or take off the hat, as they pass, and even sometimes kiss. In the season of flowers, it is very common to see the figure ornamented with these simple little tributes of veneration from some female hand; and, occasionally, a lamp is provided and kept suspended and burning at night before it, the expense being met by a subscription among the neighbours. I was in one church, which bore the name of some madonna which has now escaped me; but she had, as the people believed, extraordinary power to heal diseases. The altar and the walls of the church were literally covered with legs, arms, hands, cheeks, and other parts of the human body, represented in wax and showing the appearance of the disease as it was when the benevolent madonna undertook the cure. These the different patients had had made, and presented to the church in testimony of their faith in the efficacy of the wonder-working power of their madonna. There were carbuncles, cancers, ulcers, diseased legs, and all sorts of skin diseases; and if their madonna ever cured the half of them, she certainly deserved canonization.

No mother or wife in those provinces allows her son or husband to leave home, on a journey of a few days or week, without putting one or more of the little images of saints or madonnas into his trunk; believing, of course, in their efficacy to protect him from any harm. In most of the houses there is some representation of the *presepio*, or manger, in which the Saviour was born. Sometimes this is very large, and elaborately worked up and ornamented. In the apartments

which I occupied, and which furnished, there was a beautiful shell work. Jerusalem presented in the distance, a road leading to the manger crowded with the *wise men* who come all the way from the east, and in the manger was a little baby. On Christmas eve, it is the custom for the neighbours to visit one another's houses, and sing prayer (in their way), they bring this little baby, and carry it all over the town, "both great and small," and this is, of course, the young *St. John*. After which there is a great firing of mortaretti, and other "fireworks" to celebrate the birth!

In addition to the madonnas, there are an infinite number of saints' days, which the people celebrate with a festa. Each town or city has its "own particular" patron saint. I spent some time in the capital city of one of the southern provinces; a place of considerable wealth, and, being under the dependence of the governor, and other government officials, and military, who were generally from the north of Italy, it was in many respects far in advance of the other towns in the vicinity. Their patron saint was their god; they prayed to it for benefit, and treated the block with as much reverence as if it were Deity himself. While I was in that country was suffering from a continued drought, and rain was needed. A grand process was therefore got up, at which all the authorities of the place "assisted," they say here. It was of considerable length, the governor, the chief of the government—general, and municipal—priests, mon-

, with all their saints in
onze, two or three bands
d the firing of mortaletti ;
ted to make an excite-
little noise : and what
do you ask ? To pray to
saint to send them rain !
marble column, of some
height, on the piazza of
ties, and on the top of it is
he city's saint, in bronze.
g, after some days of a
rain, which succeeded a
; the mortar in some of
the pedestal on which the
gave way, and a quan-
leaked through and ran
es of the column, whereat

the poor, ignorant people were terribly
excited ; the piazza was crowded all
day ; everybody regarded it as a great
miracle, and there was a continual
struggle to touch the water with their
fingers, looking upon it as having been
blessed. I saw many of the first
gentlemen of the place moisten their
pocket-handkerchiefs in this water,
and cross themselves, for the same
reason.

Remember that we are in the last
half of the nineteenth century, and
that these things happen almost within
the sound of the bells of the churches
of a civilized Christianity,—three
and a half days only from London by
rail !

THE RUSSIAN GREEK CHURCH.

BY THE REV. JAMES KEY, WARHAM.

ak or Eastern Church is
energy as compared with
or Western. Growing up
adow of a throne, she has
very aggressive. It may
perhaps, that as Russia
Christian religion from
Church, she was not always
l by this lassitude and in-
the spread of truth. But
s of Russia show that in
r case it was not by the
Missionaries sent by this
t she gave up her idols,
h Russian princes who
with the power and mag-
Constantinople, and went
ug for a religion superior
atry. Thus Olga, in A.D.
to Constantinople to be
baptized, but her people
athen, and laughed at her

folly. Vladimir, her grandson, how-
ever, about A.D. 986, dissatisfied with
heathenism, sought for a religion that
should suit himself and his people,
and as he was renowned for his con-
quests, and the Russians carried on a
large trade, he had many opportunities
of enquiring after a new religion.

The Bulgarians offered him Maho-
metanism ; the Germans, Popery ; the
Jews, Judaism ; and a Greek *philoso-
pher* shewed him the advantage of the
religion of Constantinople. Maho-
metanism he refused because wine
was prohibited, for, “ said he, “ Rus-
sians love wine ; we cannot do without
it.” Popery he refused because the
Pope was like an earthly deity, and
Judaism because it had no country.
Still he was undecided ; and therefore,
sending ten of his nobles to see the
services of these Churches, he deter-

mined from their report to choose for himself. On their return they communicated their impressions to the Grand Prince, and the telling part of their report, as related in Mouravief's History of the Russian Church, is as follows: "When we stood in the temple (at Constantinople) we did not know where we were, for there is nothing else like it on earth; there in truth God has His dwelling with men, and we can never forget the beauty we saw there. No one who has once tasted sweets will afterward take that which is bitter, nor can we now any longer abide in heathenism." On hearing this, Vladimir, full of pride, made a vow that if he succeeded in taking the town of Kherson (near Sebastopol) he would go to Constantinople and be baptized. Having taken Kherson he fulfilled his strange vow, and returned to Kief, then the capital of his kingdom, with priests and sacred pictures. He signalized his return by whipping, and then throwing into the Dnieper the wooden god Perune, the former object of his worship; and this being done, he ordered all the people to come next day to the river and be baptized. Accordingly they came, and it was a "joyful sight," says Nestor, to see the multitudes of all ages plunging into the water while the priests repeated the order of baptism.

Thus Russia became nominally Christian, but all that the people knew about the change is preserved in their saying, "that if it were not good to be baptized, the prince and the nobles would not submit to it." It will not surprise anyone to know that Russia, getting Christianised after this fashion, has never shown much of the missionary spirit; and that idolators living within her own bound-

dary are left to their superstitions or only become Christians by in the same comprehensive manner as Vladimir and his subjects. (The Tchermisse, living on the banks of the Volga, worship Jouma as chief god, and their prayer is that the deity will give some idea of civilization in which they have been enlightened by their Christian rulers,—as also, mighty Jouma, to exchange their merchandise for three times its value.) "Grant that we may be fortunate enough to have our share in the goods of this life." "Grant that the skins of our cattle may be of good value." "Grant that we may have our cattle with one hand and the price of them with the other." "In our journeys preserve us from Jouma, from sickness, wicked men, fools, judges, quarrellers and tyrants." These prayers quoted by Turnerelli's "History of Kazan" serve to show not only the superstitions of this tribe, but also of other tribes living in the same region. The superstitions of all are circumscribed by their trade and limited possession; their highest thought is well expressed in the above prayer for ability to exchange their merchandise for three times its value; though for the matter there are many other common people better instructed who pray for not very much higher thoughts than prayer to be preserved from "tyrants" and "judges"—though the position is not flattering to the rulers. It may serve to keep in remembrance the harsh conduct of some Russian magistrates which the people may have endured when they were at home.

Beside these idolators there is a large Mohammedan popula-

and no attempt is made to give them a correct view of our Lord Jesus Christ. A small sum of money, whether from Mohammedan or Jew, is the only gift that is made to Christianity, and the only way to make them even Christians, and, as may be seen, conversions are exceed-

ingly few. We regret such a state of things, and ought to inquire, *What*, is this nominal Christianity? The religion remains in a strange manner 900 years, but is not improved by the passage of time, but rather has become more and more gorgeous ritual and ceremonial. The Church at Constantinople, which captivated the messengers of the West, have since been the addition of some pomp and circumstance, but the exclusion of the most precious truths of the Gospel. The people are superstitiously attached to the Church, but this is because of the power of any other service, and the familiarity with the Word

of the Bible. Circumstances prevent the Church from undertaking any missionary work; among the things that occupy a front place, the Church is so subordinated to the State that she has but little independent action; and, the Church itself is so emasculated by superstition and ritualism that it is not sufficient vigour to maintain itself. With respect to the future, it may be said that there is no power to regulate all ecclesiastical matters when it must be remem-

bered that the Emperor, as ruling head of the Church, is represented there, so that no efforts can be made without the Imperial sanction; and, consequently, that august body thinks of many things beside the interests of truth. So paramount is the State in all ecclesiastical affairs, that if a priest should, of his own free will, teach those outside his Church in heathen or Mohammedan darkness, it would have the effect of a State propagandism, and might awake latent feelings which those in authority are unwilling to disturb. But, indeed, there is not much prospect of any of the clergy attempting such a work as this, for they are well overlooked; and for priests who move too fast out of the prescribed course or teach too much, there are monastery prisons—in the most dreary districts and most rigorous climates—which are by no means attractive; and, in addition to this, banishment for the priest is ruin for his family. And as all parish-priests are compelled to marry before ordination, it is easy to see what a power the State has to keep them from wandering into forbidden paths.

With regard to the second hindrance, it is easy to see that such a type of Christianity has no ability to elevate, since it is itself but little above the heathenism it would address. A few illustrations of this, however, will serve for another paper. Suffice it now to say that the Russian Greek Church is a means of giving the people festivals and holidays, and leading them to anticipate so much happiness in the future life, that they forget how their rulers oppress them in this.

"LET HIM OWN HIMSELF."

BY THE EDITOR.

It is not often that one meets with an avowed Atheist, but some years ago I found myself side by side with a man who did declare that his motto was, "No God." He was fluent in speech and evidently practised in atheistic argument. His dress was shabby in the extreme, and his appearance was that of a poverty-stricken man who had seen better days, but he was not the less bold to challenge me to meet him in a Lecture-hall in which he was to speak the same evening. Finding argument altogether useless, I concerned myself mainly to put a few facts into his mind which were sure to be remembered, and which I prayed that reflection might turn into the seed of truer thoughts. "I will not believe in God," he said oftener than once, "till He owns Himself." God must make Himself visible and stand before him and tell him with His own lips that He is and what He is ! He may have done so a thousand times already in past ages, or to a thousand other persons in this age, and the witnesses may have given such testimony as no sane person can reject, but this doubter puts them all aside and says, "except I see Him with my own eyes, and hear Him with my own ears, I will not believe."

Thus do we find the sceptic's demand echoed by the unlearned, and that in a form which shows its true character. "If they hear not Moses and the Prophets," said Christ, "neither will they be persuaded though one rose from the dead." But even the resurrection of one from the dead would not satisfy my fellow-traveller, nor would the resurrection

of a thousand, if the fact depended on the testimony of others. Ay, if he saw it with his own eyes, he would find some means of accounting for it. Rather than accept a true miracle, a true work of God, he would credit any dream, any abomination, that should declare it a juggler's delusion.

"I will not believe in God till He owns Himself." Well, if He is pleased to "own himself," in what form shall He do it ? It must be in a form that will at once strike conviction into the mind as shall be irresistible. And if so it cannot be in any thing like the form in which, we believe, He did "own Himself" eighteen hundred years ago, when He took upon Himself our nature and tabernacled three and thirty years upon the earth. In vain we wonder at that birth at Bethlehem, in vain all the wisdom of that noble Nazarene who owed nothing to the schools of philosophy, at whose wisdom was to theirs the effulgence of the sun to the light of a star ; in vain those mighty words which "none other man ever uttered" except by an acknowledged power ; in vain, above all, that spotless, loving character, that spotless, loving character, such as has never elsewhere been seen in fact or in fiction. All this was resisted, for it was resisted. Nothing of the same order, more convincing and conclusive, cannot be expected.

"God must own Himself" in an altogether different way, to make Himself irresistibly known and convincing. And how shall that be ? How shall the invisible God make Himself

and make it certain that it is God? If He veil His glory eyes be dazzled, if He subdue the power of His voice lest our ears be deafened,—if He hide His majesty so that we be confounded, the danger is that we will not believe that it is very God. We cannot imagine how He is, and this demand of His creatures is foolish. But it must be in some way that it is unearthly, some way as strange and confounding as the coming of God on Sinai is represented to have been, when the multitude said, "Let God speak with us lest we be consumed; and if one man has a right to all this for his satisfaction, so will every man. And to give the revelation God must shew Himself in every age, and in every land, to every individual. He must go to every house and from man to man, to the world over, and exhibit Himself. No one may teach another, 'know the Lord.'" Every man must see Him for himself, and every man seeing there will be no more doubt.

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wrong in saying that this is the only way in which no sane man would except under the influence of a misleading and perverting passion? The world is nothing less than this, the boundary line between the material and the spiritual world shall be drawn away, and that the two worlds shall be merged into one. It is this,—that the Great God shall do as we list, if He does not, we declare in our hearts that we shall not believe in Him. The worm despising the giant, the man who would tread upon the head of the serpent, is nothing to the insane presumption of the man who says, "I believe in God till He owns me."

But this is an extreme case, it will be said. And I admit that it is. Few men would choose to avow such a sentiment.

But, after all, it only indicates a spirit which is very common, of which, in fact, we may all have been conscious more or less—the spirit which is not content to examine the evidence which is actually within our reach, but would prescribe to God what evidence He ought to give us to prove His own existence or our immortality. Lord Rochester, one of the courtiers of Charles II., was, as is well known, an infidel and even a professed Atheist, although his later acknowledgement was that he had never known an "entire Atheist," one who fully believed there is no God. His life was as bad as his opinions. He gave himself, soul and body and spirit, to sensual and infamous courses. In 1665, he volunteered into the service of the navy with two friends who were like-minded with himself. These sceptics were superstitious—for it is a great mistake to suppose that scepticism and superstition cannot co-exist; religion and not scepticism is the true destroyer of superstition. Rochester entered into a formal engagement with one of his friends that if either of them died in a naval battle which was expected, he should appear and give the other notice of the future state if there were any. Just think of the folly of such an engagement as this! They would not honestly study the evidence that was within their reach, but would stake their eternity on a caprice of their own; and in that caprice they forgot that the departed spirit might have no power to return to this world and tell his friends what he had found.

after death. Besides, if he could and did return, whatever service he might thus do to his living friends, the knowledge of a future state must have come too late for himself. All this Rochester saw and confessed when he was brought to a right mind. But at the time he and his friends staked their faith, and their souls, on the chance of one of them being able to pass the gulf which separates this world from the other, in order to give information which had already been given, but which they would not believe. Of the three, Rochester alone survived the action. The ghost of his friend never came to him, and his infidelity was confirmed by the non-fulfilment of an engagement which was based on folly, and the possibility of fulfilling which must depend on the will of God.

The last specimen of this demand for a sign which we have met with is in a volume which professes to be itself the Bible or the Koran of a new faith,—a faith, however, which rejects all supernatural teaching. The hero and the author of this book tells us by what means, at the very commencement of his inquiries, he reached the conclusion that all books professing to be of God are impostures. Being an Israelite, he “went up to commune with God at Jerusalem. And when he was come to the holy city, he spread forth his mantle near to the gate of St. Stephen, and lay down to rest for the night. And before he lay down he drew forth from his wallet the Testament, the Scripture [Old Testament], and the Koran, and laid them apart at the head of his couch, and put a stone upon each of them. And he poured out his soul in prayer to God, and said, O Lord God of

Abraham, here on Thy holy field hast sent light into the world for all nations, and Thou wilt not suffer Thy light to vanish in darkness. The ancient sun cometh every day on his appointed course; from the beginning of the year to the end thereof the moon still revealeth her place; the high hills have not fled away; the streams in the channels continue flowing. . . . And men go to war and labour and traffic as in the days of their fathers; but where is the God who commandeth them wisely? the prophet who giveth them instruction? . . . The old law of Israel is broken as the tables of Moses; the nations fight each for a fragment of truth. Thou only canst make the law perfect again, and bring men together in peace and peace. And this is my expectation because the people of the land are divided into many sects, and their priests are disputing concerning who have the custody of truth; I am come to seek for Thy righteous decision. I have said by our rabbins that the future is Thy Holy Book, which shall come down by tradition from the prophets, and that all others are heretic inventions; but the Christians say also that they have Thy Book of Revelation; and the Moslems say that it is given unto them, and they say that our Scripture is corrupted and call the Talmud a book of fables of priests. Behold now I have placed these books on the earth to bring forth choice seeds; let the life that is in them be manifested. Judge now between the Moslems and the Christians, and end the controversy of Christ. Let the Book which containeth Thy law be open wide its leaves as the palm-tree, and the books which are of men be closed as the sepulchres of death.

re be contained in any a mingling
sehood and truth, let the false
ers be loosed from their binding,
become as dead leaves of the
rd, which are scattered abroad
e wind. Then will I take up
rue Book, mighty in faith, and
o back and proclaim Thy law in
scus, and preach the reconciling
n. Consider now, O Lord God,
ast been mighty in wonders for
aching of our forefathers, this
which I ask of Thee is only a
me, and is nevertheless sufficient
r life."

result was as every reader
anticipate. This idle seeker after

"lay down and slept, and when
oke in the morning to look on
oly books, he saw them all fast
s he had left them at eventide,
stone lay upon each of them.
hich he opened them to read,
leaf had been loosed from its
g, neither was there any other
rought on the books to separate
lse from the true. And he sat
awhile to ponder on the matter,
as exceedingly troubled, because
come up to Jerusalem to seek a
r the reconciliation of men, and
a was given to him." The con-
r was soon reached by an in-
"inspiration," which he dares
ribe to God,—that all books of
tion are equally false, and that
e reveals Himself only in the un-
angeable signs of nature.

veriest child can see the folly
this. Let the "little sign"
ded by this man—for whether
e be a fact or a parable is of no
uence—be given to him, and
e "sufficient for his life;" every
n the streets of Damascus is

equally entitled with him to have the
sign repeated for his own satisfaction,
and not bound to believe without it.
And as to the unchangeable signs of
nature, are there not those who ques-
tion whether even *they* speak truly of a
God? And will not the spirit of
this professed inquirer justify us in
demanding that God should give us a
"sign" to prove that the "signs of
nature" are indeed of Him, and not of
chance, or of a blind irrational law?
The demand of the atheist is as reason-
able as the demand of the infidel. If
the sun is God's creature and subject to
His command, let one *night* of sunshine
be given to us! It is but a "little
sign." For one four-and-twenty hours
let not the sun set, and we shall be-
lieve that God is and hears us! Even
this might not satisfy my fellow-tra-
veller. God "must own Himself,"
if *he* would believe.

Surely this is what is known in
logic as a *reductio ad absurdum*. It
is not for man to prescribe to God
how He will reveal Himself, but re-
verently to inquire whether He has or
has not revealed Himself in any way.
And humble inquiry will issue in the
conviction that He has—and that
"at sundry times and in divers
manners," all of them worthy of Him
and singularly adapted to man. And
chief of all has He "declared" Him-
self, and spoken to us by His Son, who
is the "brightness of His glory and
the express image of His person."
One wonders how it is possible for a
thoughtful man to follow the steps of
Jesus Christ; to see Him either per-
forming His works or enduring His
sufferings, without being constrained
to exclaim, with the Centurion,
"Truly this is the Son of God!"

THE PARABLE OF THE DRAW-NET.

FROM THE REV. W. ARNOT ON "THE PARABLES OF OUR LORD."

"Again, the kingdom of heaven is like unto a net, that was cast into the sea, and gathered of every kind; which, when it was full, they drew to shore, and sat down, and gathered the good into vessels, but cast the bad away. So shall it be at the end of the world: the angels shall come forth, and sever the wicked from among the just, and shall cast them into the furnace of fire; there shall be wailing and gnashing of teeth." (Matt. xiii. 47—59.)

PART FIRST.

GREAT variety obtains in the size and structure of fishing-nets; and great variety, too, in the manner of using them. Some are stationary, fixed to poles in the sea or the estuaries of rivers; some are dropped in a straight line into the water, and allowed to remain there suspended until a shoal of fish, endeavouring to pass, became entangled one by one in the meshes; others are shot in a semi-circular form into the sea, and immediately drawn back by both extremities simultaneously to the shore.

It is this last-mentioned species of net that is employed in the parable. Its depth is comparatively small, but its length is great. One side is kept close to the bottom by weights, and the other side drawn towards the surface by corks or bladders. Thus, when spread it stands erect like a wall in the water, enclosing a large space. As soon as it has been spread, the fishermen begin to draw it at both ends slowly and steadily towards the land. As the enclosed semicircle gradually diminishes, the captured fishes, having still room for motion, retire before the advancing prison wall, until they are at length confined within a very narrow space, and drawn into shallow water. There is then a violent flutter for a few moments, and the whole are laid helpless on the sand.

Then begins that operation on which the Master has here mainly fixed His eye, and to which exclusively He directs attention in His own exposition. When the fishermen have at last drawn the net wholly out of the water and secured its contents on dry land, they sit down to examine leisurely the worth of their capture, and to separate the precious from the vile. The good they gather into vessels for preservation; the bad they simply throw away. The net surrounded and brought to land every living creature that fell within its sweep, and was not small enough to escape through its meshes. Some of these are in their own nature and at all times unfit for food; others are useless at particular seasons. Every one who has watched the operations of fishermen on the shore is familiar with the appearance of star-fish and other low forms of marine life, which are drawn out by the nets, and cast away upon the sand. Large predatory fishes of a low type are also sometimes caught, when they venture too near in search of prey. In some instances, moreover, fishes that are dead and partially decayed are brought up in company with the living, and these are of course cast out as vile.

The central figure of the parable, round which the other features congregate only as fore or back-ground ac-

s—the central figure is a group of men,—panting from recent exerting on a knoll close by the shore, with the newly-drawn net and a soaking heap at their feet, up one by one the fishes that were for food, and putting them on into baskets, and casting the net. The men are skilful, excited, and cool; they have no doubt in forming an erroneous judgment they are not liable to fall into. The separation between good and bad is made without partiality without hypocrisy; it is deliberate, and inevitable. At the close, not a single fish has been cast away, and not one has been admitted into the net.

It is of great importance to note that when the Lord undertakes to explain the parable, He determines for us the true meaning of the last act only of the fishermen's labours, and passes over the rest. I do not condemn this fact that the earlier part of the scene possessed no real significance, or that their meaning cannot be ascertained. But it is undeniable that when Christ himself determines the meaning of His own parable, the part that He leaves unexplained cannot be as surely and clearly good as the part which He has explained: and further, the portion of the parable on which He maintained silence while He explained another part, leaves us in the same position as the parable of which He has not made an exposition at all. Some of the parables are so transparent that He did not find it needful to give the interpretation; in other cases, such as the parable of the fig-tree, He gave the signification of the parable in a third class of cases, to which this parable belongs, He ex-

plains one feature of the picture, and maintains silence regarding the rest. Now it is precisely the portions left without explanation in parables that are partially explained, that must in the nature of the case be to us most uncertain. It may be assumed regarding them that their spiritual meaning is either self-evident, and therefore required not a comment, or of subordinate importance, and therefore did not obtain one. In this case it is certain, from the diversity of opinion that prevails regarding them, that these portions are not easily understood; there remains only the other alternative, that they are not essential.

Our view of the grand lesson which the Master taught from the closing act of the fishermen, is very little affected by the opinion which we may form regarding the preparatory portions. Those who differ widely regarding the significance of trees and animals that occupy the background of a picture, may notwithstanding agree entirely regarding the meaning of the picture itself. Although we entertain various views in respect to the spreading and drawing of the net, we come all, under the Master's guidance, to substantially the same view of the separation between good and evil which was accomplished when the net was brought to shore. Upon this point the Lord fixed His eye and expressed His mind. He has made it so plain that there is not room among Christians for serious diversity concerning it.

A river in Africa is known and navigated in its lower reaches near the sea. Ships from many nations frequent the estuary, and obtain cargoes of oil, and wax, and fruit from the inhabitants on its shores. But a

question meantime arises among geographers regarding the source of this river in the interior of the continent, and the direction of its current before it reaches the navigable portion near the ocean. One believes the river rises in the north, and flows mainly southward; another contends that it springs in a mountainous ridge far to the eastward, and flows in a westerly course to the Atlantic. In defect of an actual exploration, there is room for differences of opinion; and differences have accordingly sprung up. The right is better than the wrong even here; but the importance of the point is, in a commercial point of view, secondary. Waiting till time shall afford the materials for decision, the disputants meanwhile frequent the deep estuary in company, and grow rich by the merchandise which it supplies. Thus we all understand, from the Lord's own transparent, decisive exposition, the last, the deepest, the most profitable portion of the parable. While we endeavour reverently to investigate the portions that are still uncertain, we should rejoice with thankfulness that where agreement was most necessary, the Great Teacher has made it impossible to differ.*

The view of the parable commonly entertained is, that the net is the Church, or, as some express it, the Bible and the ordinances of religion; while the fishermen who spread and draw it are the apostles in the first instance, and afterwards the ordinary ministers of the word. If the net is the Church, and its drawers the Church's ministers, the whole question of discipline is immediately raised.

This parable, accordingly, like the tares, has been impressed on their own service by the opposite discipline both in ancient and times. We emphatically repeat what we formerly stated in connection with the cognate parable, that no consistent argument can be maintained regard to discipline from this Scripture, except an absolute and entire renunciation of all effort, by a ministry and in this present to keep any person or class off without the pale of the visible on account of their opinions or conduct. Very few, however, are to take this ground. The common method is to contend for a measure of Church order—the right and duty of excluding the worst—and then to lean on a parable for an argument in favour of lax and against a stringent administration. We submit that to stand on this parable, and then to tend for the exclusion to some of the evil from the pale of the Church is to trample all logical and laws under foot. This Scripture manifestly either forbids all effort to discriminate in this world, or says: at all on the subject.

I shall now state, as distinctly as I can, some of the difficulties and inconsistencies which attend the common interpretation of it and its drawers, and convince that it is not the true interpretation.

1. It makes those who draw the net through the water, and then separate between good and evil on shore, not the same, but different persons, and persons of different

* An occasional paragraph is omitted to save space, but everything essential to the argument and exposition is retained.—ED.

one representing men the Church in time, the executing judgment in seas, both from the terms vile and the ordinary fishermen, we know that men who draw the net to divide between the vile of its contents. cast into the sea, and every kind : which, when they drew to shore, and scattered the good into the sea, and cast the bad away."

ambiguity here ; the of the dividers.* *

an expositor, learned, and devout, Olshausen, inexorable logic of the that the drawers of the dividers of the fish are not the same. He turns, to the other side for a solution of the difficulty. Instead of trying to determine the net as known ;—instead of saying that angels separate the good from the evil on the shore, they throw and draw the net away the specific angels, and supposes that angels minister the Gospel in the world, under the general name of angels, to separate good and evil in the world to solution will not readily be admitted to British students of

The fact therefore that the ordinary exposition in this part of its properly at variance with the parable itself, and the Church is founded.

visible Church, the property least, is to enclose in the communion of

saints, or to rescue the evil by making them new in the act of entrance ; whereas the net is let down at a certain spot to sweep indiscriminately all within its circle to the shore. It makes absolutely no distinction between good and bad ; it can discriminate only between great and small. The net is laid down in the sea along a certain line : twelve inches beyond that line fishes good and bad are swimming, which it does not touch ; while an inch within that line are fishes good and bad which it draws indiscriminately to the shore. I can perceive no likeness between this and the kingdom of heaven, if you understand thereby the visible Church and the efforts of the ministry.

8. One of the chief practical lessons which expositors ancient and modern have drawn from the parable, under this view of its meaning, is extremely incongruous, and even grotesque. Churchmen cling to it as a sheet-anchor in controversy with Non-conformists. If this notion were adopted only by mediæval monks and modern Romanists, I would reckon it unworthy of notice ; but it is received and uttered again as genuine at this day by grave and learned Protestant theologians of Germany, and notwithstanding the solidity and good sense which characterize his "Notes" generally, is formally reproduced in its boldest form by Dr. Trench.

The practical lesson, then, which these expositors draw from the parable is, that disciples of Christ are not justified in leaving an organized Church with which they were connected, and forming a Christian community beyond its pale, on the ground that unworthy members are tolerated within its communion. This is, indeed, not the true

state of the question as between the Established Episcopal Church in England and the early Nonconformists; the Puritans did not spontaneously retire, they were ejected by the hand of power because they refused to comply with new ordinances imposed upon the Church of Christ by human authority. But although the state of the question were conceded, the argument completely fails. If this lesson against separation is justly deduced from the parable, there must be in the natural object some parallel more or less distinct which suggests and supports it. What is that parallel, and where does it lie? Translate the spiritual lesson, which men profess to find, back into the material facts, and observe the straits into which your mistake has brought you. The parallel obviously must be, —The good fishes that are enclosed within the net, or those that count themselves good, should not leap out because star-fish and molluscs are enclosed along with them. Either this is the parallel on which the lesson leans, or it has no foundation at all; but there is no such thing in nature, and no such representation in the parable. The fishes when they are once enclosed within the net cannot break out; and even if they could, they would break out not because they were confined in low company, but

because they were confined. good would fain be free; and it too. From first to last the net all its inmates and to all a dreaded prison. I do not desire a solitary feature of resemblance between the parable at this stage and doctrine regarding Church discipline which the expositors deduce from it.

4. The sea, according to the preterists, being the world, and the Church, I want to know what is meant by drawing the net from the land. To be drawn from the sea the land must mean to be led, or unwilling, from this life into eternity for both good and bad are brought to the shore; then and there the selection takes place which all acknowledge to be final. But are the members of the visible Church alone drawn from this life into the other world? the ministers of the Gospel or themselves in dragging their brethren away from the world? Here, too, interpretation is inconsistent with facts of the case and the representations of the parable.

These difficulties in which the common interpretation is involved, far to prove that it must be erroneous, a true principle of exposition must surely not lead its adherents into straits. The real key, if it were found, might be expected to open the net without wrenching its parts asunder.

* While Stier and Trench seem to start with the same principle of interpretation on this subject, they are led ultimately to opposite practical results. Trench, having seen, gathers from the parable that the pure, or those who consider themselves pure, are not justified in leaping out of the net at their own pleasure: that is, the conformists should not go and constitute conventicles beyond the pale of the Establishment. Stier, on the contrary, represents the evil as endeavouring to break the net, but unable to accomplish their purpose—"Many a leviathan is caught although he would fain get out, yet cannot break the net."—*Stier in loc.*

DID PAUL EVER DOUBT HIS OWN INSPIRATION?

BY AN ENGLISH VICAR.*

, if in the Scriptures them-
hall be found an admission
everything they contain is
egarded as inspired; what
then say? Now, it is by no
be concluded that an objec-
this sort must necessarily
from a sceptical mind. Can-
reverential readers have
that they have found reason
views considerably different
at were their former opinions
e subject of inspiration, and
e current belief; and this
language of Scripture itself.
agine they find authority for
nge, or dissent, in the Apostle
nstructions to the Corinthian
on the subject of marriage.
vii.) A closer examination,
, of this portion of Scripture
has received at the hands of
positors, and of some, it may
of those whose views of in-
have become relaxed through
dy of this passage in our
version only, may issue in
viction that it not only lends
tenance to the opinion that
stle here admits that he does
k with authority, as one super-
y guided, on the point before
but that it upholds that
y, and exhibits the Apostle as
his confident belief that the
he offered to the Corinthian
in their present difficulty was
ed by the Spirit of God.
Apostle, in the place referred

to, is drawing a distinction, not be-
tween his own private opinion upon
the matter in question, and what were
his inspired teachings upon other
points, whether of doctrine or action;
but between his own injunctions as an
inspired apostle, and the command
originally given, and which they to
whom he wrote well knew to have been
“given by the Lord.” It was an
“old commandment” that he would
press upon them, not a “new com-
mandment,” now, for the first time,
issuing from himself. “I speak this
by permission, and not by way of
commandment,” is a translation of the
words which it would perhaps be pre-
sumptuous to pronounce wrong; on the
contrary, here, as in not a few other
places of the New Testament, we may
perceive that the translators rightly
apprehended the sense of the original,
and expressed in forms of words
characteristic of the use of the English
language at that day, just what we
regard to be the true sense of the
passage. The Apostle does not say
that he has been permitted but not
commanded by the Holy Ghost, to
give this advice; but that this was
spoken “by way of concession” (to
them in their peculiar trials) and not
“by way of injunction.”

But the difficulty seems to rise up
with greater force in some subsequent
places of the chapter. How are we
to explain what is found in the tenth,
twelfth and twenty-fifth verses, to say
nothing of the last words of the

n “Some Thoughts on the Inspiration of the Holy Scriptures.” By Robert
Eden, M.A., Vicar of Wymondham.

fortieth?* Does not the Apostle, in the two former places, explicitly distinguish between "inspired" and "uninspired" in those verses, respectively; and tell us, in the one instance, that the Spirit spake by him, in the other not? The reply is, that it is altogether a gratuitous assumption to make the Apostle refer to the Holy Spirit speaking in him. Let those who would rightly apprehend St. Paul's meaning go a little lower, to the twenty-fifth verse, where he says, "I have no commandment of the Lord;" words in which he is not heard to say that he is without any special direction, any inward guidance from Christ's Spirit, to give rules for the guidance of the Church, but that there is no definite commandment ever uttered by the Lord Jesus, to which he can refer the Corinthians as an authority upon the matter in question, just as he could not point them to any such as applicable to the other cases. The "not I, but the Lord," of the tenth verse might therefore be thus paraphrased: "I do not offer, even as an inspired apostle, my advice: your conduct in this case is determined by a higher authority, by the recorded words of the Lord Jesus, which He spake in the days of His ministry."

But there is found, in the opinion of some persons, a strong argument against the Apostle's infallibility in the last words of this chapter which he winds up his advice, the question submitted to him. the declaration of his "judgment" he adds, "And I think also that I have the Spirit of God."† So in our version: nor is the translation of the original words to be impugned, or to be thought of as inadequate representing the sense. Here, in some other places where the rendering of the Greek might appear somewhat weak, or even erroneous, it is based upon further consideration that the translators employed the word or phrase in question, in a sense which criticism would attack the original expression, and that the Englishing of it fully measures the sense according to the import, in the day, of the words they selected, and the use of the words, in our time, slightly different. For this, how we appeal confidently to all who have the opportunity of examining the point, that the word employed by the Apostle, and on which objection is so far from conveying the notion of hesitation, or of a mere "opinion" that it is a firm assertion that he was divinely guided. "Now, I hold:

* Ver. 10. "Unto the married I command, yet not I, but the Lord, Let not wife depart from her husband;" (ver. 12,) "But to the rest speak I, not the Lord and ver. 25, "Now concerning virgins, I have no commandment of the Lord I give my judgment, as one that hath obtained mercy of the Lord to be faithful."

† "But she is happier if she so abide, after my judgment: and I think also I have the Spirit of God." (Ver. 40.)

‡ A careful examination, in the original, of the following passages, by creating assurance that the very opposite of a mere opinion is designed in the use, by the sacred writers, of the verb *δοκῶ* (to "hold as a settled view" of any subject), to fortify the mind against this dangerous suggestion of the enemies of inspiration (John v. 39.) "Yourselves hold," &c. (Matt. vi. 7.) "They hold" (as a doctrine), &c. (Luke xvii. 9.) "No, I hold." (1 Cor. viii. 2; iii. 18.) "If any one

have the Spirit of God," may be regarded as adequately exhibiting the apostle's meaning; which words are to be understood as adding to what he had written, for the very purpose of giving weight to the immediately preceding words, "after my intent;" and of obviating the supposition that, in the use of that phrase, Paul meant to claim no more authority than the advice he had just offered, which would attach to a private man. That he did demand more authority than lent from the words themselves, is import much more than the usual colloquial form, "as I think:" according to my view." For the English word "after," as here used, and agreeably to the principle above laid down, has an emphatic

It does not mean, "if any-willing to take," but "according," "in pursuance of," "following-and, in this sense, "after." is happy if she so abide," following herein (not 'my opinion;' that the proper meaning of the term implied, but) my 'inspired decision'; and deliberate judgment as the will of Christ, upon the point of action 'a judgment which' Paul had already said, ver. 25) 'I' entirely 'give, not as a private man, but as the authoritative word of one who has been so fully dealt with by the Lord, and be put into the apostleship, and thus claims to be relied upon in making a judgment. Now, I hold that, too, as an apostle of Christ, and of that number to whom the

Lord expressly promised the 'Paracletos' to 'guide them into all truth'; though I have distinguished between the original precepts given by the Lord himself, and my own decisions; I hold that I too, possess the Spirit of God, and am infallibly guided by that Spirit whenever, as now, I write to a Church upon points of faith, or duty, or order."

It has been thought important to attempt to place this passage in a right light, inasmuch as both by believers in, and opponents of scriptural inspiration, by the reverent and the irreverent alike, it is quoted as bearing unfavourably upon that doctrine, against which it presents to the former class a real difficulty, and furnishes to the latter, a plausible objection.

To have entered thus particularly into the phraseology which runs through this argument will not be deemed superfluous by those who are aware how continually and confidently the Apostle's language in this place, is referred to as not merely giving support to the opinions of those who are in favour of a relaxed view of inspiration, but as if it contained a direct warning from himself, not to look for Divine authority in all that he delivered. If the remarks upon his words that have now been offered are just, they establish this conclusion, that so far from relinquishing his claim to be heard as an inspired arbiter in the questions he discusses, he asserts such claim in the most decisive manner.

that he is wise." (So xiv. 37; and Phil. iii. 4; Matt. iii. 9; xvii. 25; xxi. 28; Luke xiii. 2; x. 36; xvi. 2; 1 Cor. iv. 9; x. 12; xii. 23; 2 Cor. xi. 16; Gal. iii. 1; "persons thought much of;" "held in estimation." (Gal. ii. 9; iii. 11.)

THOUGHTS FOR THE LORD'S TABLE.

BY THE REV. NEWMAN HALL, LL.B.

"The marks of the Lord Jesus."—Gal. vi. 17.

THE love of the Lord Jesus should reign in the heart, the marks of the Lord Jesus should be seen in the life, of all who come to the feast which commemorates the great sacrifice He offered for us when He hung, bruised and mangled, and with so many marks of suffering, on the cross. What are all the trappings of wealth, all the insignia of rank, all the marks of power, honour, fame, by which man was ever distinguished, compared with "the marks of the Lord Jesus?"

St. Paul gloried in these marks. There were some who insisted on circumcision, as an outward mark of discipleship which all Gentile converts should receive. They gloried in their flesh as indicating adherence to Judaism—but, said St. Paul, "God forbid that I should glory save in the cross of our Lord Jesus Christ." "Now then, henceforth, let no one trouble me in this matter. I bear in my body the marks, not of circumcision, but of the Lord Jesus, and these are my credentials."

What were those marks? The same that were on the body of Christ? The stigmata, or scars on the hands and feet, such as some have feigned or fancied as appearing on the bodies of certain Romanist devotees? There is no evidence of such marks on the Apostle. But there were on his body the marks of persecution. His feet which had been made fast in the stocks, his hands often fettered with iron chains, his back torn with the cruel scourge, his head scarred by the stones which had been hurled at him

with intent to slay him,—these the marks he bore. (2 Cor. 28—25.)

Herodotus mentions that the soldiers of Xerxes had stigmata or marks on their bodies, showing to whom they belonged. It is still a cruel custom to brand slaves, the burning leaving in the flesh its ineffaceable mark. So the Apostle said he bore the marks of the Lord Jesus—these were marks he gloried in. They were put on him by the enemies of Jesus—they were put on him by the cruelty of purpose—but they were marks which he regarded with delight as badges of his being the free and willing servant of his Lord.

Some interpreters refer to the practice of some votaries of heathen gods in branding themselves with the sacred mark of the deity whom they were specially devoted to. It was regarded sacrilege to inflict any injury to those who bore these marks. So the Apostle had devoted himself to Christ—he bore the marks of the Lord Jesus—he was, therefore, under the protection of the Father of God; it was at the peril of incurring the Divine displeasure that the enemies of the Gospel offered him to him: "Henceforth let no one trouble me, for I bear in my body the marks of the Lord Jesus."

These scars of the wounds he received in the service of his Master—these marks of the Lord Jesus—were on him while contending for Christian freedom against Jewish exclusiveness for the pure worship of God as

abominations, were honour-
 tions in which he gloried.
 dier, whose loyalty was dis-
 night lay bare his breast, and,
 the marks of wounds received
 le for his king, might say,
 le me no more with disputes
 ny being a true and faithful
 I bear in my body the marks
 captain and lord ;" so St.
 indicated himself from those
 arfered with his teaching and
 ed his apostleship, by appeal-
 the marks of the Lord Jesus
 ie bore.

are not called in the present
 suffer the martyrdoms which
 ars on the body. But we are
 vely commanded to "crucify
 sh with the affections and

The government of our body
 indicate whose servants we are.
 edience to His commands, our
 dial, humility, purity, holiness,
 be marks that we belong to
 even as the marks on *His*
 are evidences of His obedience
 will of the Father.

e were marks on His feet—
 of the nails which had pierced

Let my feet bear the marks

Lord Jesus, by their being
 employed to carry me on any
 errand, to any place of wicked
 nce or polluting pleasure, to
 ce where I cannot ask Him to
 any me. And not simply so ;

their being "shod with the
 tion of the Gospel of peace,"
 r promptness for every errand
 istian zeal and philanthropy
 s the souls and bodies of men,
 feet bear "the marks of the
 esus."

re were similar marks on His
 where, by the cruel nails, He
 I.—NEW SERIES.

was suspended from the cross. So
 let my hands bear the marks of the
 Lord Jesus, by their being never
 stretched forth for any deed of injus-
 tice or violence, but by being active
 in the proper duties of my calling, in
 distributing to the necessities of others,
 in taking by the hand the desponding
 and the weak. And in prayer, by
 "lifting up holy hands," by "the lift-
 ing up of the hands as the evening
 sacrifice," by that devoutness of soul,
 that constant uplifting of the heart
 thus symbolized, let me bear "the
 marks of the Lord Jesus."

There were marks on His brow,
 where the sharp thorns had torn it.
 So let my countenance bear the marks
 of the Lord Jesus. Let me cultivate
 such kindness, purity, cheerfulness,
 goodness of heart, as shall express
 itself visibly on the outward features.
 And let patience be exhibited there,
 so that my sorrows may be worn as
 a crown—and the thorns of life become
 a diadem, conferring dignity, though
 causing pain.

But such outward marks on the
 countenance, if sincere, must come
 from a hidden source of purity and
 peace within. Let me gaze then on
 the mark on the side of Jesus, the
 wound made by the spear, near His
 heart. Let me carry *there* the marks
 of the Lord Jesus. Let the love of
 Christ constrain me. Let me cherish
 the sacred fire there, ever burning
 with a brighter and a purer flame.
 Let me be able to appeal to Him who
 searches the heart, and say, "Lord,
 Thou knowest all things, Thou know-
 est that I love Thee."

Lord Jesus ! do Thou thyself place
 on me these marks. I come to Thy
 table according to Thine own invita-
 tion. I know my unworthiness, I

lament that I am so little prepared to meet Thee at this holy feast. I lament that I bear so many and such deep marks of sin and pride and folly. I have tried in vain to efface these marks. Do Thou take them away! Wash me from the stain of sin! Heal the wound of sin! Ob-

literate the very scar of sin! Deliver me from every remnant of the marks of the devil. Impress on me Thine own image. Dwell Thou in my heart. Then, wherever I go, whatever I do, in whatever company I mingle, I also shall "bear in my body the marks of the Lord Jesus."

THE LAST WORDS OF SAMUEL RUTHERFORD.

"Glory—glory dwelleth in Immanuel's land."

[SAMUEL RUTHERFORD was minister of Anworth in Kirkcudbrightshire when the persecuting measures adopted by Charles I. to force Episcopacy on Scotland drove him from his parish and flock. He was imprisoned in Aberdeen for eighteen months, and during that period wrote many of those letters which are so highly prized by the afflicted and the spiritually-minded. He subsequently held many offices of importance, but soon after the restoration of Charles II. he was deprived of all his offices and of his means of subsistence. And finally, he was summoned to appear before the ensuing parliament on a charge of treason. But by this time he was nearing the land "where the wicked cease from troubling, and the weary are at rest." And when his enemies sought him he was not, for God had taken him and hidden him in His heavenly pavilion from all strife and violence. He died on the 20th of March, 1661, his last words being, "Glory, glory dwelleth in Immanuel's land." The following beautiful lines are published as a tract by Hamilton, Adams, & Co.—*Ed. of C. W.*]

The sands of time are sinking,
The dawn of Heaven breaks,
The summer morn I've sighed for,
The fair sweet morn, awakes :
Dark, dark hath been the midnight,
But dayspring is at hand,
And glory—glory dwelleth
In Immanuel's land.

Oh! well it is for ever,
Oh! well for evermore—
My nest hung in no forest
Of all this death-doomed shore :
Yea, let the vain world perish,
As from the ship we strand,
While glory—glory dwelleth
In Immanuel's land.

There the Red Rose of Sharon
Unfolds its heartmost bloom,
And fills the air of Heaven
With ravishing perfume ;
Oh! to behold it blossom,
While by its fragrance fann'd
Where glory—glory dwelleth
In Immanuel's land.

The King there in His beauty,
Without a veil is seen :
It were a well-spent journey,
Though seven deaths lay between :
The Lamb, with His fair army,
Doth on Mount Zion stand,
And glory—glory dwelleth
In Immanuel's land.

Oh! Christ He is the fountain,
The deep sweet well of love !
The streams on earth I've tasted,
More deep I'll drink above :
There to an ocean fulness,
His mercy doth expand,
And glory—glory dwelleth
In Immanuel's land.

Oft in yon sea-beat prison
My Lord and I held tryst :
For Anworth was not Heaven,
And preaching was not Christ ;—
And aye, my murkiest storm-cloud
Was by a rainbow spann'd,
Caught from the glory dwelling
In Immanuel's land.

v's need night's cool darkness,
 moonlight and the dew;
 st from one who loved it,
 shining oft withdrew;—
 n for cause of absence
 roubled soul I scann'd—
 ry, shadeless, shineth
 nmanuel's land.

le birds of Anworth,
 d to count them blest,—
 aside happier altars
 to build my nest:
 ese there broods no silence,
 raves around them stand,
 ry, deathless dwelleth
 nmanuel's land.

worth, by the Solway,
 e Thou still art dear,
 m the verge of Heaven,
 p for thee a tear.
 one soul from Anworth
 me at God's right hand,
 even will be two Heavens,
 nmanuel's land.

stled on towards Heaven,
 st storm, and wind, and tide;
 ke a weary traveller
 leaneth on his guide,
 e shades of evening,
 e sinks life's lingering sand,
 he glory dawning
 i Immanuel's land.

aters cross'd life's pathway,
 hedge of thorns was sharp;
 ese lie all behind me—
 for a well-tun'd harp!

Oh! to join Hallelujah
 With yon triumphant band,
 Who sing, where glory dwelleth,
 In Immanuel's land.

With mercy and with judgment
 My web of time He wove,
 And aye, the dews of sorrow,
 Were lusted with His love;—
 I'll bless the hand that guided,
 I'll bless the heart that plann'd
 When throned where glory dwelleth,
 In Immanuel's land.

Soon shall the cup of glory
 Wash down earth's bitt' rest woes,
 Soon shall the desert briar
 Break into Eden's rose;
 The curse shall change to blessing—
 The name on earth that's bann'd
 Be graven on the white stone
 In Immanuel's land.

I have borne scorn and hatred,
 I have borne wrong and shame,
 Earth's proud ones have reproach'd
 me

For Christ's thrice-blessed name:—
 Where God's seals set the fairest
 They've stamp't their foulest brand,
 But judgment shines like noon-day
 In Immanuel's land.

They've summoned me before them,
 But there I may not come,—
 My Lord says, "Come up hither,"
 My Lord says, "Welcome home!"
 My kingly King, at His white throne,
 My presence doth command,
 Where glory—glory dwelleth
 In Immanuel's land.

HER OAKELEY'S JOURNEY FROM ENGLAND TO ROME.

BY THE REV. JOHN PILLANS.

At the year 1889 an attempt
 was made in London to work out
 Christian principles, and it is in con-
 nexion with that endeavour that Father
 Oakeley, then a clergyman of the
 Church of England, is best known.
 His house was a chapel in Margaret

Street, which already had seen many
 phases of religious or irreligious life.
 About the time of the French Revo-
 lution it had been a temple of Deism;
 it had subsequently been used by Dis-
 senters, by the Low Church, by the
 Irvingites, and it was now to be

adapted as best it might to the requirements of Tractarianism. Father Oakeley became minister of the chapel, and at once began to adapt it to its new use. It was not an easy task; it foreshadowed the difficulty of adapting the Church of England to Tractarian ideas. It was a skirmish before the battle. The greatest eyesore was the pulpit, which towered up towards the roof with unholy boldness. "On it," says Mr. Oakeley,* "the preacher was elevated on a kind of throne, as if in parody of that which surmounts a Catholic altar; and there he stood, claiming, as it were, the adoration of the people." The first act of the new minister was to demolish this monster. Sacraments and the priest were to take the place of the Word of God and the preacher of the Word. There was an old clerk who had been about the place, man and boy, for nearly fifty years; in the fall of the pulpit his desk was carried away, to his great sorrow. He sought comfort in reciting the responses with peculiar energy. This said clerk lived in apartments adjoining the chapel, and there kept a family of cats, "which had a habit of diffusing itself over the chapel," and was the cause of many vexations. On one occasion puss, like a fiend, perched herself on the front of the gallery, and when the clerk, with cautious footstep, approached, sprang headlong into the sanctuary, just clearing the head of an eminent divine who was assisting in the service; and then, by another leap, clearing the altar rails, escaped to the door. Doubtless the perplexed minister looked upon these lesser troubles as symbols of the graver difficulties that beset the work of the new reformation.

Graver troubles soon came. They had to work their way amid a watery opposition. It was not easy to the new observances quietly introduced, and they were charged with using underhand methods to smuggle them in. They were charged, for instance, with importing candlelight on the back of a friendly fog, and insinuating incense in the train of some imaginary effluvia. Our author says the first imputation was without foundation; the second was untrue. Their practices brought them into collision with constituted authority; they met objection by appealing to unrevoked but obsolete rubrics, and by the plea that such authority then existed in the Church of England could not claim more than obedience to literal commands. There were only two or three of the London clergy they could ask to preach, without the certainty of hearing their doings condemned. They had to be content with the comfort they could get from the musty rubrics they were seeking to revive, and from the Catholics were outside which they were courting. They did not get all the sympathy they desired from foreign Catholics; it was not from want of seeking. Here is the good father's account of the way in which young Anglicans were a-wooing:—

"We endeavoured, especially the younger and less occupied members of our society, to improve our relations with foreign Catholics by occasional visits to the Continent. For this purpose Belgium was preferred to France because of the greater external manifestation of religion in that country. Whatever our Tractarian friends may have been on this side of the Channel

* "Historical Notes on the Tractarian Movement," by FRED. OAKELEY, M.A.

could be no doubt of their perfect licity on the other. It was, in of so enthusiastic and demonstrative a character, as to astonish natives themselves, and sometimes perhaps, shame them. Our is used to distinguish themselves making extravagantly low bows to us, and genuflecting, even in places, to every one who looked east like a bishop. In the houses they were always in a state of ecstacy or of ecstacy. Every- and everybody was charming ; such a contrast to England ! Catholics might have their faults like people, but even their faults were more than Protestant virtues. There was always a redeeming point even in the greatest misdemeanours ; and acts of insobriety were far less lively than those of Englishmen, evidences of their Catholicity could be traced in their very oaths." These hopeful wooers did not intend to go personally over to Rome, they fondly hoped to lead the Church of England to the Catholic doctrine ; and at one time they had high hope that they might gain their object. That hope, however, did not last long. In 1844 symptoms of internal weakness in the movement began to appear. Many houses were failing, and several of the religious communities, that had formed to catholicise the English establishment, showed signs of decay. Meanwhile, opposition was growing more resolute. In 1844 Mr. Ward published his "Ideal of a Christian Church," in which he sought "to regain the Anglican communion and a share in the miserable work of reformation, to relieve it of many of its destroying traditions, and to

strengthen its position by seeking out points of association and awakening hopes of re-union with the Catholic Church." On this book he was tried ; the book was condemned, and he was degraded. This decision troubled the minister of Margaret Street Chapel. He had committed himself to Mr. Ward's view of the Articles, and his own position seemed to him questionable, if this decision were to be maintained. He therefore drew attention to his own published statements. A suit was instituted against him ; he retired from the strife, but was, nevertheless, tried, and on account of Romanizing opinions, perpetually suspended from his office. Thus was Father Oakeley gently driven from Anglicanism to the resting-place with which he is now so well content, and from which he now gives us his views of the movement and its effects.

As to the effect of the movement, our author considers it in its bearing upon the Church of England, and upon the Church of Rome. He considers that the Tractarian party have not gained their object in the Church of England. Not only have recent legal decisions been against them, but they themselves have become deeply infected with latitudinarian indifference. He thinks they are not the men they once were ; and though he is cheered by the recent doings of Dr. Pusey and Mr. Keble, he still fears that "the spirit of Tractarianism has vanished, and its object in aiming at the elevation of the National Church as a teacher, has been entirely and conspicuously defeated." The true end of the movement must, he thinks, be sought in the Church of Rome. He considers it almost demonstratively proved that its providential end is "the ampli-

fication and expansion of the Holy Catholic Church in England." This valuable providential service is rendered in two ways—by the number of actual converts, and by the witness the movement, from its peculiar character, bears to catholic truth. The number of converts has been considerable. During the last twenty years several hundreds of the Established clergy, and many more thousands of the laity, have entered the fold of the Church, and these, he thinks, will give the Catholic Church a closer connexion with the English people than it had before. Then it appears to him that the peculiar character of the movement makes it an important testimony to catholic truth. It was a remarkably earnest movement, it arose in the very centre of intelligence and of education; it was not produced by influences from without, but arose out of the heart of the English Church, and it stands, therefore, an eminent witness that the Catholic Church is the only place where earnest and thoughtful men can find rest.

To a certain extent we believe Father Oakeley is right in his conclusions. For those who believe in sacramental efficacy, in Apostolical succession, in ritual worship, in ascetic observances, Rome is the right place. So far the witness holds good. But when he suggests that the craving for these things is a proof of their goodness, he is somewhat hasty. Many such cravings appeared in the fresh, earnest life of the early churches, but they met with a reception from the ancient Apostolate very different from that given them by the modern claimants to the Apostolate. They *were rebuked* then as leading away

from Christ; they are encouraged as leading to the Church. The anyone may see the difference between the ancient Apostles and the modern. The watchword of the ancient was fulness of grace in Christ; the watchword of the modern is the fulness of grace in the Church. We much prefer the ancient Apostolicity which glorified Christ, and taught men to believe that they were complete in Him, to the modern Apostolicity, whether Anglican or Roman, which glorifies the Church and teaches men to put their trust in the officers of the Church.

The more immediate occasion of the Tractarian attempt to re-animate the Established Church with the spirit of ancient times, is said by Mr. William Palmer, of Worcester College, in his "Narrative of Events" connected with the publication of the Tracts,—to have been the exhibition, on the part of the Government, of an increasing desire to subject the National Church to the influence of the State; and the destruction of the ancient landmarks which had separated the Establishment on the one hand from the Roman Catholics, and on the other from the Dissenters, by the then recent repeal of the Test and Corporation Acts, and the emancipation of Catholics from civil disabilities, and other measures of a similar character.

With this, the account of the origin of the movement, given in Dr. Newman's "Apologia," fully agrees. Now it will be observed that the necessities out of which the movement arose, still exist in all their original force. The first necessity—the desire of the Government to subject the Church to the influence of the State is as strong to day as when the first "Tracts" were published. The

ver, the other necessity which
ned the movement—the danger
ting mixed up with Catholics
issenters—has not quite passed

Its existence is still felt by
netarian party, and is to be seen
ir attitude and bearing. It is
s and instructive to observe
means and method of defence.

Oakeley says it was the hardest
which his faith was ever ex-

to be asked to see in the
an bishops the successors of the

es. He smiles as he looks back
the efforts of the Anglican party

ke it good, and upon his own
to believe it. The Bishop of

l feels the necessity of the
on, and meets it boldly. He

hat the English Church is the
Apostolic Church in the land;

he alone has the true succession
hops, and the true succession of

ne; and he charges the Church
ne with the sin of schism for not

wedging that it is so. Some
ago we listened to similar doc-

trine from a bishop of the Scottish
Episcopal Church. The bishop was
pleading for unity, and he sought to
prove that no possible cause could
justify separation. His argument was
short and clear. The Jewish Church
had been guilty of great sin, yet our
Lord did not separate from it; its
rulers were guilty of the greatest
possible sin in crucifying the Saviour,
yet the Apostles did not separate from
it; and therefore no corruption could
ever justify separation from the Catholic
Church. But then it might be asked:
Why are you separate from Rome?
The reply was ready—We did not
separate from Rome; Rome cast us
out. It is Rome that is guilty of
schism, not we. We quite agree with
Father Oakeley that it is a hard trial
to faith to believe all this, but then if
our Tractarian friends cannot make it
out, their whole theory will tumble to
pieces like a castle of cards. If they
would only consent to be guided by
Christ's "law and testimony" they
would soon find a better way.

THE NEW TESTAMENT OF ERASMUS, AND WHAT IT DID.

BY THE REV. R. BRINDLEY.

the work of the Reformation in
nd was emphatically the work
New Testament. The negotia-
connected with the divorce of
deen of Henry VIII. hastened
rent; but the New Testament
ie work. England could boast
reat reformer like Luther or
gle; but the Word of God was
circulated. It was a glorious
or England that witnessed the
ion of printing. A volume
d the Channel and found its
into the universities and colleges

of this land, and wherever men of
thought and learning were to be found.
This volume was the New Testament
of Erasmus, published for the first
time in Greek, with a new Latin
translation; an event among the most
important for England and the world
that has ever transpired. Without
patrons, without interpreters, without
expositors, this book was destined to
effect a momentous revolution in
Britain. Noble were the words of
the great scholar on completing his
work: "A spiritual temple must be

raised," said he, "in desolated Christendom. The mighty of the world will contribute towards it their marble, their ivory, and their gold. I, poor and humble, offer the foundation-stone;" and he laid down before the world his edition of the Greek Testament. Then, referring disdainfully to the traditions of men, he added, "It is not from human reservoirs, fetid with stagnant waters, that we should draw the doctrine of salvation, but from the pure and abundant streams that flow from the heart of God."

This book was hailed with unbounded enthusiasm. Never had a book before produced such a sensation; men struggled everywhere to get it. It was the common topic of the day. The ire of the Church was aroused. Franciscans and Dominicans, bishops and priests, not daring to attack the educated, went among the ignorant, and endeavoured to stir up a spirit of revenge. "If the book be tolerated," they said, "it will be the death of the papacy." Nor was this fear without foundation. In this book, the Church saw the shadow of a portentous evil; the little leaven that might leaven the whole lump.

At this time there walked the cloisters of one of the colleges at Cambridge, a young and retiring, a sad and solitary, student, seeking rest to his soul and finding none. He consulted the priests. They prescribed, as an antidote, fasts, masses, and indulgences. But no rest came to his soul. At length the New Testament of Erasmus fell into his hands; as he opened it for the first time, his eye caught the words, "This is a faithful saying, and worthy of all

acceptation, that Christ Jesus came into the world to save sinners; whom I am chief." (1 Tim. i. 15) Like a spring of water to a traveller in a thirsty land, or like the morning with sunshine and song after a dark and stormy night, were these precious and memorable words of Paul Bilney, the Cambridge student. His doubts were dispersed; his fears gone; his soul found rest in Christ.

The work of Erasmus was done. His book was read by the learned, but the Scriptures were a sealed book to the people. Erasmus called aloud for the translation of the New Testament into the vulgar tongue. By one of those remarkable incidents, which some men call chance but which we call Providence, the New Testament of Erasmus came into the possession of Tyndale. He read it, and read it again. The more he read it, the more interested and excited he became; such emotions had never been awakened in his mind before. He had sat at the feet of the first scholars in England; he had sat, like Mary, at the feet of Christ. The work which Erasmus had done for the learned few, Tyndale did for the unlettered mass. Strong in intellectual power; of good scholarship; pure, vigorous, and clear in his style, he was eminently fitted for the work. "His translation of the New Testament deserves to be ranked as one of the classic works of our literature; one of the finest samples we possess of the language in what may be described as the first stage of maturity, when it had attained all essential respects the *form* of the character which it has ever since served."*

* The first edition of this remarkable work was published in 1526.

lale's book found its way into the palace of Henry VIII. It was the possession of a member of the household, and was the property of Anne Boleyn. A dean, seeing the book in the hand of its reader, snatched it up and carried it away to Cardinal Wolsey. Boleyn, hearing of this, said, "It shall be the dearest book that the Cardinal took away." She led an interview with the King; kneeling at his feet, craved his pardon, telling him what had happened. He promised that the book should remain in Wolsey's possession. Afterwards the Cardinal entered, complained of the book to the King. The King received him with kindness, and taking the book out of his hands, bowed the Cardinal out. Silently, but surely, the Reformation was everywhere working its course. Events were all conspiring to free the day of England's liberation from Papal rule was at hand. The blow at last descended, and forever the galling chain was bound the English Throne and the Chair of the Roman Pontiff, and England was free. Reviewing the work of the Reformation in England, and in sharing

—as we do so largely—its benefits, let us remember gratefully the men to whose scholarship, piety, and martyr zeal, we are and ever shall be indebted; indebted not the least for an open and unfettered Bible, in which every man in England may read in his own tongue in which he was born, the wonderful works of God. Thank God for Erasmus and for Tyndale. Of the former it is said, "Erasmus laid the egg of the Reformation, and Luther hatched it;" of the latter, "How much the Reformation owed to Tyndale! His book was read by all ranks. In fields and woods and lonely dales, in chambers, closets and secret places, the black-letter Testament of Tyndale was read with tears; and when the constable was coming in search of prohibited books it was stealthily concealed under the boards of the floor."* While engaged in its preparation, it is related that he had an interview with a Romish priest who said that "he were better be without God's laws than the Pope's." Tyndale replied, "I defy the Pope and all his laws. If God spare me, ere many years, I will cause the boy who driveth the plough to know more of the Scriptures than you do."

THE HYMNISTS OF THE CHURCH.

It is a matter of surprise that many men content so long to know so little of those ancient and modern hymns to whose gifts and graces we are indebted by the providence of God—indebted by the songs of the sanctuary. True, as they have written may seem the same whether they were

penned by a monk in his cloister, or a reformer leading on a revolution in European thought, or a courtier in the palace of a king, or a German electress, or a theologian polemic and politician musing in the devout episodes of his active life on the saints' everlasting rest, or a mission-

* Stoughton: "The Pen, the Palm, and the Pulpit."

ary bishop. And yet, can it be to any thoughtful mind a matter of indifference whether the holy strains that express and inflame our devotion were written by a Bernard, or a Calvin, or a Marot, or a Louisa Henrietta, or a Richard Baxter, or a Heber? The words may seem the same, but they are not the same. Is it nothing to us to know that amid the coldness and darkness and sensuality of a thousand monasteries, there were yet to be found some minds so cultured and some affections so devout, that as we hear the rapture of their piety sounding down the centuries, our own heart of hearts echoes the acclaim :—

"O Jesus, King most wonderful,
Thou Conqueror renowned;
Thou sweetness most ineffable,
In whom all joys are found."*

Is it nothing to us that that sweet singer, William Cowper, was so often tempest-tossed by strange buffeting winds, so often cowering in loneliness beneath the dark brooding wing of melancholy; that for months together he would at meal-times take up his knife and fork and hold them in his hand while grace was being said, in order that by his very attitude he might show that he believed he had neither part nor lot in the blessing? Is all this nothing to us? Rather is there not a new significance, an infinite pathos in the sight, as we watch the lucid interval dawning, and see the broad light of heaven beaming on the heart of the poet as he sits down in those better moments to write :—

"Sometimes a light surprises
The Christian while he sings;
It is the Lord, who rises
With healing in His wings.

When comforts are declining,
He grants the soul, again,
A season of clear shining,
To cheer it after rain."

And then the psalm resounds

"Though vine nor fig-tree neither
Their wonted fruit should be
Though all the field should wither
Nor flock nor herd be there,
Yet God the same abiding,
His praise shall tune my voice
For while in Him confiding,
I cannot but rejoice."†

But we must not anticipate hope, however,—with the commission of our editor—to make a better acquaintance of some sacred bards, and of some circumstances under which they led to enrich the hymnody of the Church of Christ. We shall especially note any incidents connected with the production of hymns which are found in the collections prepared during the past years for the service of our denomination.

The Christian Church succeeded at the outset of her career, in inheritance of devotional poetry of incomparable native wealth and religious significance. The piety of the past had been taught to welcome the most sacred thoughts in the sweetest strains. "So praise awoke the morn" when our re-created earth "the new stars sang together, and all the host of God shouted for joy." Among the patriarchs we find the father of all such as handle the harp and organ instructing his child Job tells us how he "rejoiced in the sound of the organ," but that afterwards his "harp was turned to

* "New Congregational Hymn Book," 405.

† "New Congregational Hymn Book," 686. The "Leeds Hymn Book," 1

his organ into the voice of woe." The emancipated nation sang their songs of praise with descriptive stanzas and choral response. "Moses, of God, blessed the children of Israel before his death" with "The house of the Lord was built amid devout prayers and praises, and "it came even to pass when they lifted up their voices with the cymbals and instruments of music, that then the house of God was filled with a cloud. The glory of the Lord filled the house." "By the river of Babylon they sat down and for they could not sing "the song in a strange land;" but when they returned to Zion, "as well as the players on instruments were there. "The singers went before, and the players on instruments followed after." "O, God, thou wentest forth before Thy glory covered the heavens, earth was full of thy praise." The people "shouted for joy, they sang." "They sang by the shores of the earth the vault of heaven," and the reaper was glad "in the field." In the vineyard they trod the grapes with songs," "they sang in the height of Zion, and they flowed together to the goodly city of the Lord; and their soul was as a watered garden." "They sang in the church," says the Rev. Thomas in one of his noblest descriptions of their daily sacrifice, their solemnities, and periodical gatherings. They sang in private at their entertainments; families when sitting at the Passover-table—all and both sexes sang. When in the villages and towns of Judea

"the tribes ascended to the house of the Lord," the 'ways' resounded with voice and instrument; every resting-place added to their numbers, and additional numbers were additions to the strength and melody of their song. Farmers and courtiers enjoyed the delight; youths and maidens, reapers and vine-dressers, alike sang. . . .

"The Psalms are the depositories of the mysteries, the record of the struggles, the wailing when worsted, the poems when triumphant, of that life. . . . They are for all time. They can never be outgrown. They describe every spiritual vicissitude, they speak to all classes of minds, they command every natural emotion. They are penitential, jubilant, adorative, deprecatory; they are tender, mournful, joyous, majestic; soft as the descent of dew; low as the whisper of love; loud as the voice of thunder; terrible as the Almightiness of God!"

Now though it is true that the ritual of Judaism is not for us, and though the whole Church had now not only to unite in the praise of God, but also to "edify" and "admonish" one another; still, the new dispensation could not be unappreciative of the rich legacy of pious thought and song that had been bequeathed to it. The Old Testament Church had, indeed, expired in song. For "on the night in which He was betrayed," when "the things concerning the Lord" were hastening to their accomplishment, when His feet were on the threshold of Gethsemane and Calvary, as the last act of that last Supper, the Master and the disciples sang together that memorable hymn; and then, and not till then, "went out to the Mount of Olives."

The new-born faith was thus cradled in the midst of the rites, traditions, and sympathies of an august and ancient dispensation; and for a time much that was old co-existed and intermingled with that which was new. The Church at Jerusalem had their own special methods and services; but they did not altogether and abruptly renounce the ritual of the Church with which they had so lately been identified, and which had so many claims upon their patriotism and piety. They could look, indeed, upon all the glories of the past as but the shadow of good things that had come; but still "they, continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart, praising God." (Acts ii. 46, 47.)

The early Christians very soon and naturally availed themselves of the treasures of verse with which they had of yore been familiar, and they appropriated them to new and higher uses. They had heard from the lips of their Master the interpretation of "the things written in the Law, in the Prophets, and in the *Psalms* concerning Himself." (Luke xxiv. 44.) And their reading of that law, and the singing of those psalms would be ennobled and glorified thereby. "In their more private meetings for teaching and worship, their praise would be expressed through their ancient hymns, used with their new forms of thought, though uttered with their wonted modes of intonation. The Hellenist and proselyte in the Gentile Churches would be able in some degree to continue the use of the Hebrew hymns; but to many of the converts these would be as new

as their new faith; and thence itself would ask for forms of utterance more fitted for its missions, its certainty and its joy, the superseded language of affect, preparatory, and prophetic dispensation." Hence provision made for the new hymnody of the Christian Church.

In his counsels to the Ephesians the Apostle Paul expressly prohibits the Christian as contrasted with the heathen use of song. Singing formed part of the entertainment at the banquet of the Greeks. In the Apostle,—for throughout his epistles the parallelism is in evidence—"When you meet, let your entertainment consist, not in fulness of wisdom, but in fulness of the Spirit; let you be, not the drinking songs of feasts, but psalms and hymns with their accompaniment; not the melody of the lyre, but the melody of the heart, while you sing then, not to the praise of any heathen divinity, but to the Lord Jesus Christ." By this reference is here made to the music of the Old Testament Church, which had already passed into the new dispensation. But, besides these there were hymns or short poems, composed for service and to be sung in praise of God, the use of which the Apostle urges as a matter of obligation to them. The "speaking to you" denotes the public adoration in the religious assembly, "making melody in your heart" refers to the silent inward communion of the soul with Christ. They were to be the breaking forth of sacred joy of those who were filled with the Spirit." (Eph. v. 19.) Similarly, in his Epistle to the

Apostle lays down the in-
 "Let the word of Christ
 you richly in all wisdom;
 and admonishing one another
 and hymns and spiritual
 singing with grace in your
 heart to the Lord." (Col. iii. 16.)
 It has been thought that there are
 a hymn-like form in the
 psalm, "Awake, thou that sleep-
 arise from the dead, and
 shall give thee light;" (Eph.
 and also in the passage,
 in controversy, great is the
 evidence of godliness: God was mani-
 fested in flesh, justified in the
 spirit. (1 Tim. iii. 16.) It
 seems, however, that the only
 basis for this supposition is that
 of a certain rhythmical flow
 in the words.
 The highest evidence of the
 truth is put upon the psalmody

of the Church is found in the fact
 that supernatural interpositions of the
 Spirit were granted in order that pro-
 vision might be made for it. "The
 Divine gift, filling the heart and
 guiding the tongue of the Christian
 prophet, came forth in the form of
 'a psalm,' as well as 'a doctrine,' a
 tongue or an interpretation; the in-
 dividual 'speaking by the Spirit,'
 spake 'in song;' and the rest of the
 Church, first edified by the official
 act, learnt, while it listened, the words
 and melody, joined in the exercise,
 and retained the gift for its own
 future congregational use." Psalms
 and psalmody were bestowed upon the
 primitive Church direct from heaven!

Thus did the Christian Church
 begin her wondrous history with the
 sweet coronals of song woven around
 her holy brow.

HYMNOPHILOS.

ONE-SIDED VIEWS OF "FAITH."

BY THE EDITOR.

ING to Holy Scripture we
 see the object of Christian
 faith either Christ himself, or the
 will of God concerning Christ.*
 These forms of statement throw
 each other, and we mutilate
 when we so interpret the
 truth as to repudiate the other.
 Christ, we are often told, is
 in a proposition, but in a
 fact. This sounds well. A pro-
 position is a dry, heartless thing. A
 fact is at least such a person as
 has life and heart and power,
 and, in short, our souls can

need. Believe in a proposition—and
 what good will it do you? Believe
 in a person, such a person as Christ,
 —and what good will it not do you?

But this is more plausible than
 true. All propositions are not dry,
 not heartless. "God is love," is a
 proposition; "Christ died for our
 sins," is a proposition; "He is the
 propitiation for our sins," is a pro-
 position. But these are not hard,
 dry things. And if it is asked what
 good it will do to believe these pro-
 positions, or to believe in them, we
 answer—Paul being our authority—

Reader is requested to consult the following passages:—John xx. 31;
 x. 6-9; 1 Cor. xv. 1-4; 1 John v. 9, 10; John i. 12; Acts xvi. 31.

that they will save the soul. And we rightly understand Paul, he would rebuke with some sharpness the man that should set aside these apostolic propositions, and say, "I concern myself with Christ himself; I believe in Him, not in propositions concerning Him." The object of John's Gospel is to establish that Jesus was the Christ, the Son of God—that is, to establish two propositions concerning Jesus, that He was the Christ, and that He was the Son of God. And He had the personal authority of Jesus for maintaining that the man who denies these propositions shall perish—"If ye believe not that I am he, ye shall die in your sins." Paul in like manner defined the gospel which he preached as consisting in certain propositions concerning Christ which were to be kept in memory, and by the faith of which alone men were saved. (1 Cor. xv. 1—4.)

There must be something wrong, then, in that sort of talk which speaks slightly of propositions concerning Christ, in order to exalt Christ himself. The spirit of it, indeed, may be good, and its dangerous consequences not observed; or it may be evil, having for its aim to get rid by a side wind of certain doctrines concerning Christ.

The spirit of it is good, when its object is to protest against a lifeless creed, a thing of the head and not of the heart, a dry orthodoxy which produces no fruit in a man's affections or in his life. You cannot condemn such a creed too strongly. It is beyond all doubt, that many professed maintainers of Bible truths will be found among those to whom Christ will say at last, "I never knew you."

But wherein are these persons at fault? Is it that they believe truths concerning Christ, but not that they believe in Christ himself? No. They *profess* both. They *profess* to believe in Christ, and they *profess* to believe certain truths concerning Him. But they do neither. I did the one, they would do the other. If they believed with the Corinthians that "Jesus died for our sins according to the Scriptures," they would believe with the jailor, "in Christ." If they believed the truth taught by John in one place that Christ is the propitiation for our sins, they would believe, to use John's words in another passage, in the name of the begotten Son of God. But they do neither. By whatever subtle means they impose on themselves, and persuade themselves that they believe in Christ, and believe revealed truths concerning Christ, the fact that they remain unsanctified proves that they are unbelieving.

What are Bible doctrines? What are the propositions in which the apostles set forth the character and work of Christ? And if the propositions are made light of, that which remains to us will be a shadow, not a substance; any fact, that the believer chooses to imagine concerning Him, not that which is taught respecting Him in Holy Scripture.

The spirit in which faith in Christ is held is contrasted with the lifelessness of those who profess to hold by an orthodox creed, rather an implicit setting aside of the substance of that creed as a fact. That Christ died, the just one

; that He is the propitiator to declare the right-

God in the remission of sins. We are justified freely by His blood, are doctrines very old many—old fashioned old enough for our grandfathers for us. Not in these we believe, but in Christ and by such pretentious teaching to let go our hold of vital truths, or at least to bring them into the shade, under the time of exalting Christ

Christ exalted by this proposition. If you believe in Christ, you believe in the Christ in whom you believe. Is He the Son of God, Christ in the flesh? If your Christ is this, He is not the Christ of John, of Paul; He is not the true Christ, but a Christ of your own imagination, a Christ who exists only in your own fancy. You have taken the Christ of the Bible and have robbed Him of His glory; and having thus robbed Him, and reduced Him to a mere man, by your own choosing, you have created Him. But this is not

the name of the only-begotten Son of God. His "name" is the name of all His attributes and of all His works, and if you take away the very highest, what remains? His "Name" no longer. You believed that Jesus was a Son from God; but he had nothing more to add to this, could be said to believe in the real Name of the Lord

Who is the Christ in whom you believe? If you reply that He is the Son of God, *God manifest in*

the flesh, you are right. But then observe that you not only believe in Christ, but believe a proposition concerning Christ. Christ is Divine, Christ is God, Christ is God incarnate. These are propositions, doctrines. And you are shut up to this, that if you believe in the true Christ of the Bible, you believe certain doctrines concerning Him. You cannot separate the one belief from the other.

The question may be asked again—Who is the Christ in whom you believe? Is it the Christ who died for our sins on the accursed tree, on whom God laid the iniquities of us all, and by whose stripes we are healed? If your Christ be a Christ who has no priesthood to exercise and no atonement to offer, He is not the Christ of God, and you believe in Him in vain. The name in which you believe may be a very beautiful name, a very excellent name, but it is not the name of the only-begotten Son of God.

If you tell me that the Christ in whom you believe is the Christ who died for our sins, the atoning Lamb of God, then observe that you believe certain propositions or doctrines concerning Him. You believe that He was a priest, that His death was a sacrifice for our sins. And the talk about not believing in doctrines, but in Christ himself, must be given up as either meaningless or worse. As meaningless—if when the matter is sifted it be found that the Christ in whom you believe is truly the Son of God who gave Himself for us. As worse than meaningless—if when it is sifted it be found that when you say you believe in Christ himself and not in certain doctrines concerning Him,

the Christ in whom you believe is not at all the Christ whom the Gospel reveals, but a Christ shorn of His highest glory and separated from His greatest work.

We now return to the statement with which we began—that the object of faith is described in two forms of expression; and these are not contrary or contradictory, but mutually illustrative. And we do wrong to slight either of them under any pretence whatsoever.

But now another question arises, whether our words “believe” and “belief,” or “faith,” contain the whole thing that is meant, and whether that thing would not be better expressed by such a word as “trust.” So far as this question is prompted by a desire to avoid the supposition that any mere intellectual act of the mind connects us savingly with Christ, we sympathise with it. But we doubt whether this is the right mode of doing what we take to be a right thing. The Greek words translated in so many passages of the New Testament, “believe” and “faith,” are related to each other, as the English words “believe” and “belief” are related. But our word “belief” is almost entirely stript in common use of every idea beyond that of an intellectual act, and it is well that we have another word, “faith,” to use instead of it. But we would not substitute the word “trust” for “faith.” It is both less accurate as a representative of the original, and less comprehensive of all that constitutes the state of mind which we call “faith.” Substitute “trust” for “faith” in many passages, perhaps in most, and you will still have a good and true meaning, though not the whole mean-

ing. The same result will be attained in passages which represent himself as the object of faith, such as “Believe in the Lord Jesus Christ”—“Believe in the name of Christ.” Say “trust,” instead of “believe in,” and you will have a good true meaning, but still I think not the whole meaning. While in many passages in which some thing concerning Christ is said to be the object of faith, the word “trust” would be altogether unsuitable, as in “if thou shalt believe in thine heart that God raised him from the dead, thou shalt be saved.”

But then is not “trust” an essential part of the idea? We think so, either directly or indirectly. Here, happily, there is but little practical difference between those who prefer “believe,” and those who prefer “trust.” Those who prefer “believe,” will admit that the word or faith is altogether incomplete, and does not bring with it, at the least, a necessary consequence, the element of trust. And those who prefer “trust” must admit that the word, if not blind and valueless, is precluded by both knowledge and belief. It is that it resolves itself into the question which of the two elements should be made primary and most prominent. We cannot believe in such a Saviour as Jesus Christ, without first knowing Him and then trusting in Him. We cannot trust in Jesus Christ without both knowing and believing what He is revealed to be. Belief necessarily precedes trust. Trust pre-supposes belief.

This, we think, is a true statement of the matter. But yet we are reaching substantially the same conclusion by a different road.

It is commonly assumed that

' or "belief" is an act of the heart, and of the intellect alone. In some cases it undoubtedly is so, but not in all cases? To us it is more than doubtful that it is the nature of the act of believing depends on the nature of the thing believed. That two and two make four is believed by the intellect because there is nothing in this proposition with which heart or conscience have anything to do. That

Queen of England, died in 1801, and was succeeded by her daughter Elizabeth, is believed by the heart alone, because with whatever we may regard either Mary II or Elizabeth, the fact that the one reigned a certain year and that the other began to reign in the same year has nothing in it with which any part of our nature has anything to do. But the Son of God died for our sins, a fact which cannot be believed by the intellect alone. This is a fact which touches my heart and my conscience, and, if I believe it at all, my heart and conscience will share the belief with my intellect. The belief in this case will not be the act of my intellect, but of *me*. My intellect is but a part of me. And it is *I* that believe, by heart, by intellect. And *I* am heart, conscience, will, intellect, all in one. My intellect apprehends the fact and its evidence; my conscience is shaken by the fact, and confesses its guilt for which Christ died, and sees in that death a true ground of peace with God; my heart is melted by the fact at once into contrition and thankfulness and joy, my will bows to obey as God's ordained method of attaining the claims of righteousness and mercy—and I, my whole self,

and not a part of me, believe that the Son of God died for my sins. When, standing in spirit before the Son of God, I avow my faith in Him in the language of Thomas, "My Lord and my God," it is not intellect that speaks, it is myself, my whole self. My heart and conscience and will are as active in the matter as my intellect.

Is not this what Paul means when he says, "If thou shalt believe in thine heart that God raised Christ from the dead thou shalt be saved. For with the heart man believeth unto righteousness." Does he not use the word "heart" to designate our whole spiritual nature? "If thou shalt believe in thine heart" might be taken, if standing by itself, to mean "If thou shalt believe inwardly or sincerely." But such a meaning is altogether unsuited to the expression, "With the heart man believeth unto righteousness." "Believing unto righteousness" is the act of our whole spiritual nature. To take the word "heart" in its restricted sense, the heart has to do with believing as well as the mind. And if it has, our whole spirit has to do with it, and not our intellect merely. The thing to be believed is such that it cannot be believed as we believe that two and two make four. It is quick and powerful, sharper than a two-edged sword, piercing even to the dividing asunder of soul and spirit.

Is not this idea, that believing in Christ involves the action not of the intellect alone but of the whole spiritual nature, likewise taught plainly by the Apostle John when he speaks of receiving Christ and believing in Him as the same thing? (John i. 12.) We can quite suppose

a receiving of Christ that should be purely outward—men sitting at His feet to hear His words, men inviting Him to their table, men following Him from place to place, men drawing the sword in His defence in the hour of danger. But all this might be without any perception of His true character, or any appreciation of His mission and work, and then it would not be such a receiving as John speaks of. Now as this receiving involves in it intelligence, and choice, and submission, so does the believing which he speaks of; else the one would not be the equivalent of the other. A believing with the intellect alone would correspond with that outward and formal receiving which we have described as possible. Only a believing with our whole spiritual nature corresponds with a receiving which involves the will and heart and conscience.

This view of faith renders it unnecessary that we should attach any unusual meaning to the words "believe" and "faith." Only let our faith be in character with its object. It will then not be a mere exercise of the intellect; it will not be a cold, heartless, uninfluential thing, but will involve in it every power and affection of our nature upon which the great truth that the Son of God died for our sins has any bearing.

This view of faith explains how it is that many profess to believe in Christ and yet do not produce the fruits of faith. The fact is they do not believe. *They* do not. Their intellect, if you will, believes, so far as the thing believed has to do with the intellect. But the intellect is but a part of them. *They* do not believe that the Son of God died for their sins. Their conscience does not

charge them with any sins which needed such an atonement; their heart feels no such burden as can be only removed; their will does not renounce sin nor render obedience to Redeemer. In fact, whether the intellect believes or not, *they* do not believe. And it may be questioned whether even the intellect believes and whether they are not imposing upon themselves in thinking that they do.

This view of faith further explains how it is that many do not receive the Gospel notwithstanding the strong and abundant evidence which supports it. If it appealed to their understanding alone, one-half the evidence would secure its immediate and doubting reception. Upon far less evidence they believe that Julius Cæsar once visited these shores, the head of a Roman army, returning to Rome died by the hands of those who were once his friends. Upon far less evidence they believe that William the Norman, landed on these shores in 1066, conquered Saxon Harold, and became King of England. But these facts involve nothing which awakens resistance on the part of the will and heart of those to whom they come. The fact that the Son of God died for our sins does contain much that comes into direct collision with the pride of the heart and the sinful bias of the will. And hence, although certified by the most abundant evidence, it is not believed, it is not accepted as fact. It is rejected, it is held in contempt, or at least it is ignored and kept at a sufficient distance to prevent its becoming a principle of healing and purifying among the evil passions of the soul.

NEW BOOKS.

tion; the Infallible Truth and the Authority of the Holy Scriptures. JAMES BANNERMAN, D.D. Edinburgh: T. & J. Clark.

is a goodly volume of nearly 600

Dr. Bannerman advocates with a firm constancy, the plenary inspiration of the Scriptures. He asserts, and defends the doctrine that the Bible is the infallible record of a natural revelation; and his volume is a high praise for its piety, intelligence, candour, calmness, and thoroughness. It is evident that he has read and thought deeply on the great questions which he discusses. It would be difficult to find a consideration bearing on some of the questions which he fails to mention. His objections are strong, but his statement of the views he opposes is generally so clear that we think their propounders accept it as correct. He is not content with looking at facts fully in the face. A Unitarian could contend more strenuously than he does, for the freedom and equality of the sacred writers. He is indeed, on the human authorship of the Bible, and on its consequent relation to our necessities, as if he did not think it most important to keep this in view, when contending for its divine authorship. Some persons are so ready to throw away a volume like this because of a remark, that because it advocates the Divine authority of every part of the Bible, it asserts the doctrine of a verbal inspiration. Such a charge is like a shadow of truth being used against the views here preferred. The tendency of theorizing is one of the marked features of the volume, and it clearly distinguishes it from the writings of several who advocate substantially the same views. While entirely in agreement with Dr. Bannerman, that the divine and human authorships of the Bible are facts proved by the strongest evidence, and in some degree illustrated by analogies in God's government, but the want of full explanation from any one source; we think he has unconsciously done justice to some brethren, who have erred in the way of attempting to find a rationale of inspiration than he has in it right to do. He represents James, Dick, Wilson, and Henderson, holding essentially the views advanced by the Clergy and the Remonstrant theologians.

We do not like the distinctions made by these evangelical writers, and that some of them tended towards error; but these men were as

earnest asserters of the Divine authority of every part of the Bible as Dr. B. himself, and they should not be charged with consequences which they repudiate.

Dr. Bannerman's book, we must confess, has little of the beauty and felicity of expression which characterizes the writings of Maurice, Stanley, and several others of the same school. It is a work of hard thought, and rather bald style, seldom relieved by a gleam of fancy, and almost never rising into eloquence. In order to make the thought palpable and definite, and to prevent all possible misapprehension, there is a good deal of repetition, which, even to an interested reader, becomes sometimes tiresome. The notes are very few, and there is no appendix, except an index of contents. We venture to say, that greater terseness of style and more rapidity of thought would have been a great improvement, while the substance of some parts of the book might have been relegated to that convenient place, the appendix. In definiteness, in candour, in consistency, in grasp of the subject, in abstinence from heedless assertions and groundless accusations, Dr. Bannerman's book presents a remarkable contrast to the writings of several who deem themselves the representatives of the theology of the nineteenth century. And on that account, we regret that it is wanting in the qualities which have made their books so fascinating to many minds.

St. Paul at Athens. By W. LINDSAY ALEXANDER, D.D. Edinburgh: Adam and Charles Black.

DR. ALEXANDER could scarcely have found a theme more congenial to his mind and heart than that of this volume. His deliverances on the various points of the Apostle's famous speech on Mars Hill are those of an accurate scholar, a clear-headed and well-informed philosopher, and a sound theologian. He has discussed some of the subjects of Paul's address more largely than the mere exposition of the text required, especially the deeply important subject of the Fatherhood of God. "In respect of this," to use his own words, "he has sought to show that the position which Scripture authorizes and teaches is a medium position between the opinion of those who would restrict God's Fatherhood to His gracious special relationship to redeemed men, and that of those who deny any such special relation, and maintain that God is not a Father to any in a sense in which He is

not a Father to all." We think he is right, and very earnestly commend what he has said on this and some kindred topics not only to professed theologians, but to the Christian people, whose own spiritual life is seriously imperilled by erroneous views on what "the Scripture saith" respecting our relation to God and the Saviour.

Personal Names in the Bible Interpreted and Illustrated. By W. F. WILKINSON, M.A. Joint Editor of "Webster's and Wilkinson's Greek Testament." London: A. Strahan.

A SUBJECT of deep interest, and a most competent author. "Surnames," "Names of God," "Names Compounded with the Name of God," "Proper Names formed from the Names of Heathen Deities," "Birth-names," "Sacramental Names," "Miscellaneous Names," "Heathen Names," "New Testament Names,"—those titles of chapters will give some idea of the large field of Scriptural interpretation and practical instruction to which this book on "Personal Names" introduces us. We do not feel that Mr. Wilkinson's discussion of the well-known text, "By my name Jehovah was I not known to them," is adequate or conclusive; but his book, as a whole, is very admirable and useful.

The Life of John De Wycliffe, with a Sketch of the Ancient British Church and the English Reformation. By the author of "The Story of Martin Luther," and "The Story of Ulrich Zwingle." London: John F. Shaw and Co.

WITHOUT any pretence to great research and originality, or to much pictorial power, this life of Wycliffe is a book of considerable value. We do not know any other book that does what it does, and brings within the reach of young and old, the history of Wycliffe and the fruits of his labours, in so short a compass, and in a clear, simple, and yet attractive style. But it will not supersede the works of Dr. Vaughan and others on the same period.

Memoirs of the Life and Ministry of the Rev. Thomas Raffles, D.D., LL.D. By T. STAMFORD RAFFLES, Esq., B.A. Second Edition. London: Jackson, Walford, and Hodder.

THE friends of Dr. Raffles—and they are many—will be glad to receive a new and cheaper edition of his life. We cannot but regret that the portrait which accompanies it is not more worthy of the man; while it will remind his friends of him, it will convey, we think, an altogether

wrong idea of him to others. His genial face deserved better treatment at the artist's hands. This, however, not affect the interest or merits of the book.

Illustrative Gatherings for Preachers Teachers. Adapted for Christian Teaching. By the Rev. G. S. BOWES, Nisbet and Co.

THIS book is very fragmentary, as it indicates, and its contents are of no value. More discrimination in the selection of extracts would have greatly proved it. But its tone is thoroughly evangelical and spiritual, and it is fit to furnish useful hints and illustration to the Christian teacher.

Dorothea Trudel; or, the Prayer of Faith. London: Morgan and Chase.

DOROTHEA TRUDEL had been taught by a pious mother that the use of medicine in sickness indicated a distrust in Providence, and she acted in strict accord with this maternal lesson. But it is evident that she used means far more efficacious than medicine for effecting recovery of her patients. They were most tenderly cared for. Suitable accommodation and food were provided. Everything was done which Christian love could suggest to soothe and cheer sufferers, God's Word was read to them, and prayer was offered on their behalf. The peculiarity of the narrative is the ascription of cure to the exercise of miraculous power. But the account of cures effected is very indefinite. And we do not find a word about instantaneousness of cure which was marked a feature of the miraculous healing recorded in the New Testament. We have no account of a blind person restored to sight, or of a paralyzed son being restored to the use of his limbs. The healing, so far as we can judge from the very general terms used, was effected by our Lord and His Apostles, and the attempt to show that the same, though well intentioned, fitted to do much harm, as it tempts to obscure the glory of those wonderful works by which the Divine mission of our Lord was proved, and to put them on a level with events which can be explained without any recourse to miraculous agency.

The Bishop and the Book. By J. THORNTON. With introductory essay by S. J. T. Esq. Manchester: Bradshaw Blacklock.

THE author of this book, who describes himself as one of the people, has

and thought closely on the subject he discusses. We have here a careful, and well-written reply to a number of the objections which Bishop Doane has adduced against the historical accuracy of the Pentateuch. We cannot but admire the views advanced by the author, but the production, as a whole, is wanting in his good sense, intelligence, and piety. We could have done without Mr. Neil's introductory chapter. We prefer, indeed, the man of the pen to the man of letters.

of Ruth Bryan. By the Editor of "Handfuls of Purpose." With a preface by the Rev. A. MOODY STUART. London: Nisbet and Co.

We do not know what "Handfuls of Purpose" can mean, and we have never heard of their editor; but his life of Ruth is written with very considerable taste, and is really one of no small value. The "letters" which constitute the bulk of the volume are very remarkable, especially considering by whom and in circumstances in which they were written. Though there is something in them with which we cannot wholly coincide, their deep spirituality and earnestness justify Mr. Moody Stuart in including them to the letters of Samuel Johnson.

Prings of Truth, for God and His People. A True Story of Heart-trials. By Rev. GEORGE B. SCOTT. London: Longborough and Co.

It is evidently a "True Story," and not "stranger than fiction" it is more affecting and instructive. It wins the reader's confidence and awakens his sympathies and affections. A young man wedded to one whose intemperance had ruined his family in ruin and carried off to an early grave,—a widow with a daughter to educate, support, and for God,—this daughter's education, moral and moral development, deep piety, early piety, and early death,—these are the theme of the book. The book itself is written with much feeling and good taste. The moralising and the lessons are in themselves so good, we hesitate to object to them; but they are overdone, especially towards the end where the reader is sure to pass them over in order to get at the facts of a life in which he has become deeply interested.

Again; or, from Grace to Glory. By AVIUS WINSLOW, D.D. London: John F. Shaw and Co.

WINSLOW's little volume consists of brief chapters, on What is not the New Birth; What is the New Birth; The

Evidences of the New Birth; The Fruits of the New Birth; The Assurance of Conversion; Anxious for Conversion; The Trial of the New Birth; The Relapse and Recovery of the New Nature; Early Conversion; From Grace to Glory. And, without standing sponsors to all that the author says, we cannot help feeling that the old wine of Dr. Winslow's doctrine is much better than what is often given to us as newer "wine of the kingdom," but which is scarcely entitled to the designation. The book before us is solemn and heart-searching.

A Year at the Shore. By PHILIP HENRY GOSSE, F.R.S. London: Alexander Strahan.

A BEAUTIFUL book of 327 pages, with thirty-six illustrations by the author, painted in colours by Leighton Brothers. It is divided into twelve chapters, and describes what may be found in each month of the year by the wayfarer at the sea-side. The author's name is sufficient guarantee both for the *science* and the *spirit* of the book, while the poetry of his style is enough to beguile many, if only they have time, to clamber over rocks and dig in sands, in search of the wonderful products of creative power which are to be found in unlikely places and unlikely forms.

The Author of "The Sinner's Friend." An Autobiography, edited by NEWMAN HALL, LL.B. London: James Nisbet and Co., and John Snow.

THIS work is really an autobiography, for in a book of more than 450 pages the editor has only allowed himself a brief preface, and a concluding chapter of Filial Reminiscences,—reminiscences at once so tender and suggestive, that we can but regret that he should have so strictly abstained from editorial comments. A burden was upon him, however,—the task was on several occasions entrusted to him to give the world his father's diary, as he himself had written it. The result is that we have a genuine autobiography, and one that we doubt not will do much to further the object of its departed author,—the magnifying of the mercy of God in the salvation of sinners. The diary of John Vine Hall furnishes us with the story of a life from the days of youth to extreme old age. It is the story of a wasted youth, of strugglings against the voice of conscience and of Providence, of hair-breadth escapes, of broken vows and deepest anguish, of seemingly hopeless despair. But the darkness passes away, and for more than fifty years,—a brand plucked from the burning,—Mr.

Hall's life was one of the most eloquent examples of patient continuance in well-doing. In our next number we hope to present our readers with some account of his history and character.

Church Building: its Perils and Privileges. A Sermon preached at the Congregational Church, Surbiton, on Sunday, Dec. 18, 1864. By the Rev. ALEX. MACKENNAL, B.A. London: Jackson, Walford, and Hodder.

A WORD in season, which deserves to be pondered thoughtfully and devoutly by all who are engaged in "church building." "We may find," the preacher says, "that attention to minute details, and the wear and tear of the business engagements in which we shall be involved, threaten to impoverish our spirits, tend to call us from communion with God and meditation on His truth. What then? Though this is a temptation, it is by no means a necessity. The danger is here, but not only may the danger be averted, our work may itself lead us into fuller communion with God, into deeper earnestness in personal spiritual life, and the life of the Church. How shall we avoid the danger? how improve our undertaking as a means of grace?" These questions the preacher answers with great beauty and force.

The Religious Annals of Brentwood; with a brief History of the Origin and Progress of Protestant Nonconformity in that Town. By the Rev. H. P. BOWEN. Second Edition. London: John Wesley and Co.

SUCH books possess more than a local interest. They form the staple of which general history is composed, and often give a more vivid impression of men, manners, and times, than works of wider compass.

The Ploughman of Kilmany; a brief Memoir of Alexander Paterson. London: Dublin Tract Depository.

THIS is an abridgment of the Rev. J. Baillie's "Missionary of Kilmany," and deserves a very large circulation.

Lays of the Future; Comfort to the Sad; Peace on Earth; Glory in the Highest. By WILLIAM LEASK. London: S. W. Partridge.

THIS is a second edition—an honour which all books of poetry do not attain. We do not believe, as Dr. Leask does, in "the pre-millennial coming of the Lord Jesus;" and there is, therefore, much in his volume with which we cannot sympathise. And yet there is much in his graceful, flowing numbers in reference to which the hearts of all Christians are one.

Sure Words of Promise. By the Ant "Doing and Suffering," &c. Lo John F. Shaw and Co.

A DEVOUT and useful little book or mises of "Shepherding," of "Ching," of "Blessing," and of "Dance"—a subject with which the *heart* is evidently very familiar.

The Debate in the House of Lords, Power of Convocation, July 15th. With an introduction, and the Judgment of the Privy Council "in Essays Reviews." London: Jackson, Walford, and Hodder.

A VERY valuable pamphlet, which we doubt be carefully preserved by who are interested in the relations exist, or should exist between Church and State.

The Imperial Bible Dictionary. Edited Rev. P. FAIRBAIRN, D.D. London: Blackie and Son. Part XV. This part includes from "Lord's Supper" to "Matthew."

Parable or Divine Poesy. Part II. London: Pitman.

THIS part contains extracts on subjects arranged alphabetically from "Assurance" to "Benevolence."

A Handbook of Christian Baptism. R. INGHAM. London: Simpkin, Marshall, and Co.

THIS is an entire misnomer. It "handbook," neither in size nor in size it is a closely packed, large volume of 640 pages. And in spirit instead of being an impartial statement balancing of arguments on both sides the controversy, touching modes and subjects, it is an eager and narrow special pleading throughout. We find from its conclusions *toto celo*.

WE have received the following work, fiction, of which we have not space to more than that they are all written Christian spirit, and with a direct aim to do good:—

Thornycroft Hall: its Owners and Heirs. By EMMA JANE WOR. London: Christian World Office.

Joe Witless: or, the Call to Repentance. London: Morgan and Chase.

Frank Fielding. By AGNES VEITCH. Edinburgh: Johnstone and Hunter.

The Children of the Great King. of the Crimean War. Edinburgh: Johnstone and Hunter.

By the Trent. Prize Tale. By Mrs. OLDHAM, Scottish Temperance League.

n, and other stories. By the
of "Mary Mathieson," &c.
h: Oliphant and Co.

Boys. By J. HOPE MONCRIEFF.
John F. Shaw and Co.

d *Sunshine*, and other Tales.
thor of "Helen Dundas," &c.
J. F. Shaw and Co.

also received several numbers

of the following periodicals, which
need no recommendation to their re-
spective friends and supporters :—
"The Baptist Magazine;" "Evan-
gelical Christendom;" "The Christian
Treasury," edited by H. BONAR, D.D.;
"The Methodist New Connexion Maga-
zine;" "The Church of England Tem-
perance Magazine;" "Our Own Fireside,"
edited by Rev. C. BULLOCK.

CONGREGATIONAL REGISTER.

February—March.

CHAPELS OPENED.

— Adlington, Lancashire;
Rev. E. Mellor, M.A., Liverpool.
— Huddersfield; Preachers,
Messrs. R. Balgarnie, R. Skinner,
and J. Baldwin Brown, B.A.,
L.A.
— River Forth, Tasmania;
Messrs. Simmonson.
— Union Chapel, Hobart Town;
Messrs. Simmonson.

CHAPELS RE-OPENED.

— Marshall-street, Leeds.
— Honley, Huddersfield.
— Bond-street, Leweston.
— Islington Chapel.

ELS—FOUNDATIONS LAID.

by J. Sidebottom, Esq.
Cambridgeshire, by S.
L.

HAPEL BURNT DOWN.

— Sion New Chapel, White-

HAPEL DEBTS CLEARED.

pel, Attercliffe.
rd, Herts.

SCHOOL-ROOM OPENED.

keeping, by Rev. E. Metcalf.

NEW MOVEMENT.

Il, Rugby, opened for Congre-
gation by Rev. J. C. Galloway,

CALLS ACCEPTED.

ckie, L.L.B., of New College;
L.
umsey; Meyrick-street, Pem-
ton, B.A., of New College;

T. Carter, of Berbice; Great Totham.
T. Ruston, of Rotherham College;
Barton-on-Humber.
W. Griffiths, of Brecon College; Tre-
friw, Carnarvon.
W. C. Davies, of Brecon; Gatley, near
Manchester.

F. H. Jones, of Brecon; Pwllheli, Car-
narvonshire.

W. E. Jones, of Brecon; New Quay,
Cardiganshire.

W. Davies, of Brecon; Cardigan.
G. McHardy, M.A., Theo. Hall, Edin-
burgh; Co-Pastor with Mr. Anderson,
New Lanark.

Gilbert McAll, of Cheshunt College;
Blue Anchor-road, Bermondsey.

ORDINATION.

E. Ollerenshaw; Windhill. Introduc-
tory discourse by Rev. H. Ollerenshaw;
prayer by Rev. J. G. Miall; charge by
Rev. J. R. Campbell, D.D.; sermon to
people by Rev. A. Russell, M.A.

RECOGNITIONS.

Josiah Andrews, Bradford. Ministers
officiating—Revs. J. G. Miall, W. Kings-
land, Dr. Fraser, and T. T. Waterman.

B. Grant, Crondall. Addresses by Revs.
H. Kiddle, W. T. Henderson, J. Ketley,
and E. Price.

REMOVALS.

J. Stratford, St. Briavel's to Bristol.
J. B. Catlow, Lindfield to Soham.
J. B. Wylie, Cork to Kingstown.
J. G. Rogers, B.A., Ashton-under-Lyne
to Clapham.

D. Jones, Cardigan to English Chapel,
Neath.

W. Harbutt, Ullesthorpe to Yardley-
Hastings.

T. W. Mays, M.A., Olney to Smethwick.
B. Wilkinson, Partington to Horton in
Craven.

RESIGNATIONS.

J. Tayler, Anvil-street, Bristol.
 E. Edmunds, Rnabon.
 J. Cummins, Elsecar.
 G. H. White, Great Horton.
 J. T. Gale (Baptist), Putney, Union Ch.
 G. W. Brownjohn, Redcar.

DEATHS OF MINISTERS.

Jan. 7.—Hugh Hughes; Aberdare.
 Feb. 21.—S. A. Davies; Camberwell.
 Feb. 26.—S. Ellis; Wilmslow. Aged
 sixty-four. Ministry forty-one years.

Feb. 27.—J. Griffiths; Blodwell. Aged
 eighty.

Dec.—W. Day; Hobart Town. Aged
 seventy. Ministry twenty-five years.

March 9.—G. W. Barrett, late of
 Croydon.

DEATHS OF MINISTERS' WIVES.

Feb. 27.—Mrs. Isaac Sloper (Widow);
 Beccles.

March 1.—Mrs. J. Wood; Harpurley,
 Manchester.

March 3.—Mrs. H. Birch, Great Driffield.

THE ANNUAL MEETING of the Trustees and Managers of the *Christian Witness* Fund will be held in the Congregational Library, Blomfield Street, on Monday, the 8th of May next, at Twelve o'clock.

CONGREGATIONAL UNION OF ENGLAND AND WALES.—The next Annual Assembly will be held in the Weigh-House Chapel, on Tuesday morning, the 9th of May, and by adjournment, in the same place on the following Friday. The Rev. DAVID THOMAS, B.A., of Bristol, Chairman of the Union, will preside. Dinner will be provided each day, for Ministers and Delegates from the Country, at the Bridge House Hotel.

"THE HOG'S PRAYER" OF THE KENT BOY.

At a recent meeting of the Kent Congregational Association, the Secretary stated that a friend had kindly sent him a copy of the so-called Hog's or Pig-boy's prayer, referred to by the Rev. E. Hoare at the Islington Clerical Meeting, as mentioned in our late paper on "Our Congregational Ministers and Evangelists." The prayer itself he found to consist simply of a row of Roman numerals, with a rude figure of a pig-boy, whip in hand, carved at the end. The numerals ran thus:—

I—II—III—V—I—I—III—II—II—III—X—I—I.

Then comes the figure of the pig-boy. The translation of the whole is as follows:—

One before two, three before five,
 Here one and there one, four alive;
 Here two and there two, and three at the cross,
 Here one and there one, and Jack at the last.

In explanation of this unmeaning jingle, the gentleman supplying it says:—"It was given me by a neighbour who, nearly thirty years ago, used it hundreds of times when engaged as a pig-boy, as did his grandfather before him. He resided at Wye, but he assured me he never used it as a prayer or act of devotion, and that he never heard of any one so using it. It was merely a piece of common rhyme, popular in this class of employment, it being common to cut the figures on the end of the rude whip-handles of local construction; and it appears to me unlikely that any have used it in a devotional way."

It may be so, and to this extent Mr. Hoare's proof of the heathenism of Kent fails. But we fear that abundant evidence still remains of practical heathenism in Kent, as in other English counties. And if there is, the greater the shame that Mr. Hoare should repudiate the aid of such men to constitute the Kent Congregational Association, who hold and preach the Gospel which is dear to his own heart.

THE
CHRISTIAN WITNESS,
AND
CONGREGATIONAL MAGAZINE.

MAY, 1865.

HINDRANCES AND HELPS.

BY THE REV. EDWARD MANNERING.

THOUGHTFUL men find both in providence and in the spiritual life something analogous to the counteracting and counterbalancing forces with which we are familiar in nature. "God hath set the day of prosperity over against the day of adversity." "He stayeth his rough wind in the day of his east wind." "As thy days, so shall thy strength be." Providential events are strikingly and beautifully balanced, not only as they apply to individuals and special cases, but when viewed upon a large scale, and generally. Human life is not one unbroken summer, neither is it one long dreary winter. We have cloudy days, but we have also sunny days. If we have heavy trial and much of it, we have a corresponding degree of consolation. We have strength for weakness, peace for trouble, light for darkness, the harp of the minstrel for the saxon of the warrior. The back is made for the burden it has to carry; or a burden is proportioned to the back that has to bear it. Many of those individuals who seem to a passing observer to have no trouble, are very often secretly afflicted; and those who appear to be tossed with tempest and not comforted, have often so many unseen mercies, and so much inward peace, that, after all, their lot is a most merciful one in itself, and will bear comparison with *theirs* whose portion is judged to be richer and much more propitious. So that, were all the facts, all the circumstances, and all the trials of a number of individual Christians before us, we should, I have no doubt, be shut up to the conclusion that notwithstanding their providential vicissitudes, sorrow and joy, peace and trouble, hope and disappointment, are all equally distributed than at a bare glance appears. The lot that Providence ordains for us is the best, and it is a striking proof of the equalizing power of Divine goodness.

The same principle is manifest in Christian experience. Are some things against us, are not other things for us? Have we seasons of depression when we are cast down to the very dust? Have we not, also, seasons of elevation, when, though with hearts overwhelmed, we are led to the heights that is higher than ourselves? Is ours a dark and cloudy day—has it not as certainly been preceded, as it will most assuredly be succeeded, by a bright one? Have we seasons of exhaustion—have we not seasons of replenishment? Have we times of weariness—have we not “times of refreshing from the presence of the Lord?” Does “the enemy ever come in like a flood?”—does not “the Spirit of the Lord always lift up a standard against him?”—does he not sometimes in the Valley of Achor—does not the Lord then and there open to us a door of hope? Have we a desert-like experience of the world, and of the evil hearts—have we not also a garden-like experience of God’s love, in the Saviour’s presence, and of the Holy Spirit’s consolations? Are we familiar with crooked things and with rough places—has not our heavenly Father promised, and does He not at the right time, and in the right way, fulfil His promise, to make “crooked things straight, and rough places plain?”

It is likewise true of the inward spiritual conflict; that while we have hindrances, we have helps; and that although we have many a check to keep us back and to draw us down, we have many an impulse to send us forward and upwards. “Walk in the Spirit, and ye shall not fulfil the lusts of the flesh. For the flesh lusteth against the Spirit, and the Spirit against the flesh, and these are contrary the one to the other: so that ye cannot do the things that ye would. But if ye be led of the Spirit, ye are not under the law.” Here is an admission, humiliating and discouraging. But here also is a fact, encouraging and emboldening. Now, let us not take a partial, but an impartial view of this case. The flesh is contrary to the Spirit. The flesh does oppose the Spirit. The Spirit, therefore, is hindered; and its intentions are often frustrated by the flesh. “I find another law in my members warring against the law of my mind. The good that I would I do not. The evil which I would not, that I do.” And in consequence of this we are compelled to exclaim, “O, wretched man that I am! who shall deliver me from the body of this death?”

All this is true, fearfully true; and we humble ourselves before God on account of it. But let us remember that the conflict in which we are engaged, and of which we complain, implies, by very necessity, the existence of two opposing powers—darkness and light—light and darkness. And this is the point to which I wish especially to draw attention; that if the opposition of one of these contending forces is a cause of distress, the opposition of the other is a reason for being joyful. We are not free from the influence of the flesh, neither are we free from the influence of the Spirit. And we may assure ourselves that as the flesh is aided by the Wicked One, the Spirit is aided by the Righteous One; and that, therefore, hope, not despondency; faith, not distrust, ought to preponderate. And yet how often do we think, judge, and act just as if all the life, all the energy, all the wisdom, and all available moral auxiliaries were with the flesh; as if the flesh were

[upon the throne, and the spirit were weak upon the cross; as if were wiser, more powerful and more vigilant than Jesus; and as if that side of Satan were the ruling; and that which is of Jesus were the conquering. *But surely did a combatant make a greater mistake.* You remind perhaps, of the struggling flesh as accounting for your slow progress in this life; and I must remind you of the struggling spirit as accounting for progress which you have made. If you tell me that because of the the spirit cannot do the things that it would, let me tell you that because the spirit the flesh cannot do the things that it would. There are counteractions to that which is good, and there are counteractions to that which is bad. Are good influences neutralized by the bad—are not bad influences neutralized by the good? If there be a moral magnet of great power used by good and malicious spiritual beings to draw you in the wrong direction, is not a moral magnet of even greater power, used by the Holy Spirit to draw you in the right direction? All this is certain—matter of fact. When, therefore, the subject of your complaint is the working of the law of sin, let the subject of your rejoicing be the law of the spirit of life in Christ Jesus. The conflict now going on within us, has its bright as well as its dark side—encouraging as well as its discouraging aspects. Yet, strange to say, for so, when some of those who are engaged in this conflict refer to it in prayer, or in conversation, they oftener speak of it despondingly, than hopefully—rather murmuringly, than thankfully. They remember all that is against them, but forget much of that which is for them; and the consequence is an unhappy state of religious feeling, which, while it dishonours God, is inconsistent with the heart's peace in which He dwells. They should take encouragement from that very strife which is to them a source of uneasiness. Guard against mistakes, however, it must be observed that none of the duties of the flesh are to be excused on the ground of their being necessary to our fallen nature. And it ought further to be observed, that this conflict is in part Christian victory. Professed Christians have been known to make allowances for sullen, passionate, self-willed, and other tempers, because, forsooth, these are the remaining evils of their corrupt nature.

Opposition may, and very often does, give a complexion to religious feeling. Impulsive Peter before conversion, is impulsive Peter after conversion. But there is not an evil in our depraved hearts that is not to be overcome by the help of God's good Spirit! The deeds of the body are to be crucified, and they that are Christ's have crucified the flesh with its affections and lusts. And where there is not this mortification and this crucifixion, there is no evidence that the conflict is going on. When, therefore, we find men to be of good cheer, we are supposing that they have put on the armour of God, and that they use it skilfully and constantly; and this being the case, they may, and ought, to be encouraged, for while evil opposes good, it opposes evil. Yes, blessed be God, as there is a power that darkens the flesh, the soul that would walk in the light and be strong in the grace

which is in Christ Jesus, there is also a power that enlightens and invigorates it; and I am persuaded that, if our recognition of this power were intelligent, we should have more hope and more comfort. We call fact to fact, call to call, motive to motive, leadership to leadership. Unbelief is opposed to faith, not only in its nature, but in its workings; doubt is opposed to confidence; but is confidence opposed to doubt? Any and every grace of the Holy Spirit might at any moment be assailed by contrary dispositions, and thereby be hindered; but if we are skilful in the word of righteousness, by the uplifting power of God we shall make way in conscious light and love. Let who will, let him may, rise up against us, the Lord is on our side. To the fiery darts of the enemy, we have a quenching shield. To his harassing and distressing sensations, we have truthful and silencing replies. To his poisonous, sentimental or emotional, we have safe and effective antidotes. To his bewildering reasonings, we have the disentangling counsels of the Most High. In the spiritual world, then, as in the natural, there are antagonistic forces; but holiness is not simply maintaining itself against ungodliness, it is gradually, though perhaps imperceptibly, making advances upon it. God's will in the conflicts of faith on earth shall result in the rest and glory of heaven; and that day arrives, His undisturbed affairs will move on with adjusted regularity, and His people, with their minds stayed on Him, shall be kept in perfect peace. The power that would take them from the true centre of life and blessedness, shall become weaker and weaker; and the power bearing them thither shall become stronger and stronger. At the ordained moment the power that repels the good will be annihilated; and the heaven-alluring power, being developed in its glory, and drawing to itself whatsoever is subject to its influence, "mortality shall be swallowed up of life," and "God shall be all in all."

LIFE AND HOLINESS THROUGH UNION WITH CHRIST

"Without me," said Christ, "ye can do nothing." Without me ye can bring forth no good fruit. This is not the voice of a proud exclusiveness which will not tolerate rivalry; but of simple conscious truth and fact. There is no other than Christ that can be to us or do for us what we need. And for Him to allow us for a moment to dream of finding spiritual life and holiness in another, would be to trifle cruelly with our most urgent necessities.

But if we are thus shut up to Christ,

How or in what way does He assist us? Is it by those beautiful parables and lessons which He gave to the earth? These in their place are important, and the true Christian sits at the feet of the Great Teacher with much humility, and seeks to learn and to practise His every word. But there is no such singularity in Christ's teaching, as distinguished from the teaching of inspired men, as to say, Christ's words, "without me ye can do nothing," or our own truth and Shall we find the singularity

in His example? Most singular that His example was, more so, indeed, than His teachings. No language of man can adequately set forth the excellencies of His character. Shall we look to the example of that character as the great fountain of holiness to our souls and lives? What the strongest purpose of our will cannot do, what the wisest rules of life cannot do, what the best instructions cannot do, what the precepts and words of Christ himself cannot do—is it to be accomplished by His example of incarnate purity and goodness? Will that save us from the power of sin? Will it implant in us holy principles? And will it foster these principles into ripe and holy fruit?

To these questions we must answer: No. Our Lord did not exhibit His example any more than His precepts as the fountain of holiness. This is what He said, "I am the Vine; ye are the branches; he that abideth in me and I in him, the same bringeth forth much fruit, for without me ye can do nothing." Jesus Christ himself, we are taught in these words, is essential to the life and fruitfulness of His disciples, as the vine, with its roots and stem, is to the life and fruitfulness of the branches. As the branches are in the vine, joined to it, incorporated with it, so the disciples are in Him, joined to Him, and in some sense incorporated with Him. And in both cases, fruit is produced only so long as this union subsists. The branch, separated from the vine, that disciple separated from Christ, can produce no fruit; they can only wither and die.

But what are we to understand by being *in* Christ? Is he incorporated in

Him? And what is it that we receive from Christ by our union with Him? To those who would have it that all mankind are in Christ, the second we have only to say that our Lord said, "Ye are the branches," not to the crowd of unbelieving Jews, but to His believing disciples,—those whom in the same discourse He called His friends,—those who were not of the world, and whom the world hated because they were not of it. These, not all men indiscriminately, were the branches in Him, the Vine. Others were "without Him," severed from Him; and as such, unfruitful. All believers, not all mankind, are in Christ. And it is that which distinguishes them from mankind that unites them to Christ, namely, their faith in Him. Wherever there is faith in Christ, there is a real and vital union with Him, that union which is essential to, and which secures, their spiritual fruitfulness.

This union is sometimes described in words that are very hard to be understood, words which have more of sound than of meaning in them, words which serve to perplex rather than to guide. You hear terms used which seem to imply something like a physical incorporation of the believer into Christ, a union by which the believer becomes literally a part of Christ, as the branch is a part of the vine; by which the believer and Christ become one in a sense which destroys the believer's personality. These representations must be wrong. The believer does not lose his personality by being in Christ. He has his own judgment, his own will, his own affections, and consequently is still respon-

sible to Christ as his Lord. The relations in which they stand to each other as Saviour and saved, Master and servants, Judge and subjects, imply all this. The highest result of their being in Christ will be not their losing themselves in Him, as a part is lost in the whole with which it is mixed, but, while they retain their personality and freedom and responsibility, to have their judgment so enlightened as to think his thoughts, their will so sanctified as to choose his ways, and their affections so purified as to be freed from every base and sinful element.

Faith unites us to Christ, as nature unites the branch to the vine. And by faith we draw from Him our life and fruitfulness, as by its physical union the branch draws its life and fruitfulness from the vine. But every similitude must be understood with certain limitations arising from the difference between the objects that are compared.

The truth seems to be in this case, in the first place, that faith in Christ brings the whole heart and life of the believer under the influence of new and powerful motives. Its direct fruits are *liberty* and *love*. First, liberty—a conscious freedom from the guilt and curse of sin. This is essential to a living, loving, obedience—essential to both its commencement and its continuance. We shall not *run* in the way of God's commandments till we have been thus "enlarged" or set at liberty. And with liberty there comes love—love to Him who first loved us. And no one needs to be told what a mighty principle of obedience love is, and how it subordinates everything to Christ's

honour. Then faith secures a believer, through Christ's own a continual supply of the all grace. And thus is fulfilled the similitude of the vine and branches. The living juice of life flows through the whole tree, passing through the stem into the branches, giving and preserving life and producing fruitfulness. Even so Christ, the Holy Vine, communicates His Holy Spirit to believers, the branches. The resemblance is not literal or exact, but it sufficiently answers the purpose of a figure. Christ, in His promise to His people, has promised to give them the Holy Spirit, who Himself dwells in them likewise. And this gift of the Holy Spirit, not bestowed once for all, but daily and constantly renewed, is the source of all life, of all strength, in short, of all bearing in Christians. Believers in Christ by habitual faith receive the Holy Spirit; Christ abides in them by the indwelling of the Holy Spirit; and they bring forth much fruit to the glory of God.

This is what we mean when we say, as we do, that we cannot become believers by mere resolutions or efforts of our own, but that Christ must dwell in us as the fountain of holiness as the ground of pardon. As believers in Christ we have a very special promise in the promise of the Holy Spirit, which is by His grace and inward power we have become believers; and now believers we have very special promises of His indwelling, of His continued aid and light, until we are brought from the scene of darkness and danger to the scene of all light and holiness.

More certainly indeed, are laws intellectual, moral, and spiritual, which act in accordance with laws which secure them; so can be of the material presence of the earth we cultivate, and so is another thought suggested here, most precious and consolatory. In this season we pass from early, the stormy, cold Winter, which, when all its beauty and necessity are developed, is like the living of a new life in nature—the coming of a new world. Of type what awaits us in the future, the grace of God through Christ, a new creation, through now we are beaten by the storms of trial, temptation, and sorrow, this Winter will vary to, this season of conflict struggle with the elements of evil we transcend. What a bright, glorious, what a blessed Spring is Christian, when, anticipated his mortal life, he enters upon sinless, untroubled, deathless, of being—a world of life immortality which is brought by Christ in the Gospel into there is a Winter of the soul, of darkness, and death, of every Christian has identification in which many are now when the heart is a stranger to the might of God's boundless love, the perturbed spirit of man—redox skinning the turbid of the Deluge—can find in the peaceful, gladdening, season which now draws upon analogous to that happy change he is turned from darkness to, delivered from the power of sin, and translated into the of God's beloved Son. How

like is this spiritual change to the transition from the past season to the present—from Winter, with its overcast and sunless sky, to the brilliancy, the beauty, and cheerfulness of returning Spring. In this is the life from the dead, of We live not till this Divine life is imparted and enjoyed in the providential government of God there is much that is symbolized by Spring coming after the gloom of its predecessor. Clouds and darkness are rolled about God and His ways. There are times when we are in mid-Winter as to regards the events of Providence over which we have no control. It is often dark and very dark around us, the elements of our life are thrown into turmoil; we see neither sun nor stars for many days—we walk in darkness and have no light. Then, like the old patriarchs, our thought is, "All these things are against me;" but like him, we discover, sooner or later, that as in Nature so in Providence, the dark and trying are the needful preparations for the light, the happy, the joyous which is to follow. The smiling Spring teaches us to wait His time who makes "all things work together for good to them that love him." It seems to say to us in the trying hour, "The winter has passed away, ye faithful saints, fresh courage take, The clouds ye so much dread of are full of blessings, and will break in blessings on your head." There is one more precious analogue of the season whose advent we hail; it is that of the coming day when mortality shall cease, when the era of complete redemption shall commence, and death be "swallowed up in victory." Does not the return of Spring after the reign of Winter teach us to

look forward beyond the gloom of the grave to that promised renovation? Does it not certify us that He who causes the one great re-awakening can, and will in fulfilment of His word, effect the other? What is there more incredible, more marvellous, in the resurrection of the mortal part of man, than in the return of nature to life and loveliness in the season of Spring? The apostle argues on this principle, and his argument is unanswerable, when rebuking the sceptic: "But some one will say, How are the dead raised up? and with what body do they come? Thou fool. That which thou sowest is not quickened except it die." Even so it shall be when the appointed time arrives for the renovation of all things. Now the whole creation groaneth and travaileth in pain together; now

mortality must be inscribed on every human form; now the winter of the grave must be endured by all; but we wait for "the adoption, to wit the redemption of the body." Nor shall we wait in vain. Faith sees in the book of revelation, and the book of nature, the consolatory assurance written by the finger of God, that life shall abolish the reign of death, that as the glories of Spring follow the desolations of Winter, so also in the resurrection of the dead, "It is sown in corruption; it is raised in incorruption: it is sown in dishonour; it is raised in glory."

"The time draws on,
When not a single spot of burial earth,
Whether on land, or in the spacious sea,
But must give back its long-committed
dust
Inviolatè."

S. A. BROWNE.

JOHN VINE HALL—THE AUTHOR OF "THE SINNER'S FRIEND."

JOHN VINE HALL was born at Diss, in Norfolk, March 14th, 1774.* At a very early age "Little Jack," as he was called, was left to make his own way in the world, for his father, although at one time in wealthy circumstances, had become impoverished through unfortunate speculations. When the comforts of home life were most needed, when a parent's watchful eye would have been most valuable, he had to go forth and earn his own bread. This does not seem,

however, much to have affected the lad, for he was of sprightly and somewhat determined temperament, and he resolved apparently to take the world as he found it. He was first apprenticed to a schoolmaster, who taught him to write the law-hand; and, by way of making the most of him, hired him to the clerk of the peace at Maidstone. While engaged in this gentleman's office, he was sent out on all kinds of errands, many of which were to a wine-merchant's shop. This fact deserves to be carefully noted in connexion with his subsequent most sorrowful history.

By-and-by the schoolmaster failing, John became an errand-boy in this same wine-merchant's house, and in

* See "The Author of 'The Sinner's Friend.' Edited by the Rev. Newman Hall, LL.B. An autobiography, compiled from a Diary, from 1810 to 1860, by Mr. J. Vine Hall, and illustrated by a selection from his letters."

course of time becoming more and more step by step, until he was the master of the establishment which he once occupied the lowest of. It must be seen by all who read his autobiography that the circumstances in which he began the career were by no means favourable to the formation and growth of religious character. From the first the sphere around him as an errand-boy in a wine-merchant's shop was rife with temptations of all kinds, and he did incalculable mischief to himself of his disposition. He sorrowfully remembers, and even penitently regrets when a gray-haired, venerable man, that his entrance into life through scenes of wickedness of description. He writes himself as a notoriously bad boy; as of whom it was sure to be said, "a special wickedness were perpetrated in the neighbourhood, 'Ah! it was by that wicked boy, Vine Hall.'" He has already hinted, he possesses a generous, lively and attractive disposition, which, apart from the restraining influence of true piety, so readily becomes a snare to some of the most amiable of young men. In the subject of this sketch we see a man of gentlemanly manners and of some features. He can talk well, many a racy story; impersonate an English, Welsh, and Irish character; has a splendid tenor voice; and plays well on flute and fagot. He is gifted with great physical courage so that without any hesitation he interfered between a brawling husband and wife, although all the while he receives for it is a blow on the head from the patten of the latter, and of which he kept in his forehead until his dying day. He can

pinion a highwayman single-handed. In the Teomanry cavalry he is the best swordsman of his regiment, and maintains the credit of his regiment in the presence of aristocracy, in an encounter with naked swords with a celebrated German swordsman, whom he defeats amidst the applause of the assembly.

It need scarcely be said that in quiet Maidstone years ago, such a youth and such a man would be extremely popular, and that he would be a most important addition to every party where what is called sociality could never be fully developed, unless it had the flavour of intoxication in it more or less. And the youth fell into the snare, contracted habits of intemperance that became the bane of his life, physically and morally, forged around himself chains from which for years he could not get free. He was the slave of the awful tyrant he had himself called into being until he was over forty years of age—a tyrant that at times lashed him nearly into madness, that prompted him to commit suicide, that caused him to call this fair world hell, that embittered to its very close a long and hallowed life of no ordinary devotedness to the service of Christ with the saddest of memories and regrets.

It is painful to record this, no doubt. But as we read the autobiography we are able clearly to trace that the writer of it, penitent, restored, clothed, and in his right mind, was simply actuated by the purest motives, in wishing that his early darkened and wasted history should be given to the world. The deepest gratitude pervaded his heart in the remembrance of the mercy which had snatched him as a brand from the burning, and he desired that

many might see what the grace of God could do with one who would not have hesitated with St. Paul to have called himself the chief of sinners. If it be ostentations to magnify the grace of God, if only the virtuous side of a man's character is to be presented by his biographer, then we must confess that the stories of God's children recorded in the Bible, which we had been accustomed to regard as matchless specimens of biographical writing, need to be rewritten to suit the altered standard. We see no reason, therefore, why the story of Hall's sinful life should not be planted as a beacon in every town and village of our land, there to flash forth its warning as in letters of fire to all who by repeated experience find that they have no government over themselves, "Touch not, taste not, handle not."

It is Mr. Newman Hall's full persuasion that his father became a decided Christian in the year 1812. The story of his life from his apprenticeship at Maidstone until this period is painfully interesting. As we read the matter, he was not from his earliest years without a conscience, keenly alive and sometimes in the most fearful manner producing remorse for his long-continued disobedience to its voice. Certainly there were seasons in his history when a Bunyan could scarcely have had a more bitter experience; there are passages in the autobiography which remind us strongly of the Valley of the Shadow of Death in Christian's memorable pilgrimage. And certainly Bunyan never had more providential warnings than Hall received up to the period of his conversion. Before his eleventh year he had four very narrow escapes from

death; after his apprenticeship, and indeed after he was married, and master of a wealthy establishment, through his own misconduct he might on several occasions have been killed had it not been that an Invisible Hand was stretched forth to save him from destruction. Perhaps we cannot do better — especially as it gives a description of what his character was after he had attained unto man's estate — than relate in his own words the particulars of one of these narrow breadth escapes. In a speech delivered at a meeting of the Norwich City Mission in 1830, he said, "In the town where I reside were twelve young men who were accustomed early in life to meet together for indulgence in drinking, and all manner of excess. In the course of time some of them engaged in business, but their habits of sin were so entwined with their very existence that they became bankrupts. Eight of them died under the age of forty, without a hope beyond the grave; three others were reduced to the most abject poverty. One more, the last of the twelve, the worst of all, remains to be accounted for. He was a sort of ringleader, taking the head of the table at convivial parties, and sitting up whole nights, drinking and inducing others to do the same, never going to bed sober. He was an infidel, a disciple of Tom Paine; both in principle and practice; a blasphemer of the word of God; yet a good-natured man, and would do anybody a kindness. At length he went to reside at a distance, where for a time he refrained from dissipation, was married, and everything seemed prosperous around him; but instead of being thankful to God for His mercy, and watching against his besetting sin, he

went to his old propensity, and
 repeated misery to his family
 friends, many of whom loved him
 because in his sober moments
 he disposed to do good to every
 one within his reach. One dark
 evening, in the neighbourhood of
 the bridge, he had been drinking too
 much, and in a state of intoxication
 wandered out of the house, and
 fell among the coal-pits, which
 in many places left open and ex-
 posed. There he passed in safety
 the road, but took vent once
 more. He missed the bridge, and
 gave the brink to the edge of
 water. And here he seemed to
 have arrived at the end of his wicked-
 ness, but God, who is rich in mercy,
 saved a stone to lie directly in
 his path, and thus spared him in this
 apparently last hour of his mortal
 existence. One turn more, and he
 would have sunk into eternal ruin, and
 his embodied spirit been ushered
 into the presence of the Judge of all.
 Arm of Mercy, however, inter-
 posed, his senses returned for a mo-
 ment, he saw the water beneath him,
 sprang back again into the road,
 he was picked up, and lodged in
 a public-house for the night. But
 idly, yet after a warning thus
 given, though conscience upbraided
 friends tenderly entreated, the
 prayer of "the Sinner's Friend,"
 and this deliverance from death as
 by a lucky escape, and pursued
 career of sin as ardently as before.
 With there came a day in which
 who loved him better than life, and
 he, with all his relapses, he
 ever one of the most tender of
 friends, earnestly prayed for God
 to save his life and love, were
 with all the world might dis- at

once a penitent, rather than live on in
 sin. He had often had these peniten-
 tial seasons in which his ingratitude
 to God, and the ruin of himself and
 family, stared him fearfully in the face.
 He had resolved, and re-resolved, he
 had prayed and wrestled against his
 sin with groanings unutterable. Still
 after a comparatively brief pause,
 his old enemy overcame him, and at
 such times his despair was well-nigh
 unfathomable. To the memorable
 day on which such a solemn inter-
 cession was made on his behalf, Mr.
 Hall thus alludes in the speech
 already referred to: "I have changed the
 third into the first person. 'After
 an indulgence in drinking some days,
 having come to my senses, I began to
 reason with myself upon my guilt, and
 folly, surrounded with blessings; yet
 abusing the whole, and in an angry
 and passionate manner, I muttered,
 'oh, it is no use for me to repent; my
 sins are too great to be forgiven.' I
 had no sooner uttered these words
 than a voice seemed to say with strong
 emphasis, 'If thou wilt forsake thy
 sins, they shall be forgiven.' I started
 at what I believed to be a real sound-
 ing, and, hastily turning round, but seeing
 no one, I said to myself, 'Surely I
 have been drinking till I am going
 mad.' I stood paralysed, not knowing
 what to think, till, relieved by a flood
 of tears, I exclaimed, 'Surely this is
 the voice of mercy calling me once
 more to repentance.' I fell upon my
 knees, and, half suffocated by my
 feelings, I exclaimed, 'God be merciful
 to me a sinner.' I was broken-hearted,
 and now my besetting sin appeared
 more horrible than ever, but it must
 be conquered or I must perish. Then
 commenced a contest, more terrible
 than that of conflicting armies, than

Waterloo or all other battles whatever;—the soul was at stake; an impetuous torrent was to be turned into an opposite course, if not this garden.

So dreadful was his despair, that at one time he took the razor into his hand to end his wretched life! At length in deepest agony he exclaimed, "what profit is there in my blood when I go down to the pit? Shall I declare thy truth? Heed, O Lord, and have mercy upon me: Lord, be thou my helper." He sank down exhausted; he could say no more. That prayer was heard, and a voice from heaven seemed to reply, "I will help thee, I have seen thy struggles, and I will now say to thine enemy, hitherto thou hast come, but no farther." Our space will not allow our entering upon the nature of the fearful conflict upon which Hall entered at this time. For this we must refer the reader to the autobiography itself. Suffice it to say that he gained a complete victory over his besetting sin, that he remained a total abstainer from all intoxicating drink from the latter end of the year 1816, that though often tempted, and urged at last by physicians to use stimulants, he died an abstainer, and grateful that he could do so, in 1860, in his eighty-seventh year.

It is very pleasant to turn to the second portion of Vine Hall's life, and through his autobiography to glide over the hallowed tract of more than forty years' most unpretending, but most fervent zeal in the kingdom of Christ. As a converted man, he at once began very earnestly to lay himself out for the good of others. Of course, as was to be expected, the forces of his old life followed quickly after him in the new path on which he had entered, the power of his former

habits vexed him night and day; the longer he lived the further getting away from their old. To temptations the most that would have alluringly him face to face with his of he always gave a firm but a refusal; whether the invitation join a dinner party of grand or a select party in which he be chiefly honored, the answer was the same,—"No." To bay him for this would in his sounded like blasphemy, and have answered, "I will praise O Lord, for Thou hast delivered soul from the lowest hell." I was made completely happy bodily health, which was a burden to him, if we can use expression, with regard to became superlatively good; loving-tender care over his interest in all their little and the manner in which he them for heaven,—in brief that shows him the Christian and one of the most affect husbands, we must again refer the reader to the autobiography while in the space that remains we allude to the steady purity which he laboured to mark of the grace and mercy received.

Beginning with those of household he manifested interest in the spiritual well servants and workmen; and time was diligent in his benefit the prisoners confined stone County gaol. In connection with the Church of which deacon, he was his minister helper, always being in his the week evening prayer-me

It became a motto with him; his business next pleasure. He was a constant visitor to the poor, and never empty-handed; he gave alms to the poor, he gave peace to them, and after his coat pockets were found with this manifestation of love, which he never went out of his mind. Deceived many times in the use of his generosity, he never continued most willing to service to others until the day when, while always courteous, instant in season and out of season, speaking to others about their welfare, now in the streets, now in omnibuses and cabs, and again by letters to individuals, written in the most and convincing language. We may, indeed, that all his letters those of a merely business and obtained some holy counsel, at sentimental. In regard to publication of "The Sinner's Friend" which, however unimportant, must be regarded as the important of his life when the attached to it are taken into account, the origin of its composition, we feel sure will not fail to the reader. A favourite book in was "Bogatzky's Golden Key." Reflecting upon the he had himself received from the use of this book, he was confirmed that books of this were not more easily attainable poor. After hesitating several and searching his own heart that might resolve to do should be single eye to the glory of God, he upon thirty portions, finally, writing two portions, him way of introduction, and put

the whole to press. In the first instance he had not thought of printing more than five hundred copies, but thinking that he should find the number insufficient for giving away, he went to press with a thousand, and on the 29th May, 1821, his little book appeared in a neat blue cover, bearing the title of "The Sinner's Friend." On the morning of its publication, he set out for the purpose of distributing the tract. He put three dozen in his pocket, and he presented the first copy to an old associate at cards and dissipation. The next was to a poor woman who received the tract with kindness in her countenance, and who promised to deliver ten copies to her neighbours. He soon got rid of all his stock, and returned home for more, which in the course of the day he distributed to advantage. This one day in Mr. Vince Hall's life is a specimen of many, many such days in a long life spent in the service of his Master. It was through the instrumentality of his little book that he became in his own circle of influence a most energetic and successful missionary of the truth. It was an appeal that he placed without hesitation in the hands of rich and poor, learned and ignorant. The book was composed, published, distributed, and its advancing circulation witnessed with many anxious yet believing prayer. The first edition was given away, and applications poured in for another edition, which was soon issued. As the tract became more and more public, gradually the author withdrew the passages from Bogatzky and added portions of his own, until at last, with the exception of a few words to the poor, the entire composition could be regarded as his own heart-stirring appeal to the dis-

tressed and careless. This little missive of mercy, as we have said, he himself would distribute everywhere, and by every available means. He gave them to servants, to coachmen, to soldiers, sailors, to poor old travellers whom he might meet on the road side; he would drop them on the London Road while taking an evening walk; he would have them placed in the hands of constables and convicts; he would present them to the lame and the dumb; he would not omit Rowland Hill himself, to whom he presented twelve copies; neither should Wilberforce be forgotten, who, having received a copy of the tract, shook the author kindly by the hand as a brother in Christ. As edition after edition multiplied, it is extremely interesting to note the humble and devout spirit of the author. "This morning," he writes in his diary, "the eighth edition was published. I laid the first copy before the Lord, pouring out my heart before Him in thankfulness for past mercies, and entreated Him to keep me exceedingly watchful and humble, that I might not be lifted up with pride and self-complacency, and thus forfeit His future protection of my little book, which I had dedicated anew to His tender care. O may His Holy Spirit ever preserve me in a humble, watchful, penitent and believing frame of mind, that I may live unceasingly to His glory."

The prayer we believe was abundantly answered. Translations of his simple words to sinners have been made into nearly thirty languages,—languages spoken by millions of people. It has been adopted by both the London Tract Society and the American. It has reached a circulation of nearly two millions of copies.

The number of its readers we compute? Its usefulness we tell? During many years its author received the most gratifying testimony that the work which had been begun and continued by many prayers, was directing the distressed and conscience-stricken many lands to the Sinner's Friend. And we doubt not that this book is doing its gracious work and will continue to do so in every circle and in every land with its simple message of mercy come.

When we have alluded to this important work of Mr. Hall, we pointed out his labours among the poor, the criminal, the formerly self-deluded, day after day, and indicated the sum and substance of his converted life. We might mention special efforts and of instances of good, of intercommunion with ministers, noblemen, and churchmen; but his whole life after conversion was simply the life of a Christian man of business, who was diligent in business, was fervent in spirit, serving the Lord. His usefulness and thorough devotion to the cause of Christ, one day his life closely resembles another day, a tranquil close of all. The biography of Vine Hall, while it shows what the grace of God can do in the weakest will and foulest heart, tells us as clearly what any Christian may hope to be and do, when, forsaking all sins, he gives himself unreservedly to the Saviour. In closing this we feel that while we may be taking leave of a man of many powers and gifts, we are parting with one far more useful than many such,—“a good man of faith and of the Holy Ghost.”

of God resting upon his life.

we have only to add in conclusion, to make the course of Mr. Pitt's more clear—that in the year 1854 he left Maidstone to take a residence in the city of Worcester; in this circumstance he was wont to find all the happiness which was only left to his lot. Here he met the lady who was the good wife of his life, and whom he ever loved with the fondest, even the warmest affection. In April 1854 circumstances were so ordered that he returned to Maidstone and resumption of the business of his father—the house which he had taken as an errand boy in the year 1834. The business being a stationery as a wine trade, in the course of which he relinquished the latter altogether—without making the slightest change in so doing—and confined himself to the former.

In the year 1854 he left Maidstone

to reside in London, resigning with much emotion, his office of deacon in the Independent Church, which he had held for four and twenty years. On coming to London he attended his son's ministry at Surrey Chapel, and, as an elder of the Church, and still in his old walks of usefulness, the remaining years of his life came to a tranquil, hallowed close. The beginning of the end was an accident he met with in the month of May, 1860, when on an excursion with his family and friends to Leith Hill. He was about to take his seat in the excursion van, when the horses moved forward just as his foot was on the steps, and he was thrown backwards. He said that he was not much hurt, but although during the ensuing weeks he received every attention, the end had come; and on the 22nd September, surrounded by those whom he so tenderly loved, and upheld by the dear companion of his life, he fell asleep to wake up in the likeness of his God.

DID NOT THE RISEN CHRIST SHOW HIMSELF TO THE MULTITUDE?

BY BISHOP

ATTERBURY.

Christ appeared not to others the Apostles [and brethren and friends], why not to such as were to His person and doctrine, to condemn itself, or even to all the people the whole body of the Jews assembled at the passover, is a question that may seem to require and demand a particular answer; since, on this head finds room to say that the most effectual way of His resurrection had been to make His enemies His witnesses,

whereas our Saviour manifested Himself only to His friends and followers. He did so; and with very good reason. For,

1. It was no ways fit that such a favour should be indulged to His murderers, to those who had treated this messenger and His message with scorn and blasphemy, had resisted the evidence of all His miracles, and notwithstanding the sanctity of his life and doctrine, had pursued Him to His cross with such a complication of obstinacy,

malice, and cruelty, as can, in no other instance, be paralleled. Had Christ appeared, after He arose, to men of so flagitious a character, His conduct, in that case, would have been so far from promoting the interests of His Gospel (which is the doctrine of holiness) that it would have given a great and dangerous encouragement to wickedness, to men's continuing and abounding in sin that so grace might abound. So far was our Lord from being obliged to afford those who crucified Him, such an extraordinary proof of His resurrection, that He might, with great justice, have denied them any evidence at all of it, and not have suffered even the testimony of His apostles concerning it to have reached them. But,

2. The only reason assignable why God should have tried such an experiment as this, is a probability of converting the whole Jewish nation by the means of it. But experience, on our Lord's express decision in the case, assures us that this end would not have been attained by it. Had He appeared at mid-day to all the people, yet all the people would not have believed in Him. The sincere and honest-hearted Jews would have surrendered to such an evidence, as they did afterwards to that which was given by the apostles; but the malicious and obstinate would have found out colours and excuses to evade the force of it. What! (might one of them have said) though there has been an apparition in the likeness of Jesus, whom we crucified, must we necessarily from thence conclude that He is really alive? No such matter! This is no new thing; sorcery hath often effected it: Samuel was dead, and in his grave, even then, when the witch of Endor made his likeness appear before Saul (1 Sam.

xxviii. 14). Thus would they reasoned against their own reason; their very senses, and have kept infidelity, in spite of such a demonstration; according to that saying of our Lord, which He uttered perhaps, without an eye to this supposition: *If they hear not and the prophets; neither will they be persuaded, though one rose (and lived) from the dead.* (Luke xvi. 31.)

In fact, the resurrection of Him and their conversing with him afterwards, had not convinced them; we may be sure, that they who impute this great miracle, and others wrought by our Saviour, alive, to the power of magic, and confederacy with Beelzebub, would have found out a way of arguing themselves out of the certainty of our resurrection though they themselves had had an ocular assurance concerning it. However,

3. Should we suppose that this glaring proof of His resurrection not have been resisted by them, ought not to have been induced them for this very reason; because it was irresistible. God never intended to compel, but only to persuade into a reception of divine truth; we are properly said to be persuaded when we close with such motives and arguments as are sufficient to convince us, but such, however, which we need not be convinced by. All beyond this is not persuasion; and is very therefore to be applied to creatures endowed with liberty and reason who are to be rewarded or punished according as they employ it. The belief of the Gospel was designed to be the test of sincere and ingenuous

s such was to be attended blessings and benefits; *they which have not seen, believed* (John xx. 29). Now, what room is there for us, who shall on that accredit the Gospel, because it is founded every way with so much evidence and conviction, that it is impossible for them not to

question in this case is, *proof of Christ's resurrection* of the apostles, testimony of the apostles, story and full, abundantly purposes of conviction? we not very unreasonable in complaining, that a fact stated with ten times more evidence was needful? *Nay, thou, O man, who, whilst*

ledgest the wisdom and God to be sufficiently His own method, wilt yet Him the use of thine, seems to thee more fit and

At this rate, how many are, which we (full of our own schemes) should think been done, which yet God ought fit to do for us? We think it very convenient, should at first have been made and secured from falling; view of the several heresies sprung from the misinterpretation of the Holy Writ, may judge it been much better for the Scripture had been so every point that no well-meaning could have mistaken the at least, we might be apt to think it highly expedient that we have appointed some in- to whom we might have the clearing up of all

difficulties, and ending all controversies. But in all these cases *the wisdom of man is foolishness with God* (1 Cor. iii. 19); for He hath ordered things quite otherwise. He placed us indeed in such a state at first, from which we could not fall without the utmost folly and weakness, but from which, however, fall we did, as soon almost as we were possessed of that happiness. He gave us a rule of faith and manners, easy enough to be understood by honest humble minds; but capable of being strained, perverted, and abused to ill purposes by proud opinionative readers. He left every man to judge for himself in matters of religion; and yet so as to leave him without excuse also, if he made an ill use of that judgment. And in like manner hath He dealt with us, in relation to those great matters of fact, upon which the truth of our religion is founded: He hath built the belief of them upon such proofs as cannot fail of convincing those who are sincere, and willing to be informed; and yet such as leave room for little exceptions and cavils to men of perverse and disputative tempers, who will not allow of any evidence in behalf of Christianity, how strong and irrefragable soever, if they can but imagine to themselves any circumstance whereby it might possibly have been made yet somewhat stronger; and do therefore pretend to doubt of the truth of Christ's resurrection, because He did not appear to all the people, to His very persecutors and murderers. I have proved that it was highly improper, unnecessary, and unreasonable, that He should so have appeared; and that it was expedient, highly expedient (because in all respects sufficient), that He should appear only to His friends and followers, and amongst them,

chiefly to His apostles, upon the single credit of whose testimony the belief of this great article was to depend.

He shewed Himself alive to these by many clear signs and tokens, *many infallible proofs* (as our translation renders it). And such indeed they were in every respect. For He appeared to them, not once only, but often; not only to some of them, when separated from the rest, but to all of them, when assembled together, and when they were capable of satisfying each other by inquiries made at the same time into the truth of the same fact, and consequently of giving an united testimony to it. He appeared to them not in the dark, as spectres do, but in broad daylight; sometimes at places where He had before appointed to meet them, sometimes occasionally, as they were travelling on the way, or sitting at meat, when their minds were freest from the clouds of melancholy, and their imaginations least apt to be imposed upon. He conversed with them at such times in the most easy and familiar manner: He ate and drank with them, and gave them, by that means, leisure to recover themselves from that surprise and those fears which the first sight of Him might occasion; and with composed minds to hearken to all He should say to them. He not only repeated these conversations often, He continued them long; as appears from the subject of some of them, particularly of that where he is said to have *begun at Moses, and all the prophets, and to have expounded to them in all the Scriptures, the things concerning himself* (Luke xxiv. 27). And that nothing might be wanting to satisfy them to the uttermost, He was

contented, not only to be seen heard, but even handled by *Reach hither*, said He to one of in the presence of the rest, *thy, and behold my hands, and reach thy hand, and thrust it into me, and be not faithless, but believing* xx. 27). Is it possible for scept itself to indulge its wild suspicion far as to think the apostles might this time be in a dream, or un strong and continued delusion? who think, or speak thus, seem under a judicial infatuation themselves for they might, with as much propriety and colour of reason, affirm all the facts recorded in the great and most authentic writers, figments, and the mere inventions wanton pens: that there is no distinguishing between reality appearance, even in the common occurrences of life, and consequently difference between a romance and history. Certain it is, that, if the apostles be admitted as good nesses in such a case as this, and truth of what they relate be allowed there is an end of the credibility of all human testimony.

The chief way of our Saviour spending His time with the Apostles after He rose from the dead, was affording them these illustrious, and “infallible proofs” of the truth of resurrection. And God be thanked that He did so; since by thus satisfying His wavering disciples in an unshaken belief of this truth He enabled with the utmost constancy to prop their belief of it, and even to their testimony with their blood; hath by that means extended efficacy and influence of those fallible proofs to us also.

EVAL AND MODERN MISSIONS: HOW THEY WERE AND ARE CONDUCTED.

PART FIRST.

Idle Ages were ushered in calamitous events, which the destruction of Christian civilization. The wild nations, occupying vast the north of Europe and in a state of extraordinary Those that bordered on Empire had felt its heavy submitted to its yoke; but did they see decrepitude or their old master, than aimed to rule where hitherto served. The news of the grandeur of the South ated regions untrodden by gions, and had reached ouches by Roman civiliza- news of Roman weakness on with the news of Roman and excited an uncontrollable to grasp the prize which emptily within reach. se dreadful irruptions of hordes, who spread misery ir through the countries on the Mediterranean, and forbode the very dissolution i society. The fierce wars e barbarous tribes waged ch other brought no relief rassed nations, for those efeated precipitated them- their civilized neighbours, ir expense tried to repair they had incurred. rk devolving on the true of the invaded countries d difficult. The profession anity was general among ; dwelling round the Medi-

terranean, but the reality of Christian principle was rare. The mass of the population was at once superstitious and worldly. A sensuous worship prevailed, which accorded better with the Paganism which they had professed to abandon, than with the Gospel which they had professed to receive. Images and relics received the adoration and trust due to Christ alone. The spirituality and holiness inculcated in God's word had become to the majority unmeaning terms. The bonds of society had become awfully relaxed, and the grossest offences against social morality were not infrequently committed without a blush. In such a state of things the faithful few were called to most arduous work, as they were required to stem the tide of ungodliness and superstition, which flowed with so much force, and to infuse the spirit of true religion into the corrupt mass. The difficulty was increased by the fact that the faithful themselves were infected with prevailing errors, although their piety prevented these errors from obtaining dominion over them. They could not fight against the evils of their day with the strength possessed by those alone who have retained the simplicity of the truth. Thus the work of the truly pious would have been most difficult, had no barbarians appeared. When, along with those around them, they were involved in the horrors of barbarian invasion, it looked as if the feeble light must be necessarily extinguished, and the lands rescued from Paganism

must be again wrapped in the gloom of heathen night, made still more dense by the extinction of civilization.

We need not wonder to find the faithful at such a period well-nigh ready to despair of God's kingdom on earth. The utter hopelessness of maintaining their position, and of advancing the cause of Christ, so far as their own resources went, led them to cast themselves unreservedly on their ever faithful and merciful God, and their confidence was not misplaced. The events which were in themselves so calamitous, were turned into occasions of signal benefit to the Church of God. The desolating torrents, which threatened to sweep away every thing good and great, left a rich mould on the surface of worn-out European society, in which the germ of Divine truth was deposited, and where it produced a glorious harvest. The invading barbarians, settling down in the countries they had so ruthlessly seized, were soon softened by the civilization with which they were brought into contact, and were in a comparatively short period brought to embrace the religion they found connected with that civilization. Our information regarding the earliest spread of the Gospel among these barbarian nations is very scanty and uncertain, but we know that whole communities, within the course of a generation, after taking possession of the fair lands of Central and Southern Europe, avowed their faith in Jesus. Christians then, as in all ages, were doubtless ready to co-operate, but we do not see any organization formed to bring about this result. We can easily perceive various agencies and influences which tended to the happy

issue. When the invaders invaded had somewhat recovered the shock of the collision into which they had been brought with other, a measure of friendly intercourse began. Intermarriage took place, and the process of assimilation commenced. The conquerors were early impressed with the superiority which the conquered had in various respects, and looked with a favourable eye on their social customs and their religion. Their new position predisposed them for a new order of life. We find that numbers of the conquerors were reduced to slavery, and that in many instances, exercised a powerful influence on their masters. They leavened quietly, but surely, the mass.

Though at an early period of the barbarous nations, and among the civilized people they conquered, professed their faith in Christ, a vast amount of missionary work remained to be accomplished. Within the regions long since some of the most powerful and vigorous nations retained their paganism, and beyond these there was a great population ignorant of Divine truth. The work was called to the great evangelizing these races, and blessed enterprise many girded themselves in the name and strength of their God. The better acquainted with the missions of the Middle Ages, the greater be our admiration of the uncourage, the unflagging zeal, sacrificing love and the holiness of the men who prosecuted, and the warmer will be our gratitude to God who prepared that

for the advancement of His

we read about the mission the Middle Ages we are y the prominence given to ls. We do not remember to with a single instance of a community, in consequence mon influence pervading it, ug to the duty and betaking es to the work of evangeliza- o far as communities acted, so generally at the call of a individual, who was inflamed esire for extending the Re- kingdom, and who roused o take part with him in the Through the early centuries is called the mediæval period a succession of remarkable o tower far above their con- ies, who are the soul of the es they undertake, and who ith an energy which strikes lmost supernatural. These upied very different positions y. Some of them were of th, while others sprang from r classes. Some had great while others were possessed ordinary intelligence. The ommon to them all was an arable determination by aid to spread the Gospel ose who were ignorant of it. opposed and remonstrated— poured on the undertaking; tial circumstances occurred, emed to counsel its abandon- ell-nigh insuperable obstacles l themselves; after the un- y was commenced, encourag- umstances seemed to end in ilure; and yet the heart was hed, hope survived, and the e was prosecuted till crowned

with success. These distinguished persons took the lead, but they did not stand alone. They imbued others with their own spirit, and in the course of time they had a host of hearty coadjutors.

We may, in exemplification of these remarks, adduce the great Chrysostom. Amidst the multiplied labours and trials of his high office, as Patriarch of Constantinople, he took a warm interest in the evangelization of the barbarians. A church at Constantinople was set apart for the worship of the Goths, where the service was conducted in their own language by Gothic ministers, who had been trained under the superintendence of the Patriarch. We are told that on one occasion 'a great number of Goths were assembled in the magnificent Cathedral of Constantinople, where the Bible was read, and a sermon preached in their own language by one of their own nation, to the great astonishment of the Greeks, who were witnesses of the remarkable scene. At the close of the service, the Patriarch ascended the pulpit, and taking for his text Isaiah lxx. 25, "The wolf and the lamb shall feed together, and the lion shall eat straw like the bullock," preached a sermon of great eloquence, which has come down to us, in which he expatiates on the transforming influence of the Gospel, and calls on his hearers to sympathize with him, and help him in his missionary efforts. When banished from Constantinople on account of his Christian faithfulness, and subjected to the greatest hardships and indignity, his heart still glowed with missionary zeal. He exerted himself to the utmost on behalf of the heathen. He corres-

pounded with Churches on their behalf. Large sums were entrusted to him, which he spent in redeeming captives and supporting missions. He personally engaged in the work of training men, and counselled them as to the fields which they should choose. So far as circumstances would permit, he sent letters to them full of advice, encouragement, and holy incentive. We may say that he was at once the professor, the secretary, the treasurer, and the committee of a missionary association, with a great number of the best people of his day as a constituency, who were warmly attached to him, were indignant at the treatment he had received, and heartily sympathized with him in his missionary zeal. We trace with difficulty the work he commenced, but we cannot doubt that it was continued by persons of kindred mind, and was blessed with a large measure of success.

Let us mention another dignitary, removed from Chrysostom by nearly two centuries. We are in the habit of saying that the Anglo-Saxons were converted by the instrumentality of the Roman Church. It is right for us to remember that the Roman Church would have undertaken no such mission but for one man. Gregory, more worthy of the title Great than most who have borne it, had his soul stirred within him, as he saw the fair-haired Anglo-Saxon boys exposed for sale, and longed to preach the Gospel in the land of their birth. He actually set forth, but the Roman people could not endure his absence, and he was obliged to return. He soon succeeded in gathering a band to proceed to the country, to which he would so gladly have gone in the service of his Saviour. Frightened

at the reports they heard of the Saxons, the band returned, but to remain; for Gregory succeeded in infusing into Augustine and his companions something of his own courage, and, braced for their work, they took their way to heathen England and found the Roman Church acting as a missionary society under the dency of Gregory. The missions were sent forth at the expense of the Church; others were speedily sent after them to reinforce them; stipends were given as to the country should pursue; letters full of zeal, and love, several of which have been preserved for the edification of succeeding ages, were forwarded to them; after a period of labour they returned to their home, to be refreshed by the society of brethren, and to obtain strength for a new campaign. We speedily found Christian institutions arising in England, moulded in accordance with the views prevalent in those days.

We have now to speak of one who ranks still higher in the history of missions than the two dignitaries we have mentioned. About the year 390 that Chrysostom was thundering against the sins of his time, from the patriarchal throne at Constantinople, a person of humble birth was trained by God's Providence to a life of grace in the north-western corner of Europe, for labours which were successful and fruitful in an extraordinary degree. Unhappily the name of Patricius, commonly called Patrick, whose native name was Sakkath, is so enveloped in a mist of legend, that we cannot see clearly what we would; but enough is known regarding him to give

high place among the spiritual
 tors of the race. The son of
 n. in a place near the modern
 w, he was, when a boy, seized
 h pirates and taken away to
 . In his captivity he was
 ed to the greatest hardships,
 l to the inclemency of the
 r; as he herded his master's
 on the mountains, with imper-
 shing, and coarse and scanty
 In his solitude and sorrow he
 and found the Saviour. He
 led in making his escape and
 ag to his native land; but
 e was seized by Irish rovers,
 ain he was doomed to the life
 lave. He escaped a second
 but now when he might, he
 not remain at home; for his
 as fired with the desire to
 nown the Gospel to the people
 e hands he had suffered; and
 ose language and state he had
 well acquainted. In spite of
 onstrances of friends he set

France, to obtain, in the
 of pious monks and ecclesiast-
 re, a higher degree of meet-
 his great undertaking. The
 of his having gone to Rome,
 his having been appointed by
 reh of Rome to Christianize
 is certainly false; for inde-
 e of the Roman See was one
 nost marked characteristics of
 rehes planted by Patrick and
 cessors in Ireland, Scotland,
 l, and the European continent.

France, accompanied by some
 of congenial views, he went
 nd, and by the Divine bless-
 ay of the chiefs and people
 on won to Christ. The con-
 chiefs gave land to Patrick
 companions, and doubtless

contributed in other ways to their
 support. He himself had passed
 through a training well fitted to
 prepare him for self-denying labour;
 and his companions were men with
 few wants and simple habits. The
 land given over to Patrick was
 cleared; suitable buildings were
 erected; a community was formed on
 monastic principles; schools were
 established; an example of industry
 and piety was presented to the sur-
 rounding heathen; kindly and holy
 influences were diffused around; and
 aggressive effort was put forth to
 dissipate the darkness, which still
 covered the greater part of the island.
 It does not appear that any aid was
 needed or received from Patrick's
 brethren in Scotland and France;
 but it is certain that, so far as cir-
 cumstances permitted, friendly com-
 munication was maintained with
 them. Patrick himself, while he
 lived, was the soul of the mission.
 To him we can directly trace an
 amount of good which has rarely
 been equalled. From the Churches
 he formed, more than half a century
 after his death, Columba went to the
 west coast of Scotland, where he
 founded the far-famed monastery of
 Iona. Thence went forth the intrepid
 band, who laboured so courageously
 and successfully among the Picts and
 Scots. We find them turning south-
 ward and labouring among the heathen
 Saxons. Longing for a still wider
 sphere, they went over to the Conti-
 nent and penetrated its darkest re-
 gions. For generations the missionary
 enterprise was prosecuted by these
 men and their successors; their
 brethren who remained behind send-
 ing help to them so far as it was
 needed, and so far as they could.

Undeterred by hardship and danger, they braved death itself in the service of their Lord, and of the souls of their perishing fellowmen. These Irish and Scottish missionaries came not infrequently into collision with Saxon and other missionaries, who were bound up with the Roman See ; but it is bare justice to them to say that they were ready as a class to regard all fellow labourers with brotherly love ; yet they would not succumb to the pretensions of Rome, and the collision of which we read was the necessary result of the arrogance with which their independence was assailed.

We have observed the monastic organization of Patrick's mission. The missions of the Middle Ages generally were characterized by essentially similar arrangements. Between the Roman and Non-Roman missionaries there appears to have been a very considerable difference ; the conventual establishments of the former assigning celibacy a high place, and binding themselves by rules which war with nature and society ; while those of the latter enjoyed a large measure of freedom, brought the missionaries under no celibate vows, and required a celibate life solely on account of the peculiar work to which the missionaries were called. It would appear, indeed, that in the monastery of Iona, and in others formed on the same model, there were avowedly married missionaries, whose families lived at some adjoining place. Even among the Non-Roman missionaries it is too plain that ascetic notions gradually made their way and did much harm. *Among the missionaries imbued with the Roman spirit, asceticism received*

much encouragement ; but its worst effects were prevented by the truly Christian spirit of the men, and by their earnest efforts to promote the good of others.

We are so much in the habit of associating monasticism with superstition, idleness, and misanthropy, that we are in danger of failing to do justice to the missionary institutions of the first half of the Middle Ages. These were formed and superintended by some of the best men the world has ever known. No idler was allowed. Useful work was vigorously prosecuted. The peace, comfort, and plenty of Christian industry were secured by the community, and exhibited for an example to the surrounding heathen. A moral power asserted itself amidst scenes of strife and violence. The young were taught. Suitable persons were trained for missionary work. The faithful had in these monasteries a channel through which their contributions could flow to the relief of the physically and spiritually destitute. Persons of similar views and pursuits had a congenial home. The missionaries went forth from these establishments, and returned to them to have their spirits refreshed and strengthened. Communication was maintained with the absent members, and help was rendered so far as it was needed. We cannot doubt that these were to a large extent the characteristics of the monasteries watched over by such men as Columbanus, Gall, Boniface, and Sturmi. The more, indeed, we know of these men, while we cannot but regret their errors, the higher does our admiration of them rise, and the deeper becomes our impression that the plans they adopted were in the main suited to the times on which

they had fallen, and the work they had undertaken.

Monks, though prominent as missionaries in the Middle Ages, were not the only evangelists. Several, who had never been members of conventual establishments, impelled by individual impulse, went forth to publish the Gospel to the heathen, cheered and upheld by persons of kindred minds. These seemed to think nothing of plans and organizations. They had found the Saviour, and they could not but proclaim His worth to those who knew Him not.

The most trying opposition these missionaries had to encounter came from professed brethren. The chiefs who avowed themselves the followers of Jesus were seldom inclined to render personal submission to His will, and were vexed by the holy example and faithful remonstrances of their Christian teachers. No sooner did Christianity come into public favour, than Churches were erected, a clergy were appointed, provision was made for their support, and many, impelled by a regard to honour and emolument, pressed into the clerical order. These men exercised a baneful influence on the community entrusted to their guidance.

They could not bear the zeal, holiness, and love of the men who, within the districts placed under their spiritual jurisdiction, or in the regions immediately beyond, were toiling for the evangelization of the heathen. The clergy placed every possible obstruction in the way of the missionaries, and often forced them to look to the distant, little known, and therefore revered Pope of Rome, for the purpose of keeping in check and neutralizing the malignant opposition with which they were assailed. The more distinguished of these men felt themselves called by God himself to the work they had undertaken, and no authority on earth would keep them back; but like many good men in the Church of England in our own day, who wish to remain on good terms with their own Church, and are glad to have its sanction to their evangelistic efforts, but are determined to prosecute these efforts, whether they have it or not, these mediæval missionaries, from policy as well as principle, were desirous to have the countenance of the highest ecclesiastical authority, so far as it left them unfettered in their work. The distant authority was preferred to the near.

RECOLLECTIONS OF THE HIMALAYAS.—No 1.

BY THE REV. J. H. BUDDEN.

My first acquaintance with these hoary giants was formed in 1843, and my personal intercourse with them at that time lasted for about nine months—subsequently, viz., in 1850, a permanent residence commenced, mention of which will be made afterwards; at present I confine myself to first

impressions. These, having been overlaid by the events of more than twenty years, have been of course to some extent effaced and obscured. But a perusal of letters written at the time to friends at home has done much to restore their freshness. And very pleasant they are to recall; as all

genuine impressions, produced by the simple but grand and glorious objects of nature, are. It is only when we ourselves invest those objects with unpleasant "hues of our own, fresh borrowed from the heart," that the remembrance of them can be otherwise than delightful. How striking the passage in one of Foster's Essays, in which he represents the different effect produced by the same scene upon two minds; one of which views it in its simple beauty, the other with the recollection of some dark deed he had there perpetrated!

The first thing that recurs to memory, in recollecting the Himalayas, is the long journey to them, and the excitement of expectation which day by day rose higher and higher, as the distance of the long thought of, much desired hills, became less and less. In these days and in England it is hard to realize what travelling in India, even in the plains, at that time, was. Now a traveller can reach Benares from Calcutta in twenty-six hours by rail, and Delhi from Allahabad in about the same time. Then, the only modes of travelling in the upper provinces, were palankeendak or post, and marching. By the former the traveller was carried, in a recumbent posture, in a long box with sliding doors, one on each side, and a pole at each end, resting on the shoulders of the bearers; and this is generally done at night, at the rate of about four miles an hour. In the latter you travel in your own wheel conveyance or on horseback, from day to day, a stage of twelve to sixteen miles. This is generally done in the early morning, and the time not spent on the road is passed in the government staging hungalows, or in a tent which has to be conveyed daily

from place to place, for a nightly shelter.

Would the reader like to see us on a journey performed in the manner all the way from Calcutta to the foot of the hills in the northern provinces? By the valley of the Ganges the distance is more than 1,000 miles, with scarcely a undulation the whole way; and this is the line of the new railway, while the old Trunk road crosses the Vindhya range of mountains, and is very different. From Calcutta to Benares, however, there was no mode of travelling in those days that has not even yet been quite supplanted by the rail. Our first journey to Benares was made in a steamer on the Ganges, and occupied about a month. In this way we might see the Mission Stations on the banks of the sacred stream, and see our copal brethren at Bhagulpore, Baptists at Monghyr, Patna, Dinapore, and the Germans at Allahabad and Ghazipore. There was much to be seen in such a journey both to be instructed; but it would take much time, and our business was with the Himalayas.

We cannot, however, leave Calcutta for either Simla or Nainital hills, without saying a word of that far-famed city, especially in reference to Missionary operations. Protestant Missions have been on in this stronghold of Brahminism now for many years, under the sanction of the Church, London, and Foreign Societies. A casual visit to England or elsewhere, might find nothing of these operations, but his attention attracted solely by the grand appearance of the city from the opposite or south bank of the

from which he approaches it, numerous temples and long steps from the river's edge, minarets, its crowds of Brahmin bulls, and the dilapidated ruins of many of its narrow streets; besides, there are some hundreds of Christians there, and there is an untiring, steady, persevering series of efforts to establish the kingdom of God on the ruins of Hinduism and Mahomedanism,—carried on by the members of the three societies men-

in harmonious co-operation with each other. The effects of these efforts are apparent in many directions in various ways to those who are here and have the opportunity to witness them. Some persons would be impressed by the sight of a Christian village at Segra in the hills, and its beautiful church, and the attentive congregations of Christians; others would think of the indications furnished by the public examinations of the students of bright intelligent youths, Hindoo and Muhammedan, who are being thoroughly educated on Christian principles, in the different Christian Colleges; while some others perhaps regard the native Deccan Society, patronized by the Rajah of Agra, which holds periodical meetings for the free discussion of subjects connected with social improvement, and had for some time a Christian for its secretary, as a satisfactory proof of all, of progress.

In proceeding from Benares to the Himalayas, we might show our visitors many similar scenes to those with variations of progress and improvement at Mirzapore, with the addition of a printing establishment;

at Allahabad, the junction of the Ganges and Jumna, and the seat of government for the north-west provinces; at Futtehpore, Cawnpore, Futtehgurh, Agra, Meerut, Delhi, Saharunpore, Ambala, &c.; or, turning aside into Oude and Rohilkund, at Lucknow, Seetapore, Bareilly, Shahjehanpore, Muradabad, &c.; or, continuing our journey into the Punjab, at Loodiana, whence issued the call for united prayer to all Christendom, Amritsur, Lahore, the scene of a large Missionary conference; and more recently of a grand imperial darbar or levee, held by Sir John Lawrence; and on to Sealkote, Peshawar, Multan, and other places, all bearing even yet traces more or less uneffaced of the frightful mutiny which swept over that region a few years ago, but in all of which, work is now being done for Christ—efficient and telling work—by Presbyterians, Episcopalians, Independents, Baptists, Wesleyans, in perfect harmony and brotherly confidence and respect. And this surely is a state of things which no disciple of Christ can contemplate without lively feelings of gratitude, exultation, and hope.

But we must pursue our journey to the hills, and cannot stay to converse with our brethren in the plains, or inspect their operations, and so wishing them a hearty God-speed, we turn our faces hill-wards and proceed. Day by day we make our march in the early morning, and our eyes are strained as the dim twilight gives place to sunrise and clear day, to catch the first glimpse and faint outline of the hills in the far distance. From some points in the road the Snowy Range can be distinctly seen in certain lights in fine weather, towering grandly above the

hundred miles' breadth of more modest and less aspiring mountains, which lie between the Snowy Range and the plains. When so seen it is a vision of beauty probably unequalled in the world. But owing to hazy weather the hills were not seen at all on our first visit, until, from near approach, the intervening ranges had risen up to hide the loftier snowy mountains behind them.

When we approach to within about thirty miles of the actual foot of the hills, the face of the country changes entirely; we leave cultivation, with its wide-spreading fields of wheat, sugarcane, or pulse, and the groves of mango-trees, and the mud-walled villages, and the solitary peepul and banyan-trees, and the ruins of Hindoo temples, and Muhammadan mosques, and the wells by the roadside, and other familiar objects of the plains, and enter a belt of swampy, marshy country called the "tarai," of twelve or fifteen miles in breadth, covered generally with long jungle-grass, and the haunt of the tiger and miasma. It is a dreary, desolate region now, but is destined to be reclaimed, and become again, as in time past it is said to have been, the garden of India. Hurrying through this we enter another belt of about equal breadth, but of very different character. It is covered generally with forest, and we become conscious of a very perceptible, though easy ascent. It is a remarkable strip of country, and will repay a little notice. The trees are rooted in a soil of not more than two or three feet depth, and beneath this are found boulders and rubble, well worn by the action of water. The mountain streams are generally lost sight of on reaching this region, and

percolate through these boulders and reappear at the lower limit of the forest, and form the swampy region we have just passed through. These streams are thought to indicate that in former times the sea filled the whole valley, the Ganges and washed the foot of the Himalayas.

Very beautiful is the ride through the forest in the early morning. The road is generally of good breadth, and of moderate elevation, and straight as an arrow, and flanked on both sides by tall trees, between lofty trees hung with festoons of magnificent creepers, and thickets of noisy birds, among which parrots and paroquets are much the most numerous of all; with this exception all is silent as the grave. To a sensitive mind the thought that in all probability there are tigers and wild elephants not far off, may give a gentle shudder, but is not altogether unpleasant. The road rises by a gradual ascent, with occasional dips the whole way, and the further distance the rougher the ascent, the more the rough side of some lower spur of the mountain closes the view.

In recalling the past, memory brings to an incident of travel experienced in this part of the journey, which may help to illustrate Indian scene and characters. The party consisted of a father, mother, two young children, and a native female attendant. All travelled in one wheel carriage called a *Dak Gari*, or palanquin, drawn by a horse, in daily marches, from Mirzapore to Bareilly; but the horse had been exchanged for two coolies or bearers, as in post travel they are used to drag the conveyance continued through two successive nights, with an interval of rest during the day at the foot of the hills. The journey to that more healthy region had

by medical authority, and the easing heat in the plains had necessary, at length, to resort to a more rapid mode of transit. It was execrable for any conveyance; the coolies were where they went, and the whole of its journey of forty miles was the fracture of one out of a hundred springs of the conveyance. The following day, however, was a fine day, and a spacious house, belonging to an independent Muhammadan chief, where he who has been recently in the star of India, and the travellers were waited on by servants, with abundant refreshment of all kinds; thankful for this and generous hospitality, and revived by this rest, they resumed their journey at 5 o'clock, to-night, described in a letter soon after, as one "of unadventured;" the road became more and more execrable, and as more and more reckless, the wheels were broken, and from that time until two in the morning they could not proceed at all. It was the midst of the deadly tarai, and cold and damp. The men went some little distance to regale themselves, and nothing could make them turn until they pleased. After the journey they again went towards morning, but this time through the forest and nearer human habitation; and to the joy of the travellers, a gentleman and lady on horseback were seen in the distance towards them. It proved to be theistrate of Muradabad and his family, taking an early ride of about five miles, to his post of duty. By the way, some prisoners who were on the road in the neighbour-

hood, were made to drag the Gari to the end of the journey. On learning that the bearers were subjects of the Nawab of Rampur, he said that had they been plied with a little brandy, they would have accomplished the whole journey without any difficulty or objection; a thing to be much wondered at and regretted.

But now we have reached the foot of the hills, and from this point every thing changes, with a change so sudden and entire as to be abrupt and violent; hitherto there has been no ascent at all, except for the last few miles, and that has been very gentle; now there is no level ground whatever. But in order that the journey may be made intelligently, and the nature of the road understood, some general view must be given of the face of this marvellous region.

The main direction of the ridges, then, is from N.W. to S.E. That is about the bearing of the Snowy Range, which is the backbone of the whole region. The length of this range is about 1,500 miles, and its distance from the point we had reached in our upward journey, where the plains meet the hills, is about 100 miles. This whole breadth of country is entirely filled with successive ranges of mountains of different elevations, pushed close together like waves of the sea, but having the same general direction, N.W. to S.E., as the Snowy Range. From these successive waves of mountain, lateral spurs run out in every direction, and fill up all the intervening spaces with gradually descending ridges of every conceivable variety of form, but all having a tendency downwards till they reach the beds of mountain torrents, which divide them from similar ridges and

spurs on the opposite side. The highest ascertained elevation in the whole of the Himalaya is about 30,000 feet, or twice the height of Mont Blanc. The mountain ranges intervening between the Snowy Range and the plains vary from 5,000 to 15,000 feet.

Now imagine two of the lateral spurs just referred to, running out from the side of a higher range far into the plains. Between them will generally be found the bed of a mountain stream of larger or smaller volume. In seeking to scale the higher range, the natives of the country have usually carried the road between the two spurs, along the bed of the stream, on comparatively level ground, until it has become necessary to clamber up the almost precipitous side of the mountain by a footpath such as no four-footed animal larger than a goat could climb at all. An improvement on this was, taking the same general direction, to cut a pathway or road, a few feet broad, in a zig-zag manner up the ravine, crossing the stream from time to time as the precipitous and unaccommodating rocks rendered necessary. When Europeans first entered the district, they were content to take the roads as they found them, only widening them a little and improving their manner of construction. But in recent times they have adopted another and a better principle; instead of taking the bed of the

stream as their guide, they begin to ascend the higher range at the furthest outlying point of the projecting spur, and, carrying the ascending road first to one side of the spur and then to the other, as the nature of the ground may oblige them, and sometimes crossing the ravine to the opposite spur, they avoid the necessity for zig-zag roads entirely, and ascend by a comparatively easy though a longer road to the higher range.

In our first visit to the Himalayas, the place to be reached for temporary residence was the renowned sanatorium, Simla. The old road to this place ascended and descended in the abrupt and difficult manner described, and occupied generally three days of short and easy marching in respect of distance. But even eight or ten miles of such travelling appears at first very formidable. No wheel conveyance of any kind could for a moment be thought of. The only possible means of locomotion were walking on foot, or riding on horseback, or sitting in a *Janpan*, a kind of sedan chair, with movable top, which is hung on two poles and so carried on the shoulders of two men in front and two behind. This is necessarily a very slow and tedious mode of travelling. But if the mind and body of the traveller are in a condition to allow his observing and enjoying the objects around him, he will find quite enough to engage his attention.

"For the dark resounding heavens,
Where Thy still small voice is heard;
For the strong pines of the forest
That by Thy breath are stirred;
For the storms on whose free pinions
Thy Spirit walks abroad—
For the strength of the hills we bless Thee,
Our God, our Father's God."

PARAGRAPH BIBLES.

BY THE EDITOR.

WE sing of the Bible as our "precious treasure," and thank God for it as the light and joy of our souls. But few readers have any idea of the injury they sustain by the *form* in which they possess it. Many of them probably imagine the division into chapters and verses to be as divine as the book itself, and it may be well, before we proceed, to disabuse them of this idea. It was only in the 16th century that the division with which we are so familiar was made. Robert Stevens passed through the press simultaneously a New Testament and a Concordance, and (as we are told by his son), while travelling on horseback between Lyons and Paris, he cut the New Testament into verses, *for the sake of adapting it to his concordance*. About the middle of the 18th century, Cardinal Hugo de Santo Caro projected a concordance to the Latin Vulgate, and divided the Old and New Testaments into chapters. And Rabbi Nathan, in the 15th century, in preparing a concordance to the Hebrew Scriptures, subdivided the chapters into verses. "This," said the *Edinburgh Review* years ago, "is the most approved account of the origin of those divisions and subdivisions by which our editions of the Bible are disfigured. No other book ever suffered such irreverent treatment. In all other compositions, the paragraph ends where the sense pauses; in the sacred Scriptures, whatever the sense may be, every third or fourth line brings the reader to the end of the paragraph. They are the only works we happen to be acquainted with in which the correct arrange-

ment of the author's text has been rendered subordinate to the facility of reference, and we are quite sure that they alone are endowed with a sufficient force of vitality to outlive so cruel a process of mutilation."

No careful reader can fail to be struck with the way in which arguments and trains of thought are broken up and destroyed by even the larger division into chapters. The *Edinburgh Review* quotes as an example and prints in the words of our common version—but according to the parallelism of the Hebrew verse—the Scripture which is included between the 8th verse of the 9th chapter of Isaiah, and the 5th verse of the 10th chapter (which the reader will do well to consult), and adds, "The above passage from Isaiah is a distinct and unconnected poem. It is as much an entire composition of itself as an ode of Collins or of Gray, and it conveys a very sublime denunciation of the wickedness of the Jews, and an appalling picture of the judicial inflictions with which the Almighty was about to punish them. But if the reader look for it in his Bible, without some especial directions, the chances are that he will have no little difficulty in discovering it. In our Common Version the poem is not only preceeded and followed by extraneous matter, but is actually cleft in two, by a division of chapters. Its three fine opening stanzas will be found at the conclusion of the *ninth* chapter of Isaiah, and the remaining stanza at the beginning of the *tenth*."

A still more striking example will be found at the beginning of the same

ninth chapter of Isaiah—"Nevertheless, the dimness, &c." Let us connect this verse with the two which precede it in the end of the eighth chapter, and the whole thus follows;—

"And they shall pass through it, hardly bestead and hungry;
And it shall come to pass, that when they shall be hungry,
They shall fret themselves, and curse their king and their God,
And look upwards. And they shall look unto the earth;
And behold trouble and darkness,
Dimness of anguish; and they shall be driven to darkness.
Nevertheless the dimness shall not be such as was in her vexation,
When at the first he lightly afflicted the land of Zebulun and the land of Naphtali,
And afterward did more grievously afflict
Her by the way of the sea, beyond Jordan, in Galilee of the nations."

This translation is obscure at the best, but it will be seen how closely the first line of the ninth chapter is related to the last of the eighth. The tenth and eleventh chapters are separated with the same disregard to the connexion. The verses should be read as follows:—

"Behold, the Lord, the Lord of Hosts,—shall lop the bough with terror:
And the high ones of stature shall be hewn down,
And the haughty shall be humbled.
And he shall cut down the thickets of the forest with iron,
And Lebanon shall fall by a mighty one.
And there shall come forth a rod out of the stem of Jesse,
And a Branch shall grow out of his roots."

The reader will find another notable example in the same book. The prophecy in the 53rd chapter really begins at the 13th verse of the 52nd. "Behold, my servant shall deal prudently." And the question "Who hath believed our report?" has a distinct reference to the words from which it is separated as if it had no relation to them. While preparing this paper a volume comes into our hands in which we find a singular illustration of the evil arising from the artificial and incorrect divisions of our chapters. The volume is by a man of no mean mark, and contains an admirable sermon on the appearance of "the Captain of the hosts of the Lord" to Joshua (Joshua v. 13—15). But the preacher is evidently all unconscious that the first five verses of the sixth chapter are but the continuation of the narrative begun in the end of the fifth. The first verse—

"now Jericho was straightly walled, &c,"—is parenthetic and explanatory of the occasion of the appearance of this mysterious "man" to Joshua. And "the Lord," who immediately after addresses Joshua, and instructs him how Jericho is to be taken, is "the Captain" who in the preceding verse had revealed himself as the JEHOVAH of the Burning Bush, by saying, "loose thy shoes from thy foot; for the place whereon thou standest is holy." Let the reader open his Bible and read the story in full from the 13th verse of the 5th chapter to the sixth verse of the 6th chapter, and he will see that the divider of the narrative misunderstands it; and his misunderstanding is so stereotyped as to mislead not only ordinary readers but also professional students and eminent preachers.

But we need not multiply examples, which may be found in almost every

to Scripture! The main object of the breaking up of the writings into unconnected parts would remain, even if they were performed with the utmost care and discrimination. "The of breaking the text of into verses, would under any circumstances, prove most injurious to the right apprehension of its meaning." We quote again from the *gh*: "It is the immediate cause of much misconception. The Holy Writ, thus insulated, is of an independent character. The use of each little paragraph is drawn to a point; and the unlettered reader is apt to direct his attention to the few words placed in an aphoristic form, and to accept them as a declaration of some religious principle, whereas, if they had been placed to his eye in connexion with the text, he would at once have perceived them in their right meaning, and spared the error into which the deceptive mode of printing the Bible has betrayed him. We cannot see any case in which evil would result from the introduction of divisions of chapter and verse. Whatever care the Sacred Scriptures have been put into such minute sections, must inevitably have had a tendency to mislead the reader. But they have been carefully made. The only fault exemplified in making them was in the Bible to the Concordance. It might be effectually corrected, every other consideration of the progress of the narrative—the style of the poetry—the theological truth—and even the grammatical construction of the sentences, have

been continually disregarded. We need not enlarge on the detriment which the eloquence, the pathos, the impression, the very intelligibility of the Sacred Writings, have incurred from this reckless and fractional mode of sub-division. * * * What would be the effect on the understanding of the student, if a metaphysical essay of Dugald Stewart were set before him in a form as lacerated and severed as that in which he is condemned to read the theological essays of St. Paul? Would he not find himself lost in a sort of labyrinth of words, amid which he was unable, on account of the continually recurring breaks in the sentences, to trace the connexion in the argument? A very intelligent friend of ours declares that he never could comprehend the drift of the Epistle to the Romans, till he read it, without the interruption of chapter and verse, in Shuttleworth's translation. And we entirely sympathise with him in his embarrassment. We repeat that no other work whatever would have possessed internal life enough to bear up against, and maintain its place in public estimation, under the usage to which the Bible has been subjected by its editors."

With these convictions, which we have long felt and often expressed in the pulpit and in the Bible-class, we are thankful to those who have done anything to supply a want of which we fear the Church is but little conscious, and yet it is a great want. If we professed to enumerate them we should probably do great injustice by our omissions. All that we can say is that we are personally acquainted with the Paragraph Bibles of the Tract Society, of Messrs. Bagster & Sons, and of Mr. Robert Blackader. The Tract

Society has published two editions, one smaller and one larger, without notes,—and a large royal octavo edition with notes, known as “The Annotated Paragraph Bible.” The commentary in the last of these, though brief, is one of the most useful that can be consulted. And all of them are, in the way of type and accuracy, every thing that can be desired. The “Paragraph Bible in separate Books,” of the Messrs. Bagster, is an admirable collection of small volumes, a perfect luxury to read, but their cost places them beyond the reach of all but the wealthy; and we regret that the poetical portions are not printed, as by the Tract Society, in the poetical form. The labours of Mr. Robert Blackader in this department are worthy of all praise. With very limited means, we fear, but with all the enthusiasm of a man who had worked at what he believed to be a great idea, he published in 1851 what he called “The Chronological New Testament,” an unfortunate title, which conveyed no idea of the attractiveness and value of the volume. It is a small quarto of 810 pages, beautifully printed in paragraphs, and with marginal references printed in full. In 1862, Mr. Blackader published what he regards as a great improvement on his first attempt (not calling it “Chronological.”) The copy before us is published by “William Allan, 9, Stationers'-court,” but the preface has the name of its editor and original publisher. The whole Bible is ready for publication in the same form; we believe it is actually stereotyped, and that the persevering editor needs only the help of some appreciative friend, who would risk a few hundreds to secure to him the fruit of the toil of

many years, and to confer a great boon on the public.

There is one institution to which we naturally turn, and of which we expect every practicable improvement in the way of good and cheap copies of the Holy Scriptures. The Bible Society can do what no private publishing house, and what not even the Tract Society can effect in this department. It has recently met a work to which the writer from whom we have already quoted referred in these terms:—“If a man would join, on his evening walk into the fields with the Prophecies of Isaiah as his companion, it is no light grievance to him that he must either forego his inclination, or carry along with him, at the same time, the Law of Moses and the History of the Jews; the Psalms of David and the Proverbs of Solomon; the Gospels, and the Acts of the Apostles; the Epistles and the Apocalypse. The probability is, that the sight of the encumbrance will be sufficient to counteract his purpose, and direct his attention to some other and far inferior author.”

This can be said no longer. A man can put Isaiah in a separate form in his pocket for twopence. At the cost of one penny any of the Gospels, our Lord may become thus an habitual pocket companion. A thousand thanks to the Bible Society for this great gift! No Christian should go abroad now into field or wood, or on the sea-shore, without carrying with him the means of communing with the words and thoughts of his Lord. And even in his travels to the market and the counting-house, the poor gospel or epistle or prophet might find a useful rival to the penny newspaper. But, when we go to receive a Paragraph

Bibles from the Bible Society? Rumour has often said that the subject has been favourably considered. And we trust that this great blessing, as we regard it, will not be much longer delayed. It is not in the least necessary to sacrifice the convenience which all students find in the *numbering* of chapters and verses. The numbers are retained in the paragraph editions we have named without in the least disfiguring the page. But we want the means of reading the word of God continually as we read other books, and as it was first delivered to the saints. And we do not think it would be easy to exaggerate the increase of interest and intelligence with which all classes of readers, from the child to the preacher, would turn

to their Bibles. Break down "Robinson Crusoe" into chapters and verses, and it will no longer be the boy's delight that it is. Restore Genesis and Judges and Daniel and the Gospels to their proper condition, and children will see a beauty and meaning in them which they have never seen before. The very tones in which the words of the sacred page will go from the pulpit to the pew will attest the readier perception of their meaning which has entered the mind of the public reader. As things are now, we do not know where we should find a more striking illustration of the power of habit than in the quiescence with which almost all classes submit to have their most cherished book only in a mangled and disfigured form.

THE EARLIEST CHRISTIAN HYMNS.

CHRISTIANITY lifted all it touched into a holier atmosphere. The widespread disintegration of society which had preceded the dawn of the Christian era had made the ravages of barbarism the easier and the more destructive; and both had combined to clear the ground for the building up of that new civilization which would bless every race of man, and would employ and consecrate every act of life. Thus, though it is true that piety will weave its sacred associations around the humblest spot; yet the skill of the architect and the toil of the builder were before long demanded for the service of the Church. The phiant Greek and the strength of the Roman tongue were regenerated by Christianity, and then made to enshrine truths

which it had never entered into their genius to conceive; and Christian literature laid under tribute every field of philosophy, history, and song. The sacred books of the new Church were indeed pervaded with the essence of poetry, and "in their imagery, their bold impersonation, the power and majesty of their manner, as well as in the sublimity of the notions of Divine power and wisdom with which they were instinct, stood alone in the religious history of mankind."

Nor was this all. Christianity has been emphatically declared to have been "the parent of music," for Christian music has as far surpassed in magnificence the compositions of earlier times, as the cathedral organ the simpler instruments of Jewish or Pagan religious service. Probably

the music of the Church may have been at first simple, and even rude; but it soon won a place of power. The early history of Christian song must, however, have been greatly affected by two different and even opposing forces. On the one hand, it would not be easy for the recent converts from heathenism to extemporise a new musico-poetical literature; while it would be natural, and might be inevitable, that their devotion should flow into the familiar channel which had been worn by heathen worship.

On the other hand, the convert from Judaism would recoil from contact with what he might regard as the defilements of Pagan associations. The traditions alike of patriotism and piety bound him to the psalmody of the Hebrew Church; and he would love to repeat the very words and strains that had fallen from the lips of inspired bards and prophets in the ancient days, in those sacred songs which had floated down the centuries, —uninterrupted, except during the exile of the nation beside the waters of the Euphrates—from the days of Deborah and Miriam, and from the first glories of their heaven-born Church.

It is therefore with no surprise that we find the psalmody of the early Christian Church largely borrowed from the synagogue. There may have been deviations from any particular order in different churches; but the service usually began with the singing of some of the psalms, after which lessons were read from those same revered Scriptures. It was even the custom, as Augustine mentions, to fill up "all vacuities" with singing of psalms; an exercise, says Bing-

ham, than which none could be more useful and edifying, or more holy and pious.*

The modes in which the psalms were sung were various. In some cases only one person sang, while the congregation listened; sometimes distinct choirs sang alternately, one taking one verse and the other the next; while in some instances one person repeated the first portion of the verse, and the rest joined together at the close. But the most ancient way was for the whole congregation to unite with one heart and voice in the service of song. Some Roman writers have asserted that this custom was not in use till the time of Ambrose; but, as Bingham says, this is a mistake "the introduction of the alternate way of singing for the ancient way, which derives its origin from the foundation of the Church." "They all met together," says Chrysostom, "and all sang in common, and so do we at this day." "We men and men," he remarks, "old men and children, differ in sex and age, but they differ not in the harmony of singing hymns: for the spirits join all their voices together, making one melody of them all."

It was not the practice of the early Church to repeat many psalms together without intermission. The Council of Laodicea decreed that "a lesson should come between every psalm, and the psalms thus intermingled were called Psalmi Responsorii. The ancient ritualists, however, are agreed as to the significance of the name; some saying that they were so called because one person sang, and then the whole choir answered;

* Origenes Ecclesiastica.

my state that these psalms were named because they appeared after the lessons, being sung after them. The psalms came gradually to be appropriated to particular occasions. The 33rd, for example, beginning with "O God, my ly will I seek Thee," was the Morning Psalm; and the 139th, "Let my prayer be before Thee, as incense, and the sound of my hands, as the sacrifice," was always sung at service. It was also common for the bishop or precentor to sing a special psalm to be sung on any occasion. But the alterations made sometimes gave unexpected results. Thus, Severus mentions that, when he was to be elected bishop, his name was Defensor, among the names, was a great stickler against him. "Now it happened, in the tumult, the reader whose name was to sing the psalm that he did not come at his place in time, and therefore another psalm that he lighted on he opened the book, which was to be the eighth psalm, where those words: 'Out of the mouths of babes and sucklings perfected praise, because of enemies, that thou mightest be enemy and defensor,' as the Latin version then read it.* Although it seemingly were a new thing, was looked upon as essential by the people, to overcome the machinations of Defensor." The earliest Christian hymns, actually used, are those known as *trinus inimicum et defensorem*.

the "Magnificat," the "Benedictus," and the "Nunc Dimittis." The first was uttered by the mother of our Lord when she replied to the salutation of Elizabeth in a sacred hymn, "probably accompanied with measured intonations":—

"My soul doth magnify the Lord,
And my spirit hath rejoiced in God my Saviour."

The second was composed under the guidance of the Holy Spirit at the circumcision of John, when Zacharias prophesied, saying":—

"Blessed be the Lord God of Israel,
For He hath visited and redeemed His people,
And hath raised up a horn of salvation
for us,
In the house of His servant David."

The "Nunc Dimittis" was the outpouring of Simeon, who had been waiting for the consolation of Israel, and who took the infant Jesus in his arms, and said:—

"Lord, now lettest Thou Thy servant
depart in peace,
According to Thy word;
For mine eyes have seen Thy salvation."

We do not wonder that this triad of hymns—the matin songs of Christianity, were early incorporated into the hymnody of the Church, and have been perpetuated among us.

In addition to the psalms of the Hebrew Church and to the memorable hymns just adverted to, some noble uninspired compositions of earliest Christian times have survived the strife of sects, and the rise and fall of nations. Who were their authors and what was the date of their production we cannot tell. Whether each was bestowed upon the Church as the golden gift of some

rich mind; or whether they were the rare distillation of many tributary streams, is unknown. "The strictest research can, it seems, only ascertain their existence in the earliest records, but cannot trace their beginning."

We advert especially to that second triad of hymns known as the "Te Deum Laudamus," the "Gloria in Excelsis," and the "Tersanctus," or Thrice Holy. The first has been ascribed to various authors, while a well-known tradition declares that it was uttered under sudden inspiration by the lips of Ambrose as he baptised Augustine. "It is believed by many to have sprung from an earlier Oriental morning hymn, perhaps to have grown out of fragments of many such hymns. Gradually, therefore, if this be true, it may have flowed on from age to age, gathering fresh tides of truth and melody, till, as you trace back the sacred stream to its source, your exploring feet are checked among the snowy mountains of the distant past, and, listening through the mists and silence, you seem to hear far off the music with which it first wells into light, where the few persecuted Christians of Pliny's days meet before dawn to sing their hymns of praise to Christ as God."

One of the most ancient and renowned hymns is that which was called the lesser Doxology: "Glory be to the Father, and to the Son, and to the Holy Ghost, world without end. Amen!" The clauses that are now commonly introduced,—

As it was in the beginning, is now, and ever shall be," were not in the most ancient form. It is conjectured that these words were introduced by the Council of Nice in order to oppose the Arian tenet which

asserted that the Son was not in the beginning—that there was a time when He was not. When Arius taught his heresy, his followers regarded the use of the following description as one of the characteristics of their party: "Glory be to the Father, in or by the Son, and Holy Ghost." At any rate, it is certain that the Doxology acquired a wide spread use: the Western Church repeated it at the end of every psalm, and the Eastern Church at the end of the last psalm.

A third hymn of great note in the history of the Church is called the Cherubical Hymn: "Holy, Holy, Holy! Lord, God of Hosts." Subsequently the Church added to it, and Proclus, bishop of Constantinople is said to have arranged it in the form: "Holy God, Holy Mighty, Holy Immortal, have mercy upon us." Modifications also were introduced to repel heresies of the times.

Frequent allusion is made among the ancient writers to the singing of the Alleluiah; and to what was called the Alleluatic Psalms. The name itself signifies "Praise the Lord," and it was applied to certain of the psalms because they had the word Allelujah prefixed to the title. But the word itself had special and sacred significance in the esteem of the Church, and was said and sung again and again, on certain days, and in certain parts of Divine service. In some churches it was never sung except on Easter Day, and on the fifty days of Pentecost; and Vigilantius fiercely contended that it ought never to be used, but on Easter Day it was not allowed in Lent, because that was a season of sorrow, when permitted, as Jerome tells us

whole multitude sang psalms; and made the golden roof of gold shake with echoing the hall. The word was used in devotion (as well as in public use). The ploughman sang his hymn as he trod his fields. The monks made the shores echo with their hymns. The monks employed it as a hymn with which they summoned their brethren to religious assembly. "It was the Christians' sweet hymn," says Augustine, "which they invited one another to sing unto Christ."

It was it that hymns of human tones gradually assumed a position in the services of the Church. It is true that Augustine and his disapproval of the practice of the Donatists; but this was of the passionate and the method in which they were used. Augustine prepared a sort of phrase of the 119th Psalm service of the people; and in the presence of them against the Donatists. "The ancients," says Augustine, "used to sing hymns of praise to God in the Church."

THOUGHTS FOR THE LORD'S TABLE.

BY THE REV. JOHN CORBIN.

"There am I in the midst of them."—Matt. xviii. 20.

are met in our Saviour's presence. Whenever we meet for our communion in His name, we meet in His name. We do so meet in His name around this sacred table. It is the Lord's Supper. The Lord's Table. The bread is His body; the cup symbolizes His blood. We meet on the table. We meet in obedience to His command. We meet to com-

memorate His death. We are assured, "made no scruple of using psalms or hymns of human composition, provided they were pious and orthodox for the substance, and composed by men of eminence, and received by just authority, not brought clandestinely into the Church."

"The Christian hymns of the Primitive Churches," says Dean Milman, "seem to have been confined to the glorification of their God and Saviour. Prayer was considered the language of supplication and humiliation; the soul awakes, as it were, in the hymn, to more ardent expressions of gratitude and love. Probably, the music was not more at first than a very simple accompaniment, and no more than the accordance of the harmonious voices; it was the humble subsidiary of the hymn of praise, not itself the soul-engrossing act." And such were the sounds that fell upon the ear of the Pagan as he passed the secluded sanctuaries of Christianity, and heard the hymn of praise to Christ as God.

Hymnophiles.

THE LORD'S TABLE.

BY THE REV. JOHN CORBIN.

"There am I in the midst of them."—Matt. xviii. 20.

memorate His death. We meet to celebrate His love. It is His words to which we listen; it is on His promise we rely. Every thing before us reminds us of Christ; speaks to us of Christ. Our being here at all is a recognition of Christ; and all that we do here on this occasion has some reference to Him. We do not expect Him to be in our midst? Have we not a

right to expect Him? Should we not dishonour Him if we were to come together thus, and not expect Him? We would not invite guests to our house, and not meet them when they came. We are now Christ's guests. We meet at His table, and by His invitation. Would He invite us to come, and then not meet us? "That be far from thee, Lord."

Not only has He *invited*, He has also *promised*. You come, and "I am in the midst of you." To suppose that He is not here, would be to suppose that He has forfeited His word, and that He will disappoint the soul that trusts in Him. Here again, every correct thought, and every loving feeling prompt the repudiation. "That be far from thee, Lord."

It is not presumption in us to believe that Christ is here in the midst of us. It would be something worse than presumption to disbelieve it. And since here, what is He here for? To receive worship. To acknowledge this renewed expression of our loyalty. To accept our love. To shed abroad His love in our hearts. To command on us His blessing, and to make us feel that "it is good for us to be here."

He is here also to *inspect* us. He "walketh between the golden candlesticks," as an officer walks between the ranks to see if every man is in his place, with armour on and arms in good condition; as a shepherd walks amid his flocks to see if all are safe and well; as a florist walks between his plants to watch the blushing beauty of the opening flower, and to mark the progress that rewards his care, so Jesus comes to see our state, our progress, and our needs.

But He is here to *supply*, as well as to inspect. He comes to give, as

well as to receive. With heart full of love, and hand full of blessing, He is in the midst of us. As captain of our salvation, He may see some soldier here with armour off and weapons dull; He is here to say to that neglectful one afresh, "Put on the whole armour of God," and stand prepared, at a moment's warning, to meet the foe and fight. As the Chief Shepherd, He may find here and there a sheep or lamb sickly, or timid or tempted to wander from the fold. He is here to heal the sick, to inspire courage in the trembling heart, and to strengthen the power of resistance in the tempted. While inspecting the "plants of His own right hand planting," He is in the midst of them to water the drooping, to prune the fruitful, and, possibly, to mark some as soon to be transplanted into the paradise of God.

Dear brethren, be it your care to be always here to meet Him when He comes, unless it is His own hand that keeps you away. And now that you are here, try and realise the blessed truth that He is in the midst of you. Shun not His inspection, but rather court it. "Search me, O God, and know my heart; try me and know my thoughts, and see if there be any wicked way in me." If medicine is needful, ask Him to heal you; if pruning, ask Him to prune you. Whatever be your conscious need, ask Him to supply it; whatever your unconscious need, ask him to show it. Nothing is too great, or too good, for Him to give. He has given Himself for you, and with that will He not freely give you all things? While you eat this bread and drink this cup, do you give yourselves afresh to Him, and here, in sight of the cross, re-act

is, and grasp aresh the hope
re you. Then, joyful and
heart for all the goodness
he Lord hath done for His

people, "may you go to your homes
exulting in the fact, He *hath been* "in
the midst of us."

"WHOM NOT HAVING SEEN YE LOVE."

re Thee, all my treasure!
ove Thee, all my strength!
e Thee without measure,
ill love Thee right at length.
I love Thee, Light Divine,
and find Thee mine.

at I so lately knew Thee,
o worthy of the best;
sooner turned to view Thee,
Good, and only Best!

I love, I mourn the more
d not love before!

, and wander'd blindly,
g some created light;
right, but could not find Thee—
wandered from Thee quite;

last Thou art made known,
Thy seeking, not my own!

see Thee, Sun of Glory!
y beams have gladness brought;
see Thee, will adore Thee
light I vainly sought.

Will praise Thee, that Thy words, op-
blest,

Spake my sin-sick soul to rest!

In Thy footsteps now uphold me,

That I stumble not, nor stray;

When the narrow way is told me,

Never let me ling'ring stay;

But come my weary soul to cheer,

Shine, Eternal Sunbeam, here,

Be my heart more warmly glowing,

Sweet and calm the tears I shed;

And its love, its ardour showing,

Let my spirit onward tread.

Still near to Thee, and nearer still,

Draw this heart, this mind, this will!

I will love, in joy and sorrow!

Crowning Joy! will love Thee well,

I will love, to-day, to-morrow,

While I in this body dwell!

Oh! I will love Thee, Light Divine;

Till I die and find Thee mine.

Johann Angelus.

THE PARABLE OF THE DRAW-NET.

FROM THE REV. W. ARNOT ON "THE PARABLES OF OUR LORD."

the kingdom of heaven is like unto a net, that was cast into the sea, and
of every kind; which, when it was full, they drew to shore, and sat down,
ered the good into vessels, but cast the bad away. So shall it be at the
e world: the angels shall come forth, and sever the wicked from among
and shall cast them into the furnace of fire; there shall be wailing and
of teeth." (Matt. xiii. 47—59.)

PART SECOND.

LL now state the principle of
ation which commends itself
dgment, and leave every one
for himself whether it will
dly and profitably explain all
The net is not the visible
in the world; and the fishes
bad within it do not repre-
true and false members of

the Church. The sea is the world;
The net, almost or altogether invi-
sible at first to those whom it sur-
rounds, is that unseen bond which,
by an invisible ministry, is stretched
over the living, drawing them gra-
dually, secretly, surely, towards the
boundary of this life, and over it into
another. As each portion, or gene-

ration of the human race, are drawn from their element in this world, ministering spirits, on the lip of eternity that lies nearest time, receive them and separate the good from the evil.

I shall enumerate here some of the reasons which commend this interpretation, and notice some of the objections which may be urged against it.

Among the reasons which commend it,—

1. It assumes, according to the facts of the case and the express terms of the scripture, that the same persons who draw the net also separate the worthy from the worthless of its contents on shore.

2. In owning this along with Olshausen, it owns also that the angels who separate the good from the evil at the end of the world are angels, and does not with him explain them away into the human ministry of the Gospel.

3. It is perfectly congruous with the habits of fishermen and the character of the instruments which they employ. As fishers drop the net over a certain space, and without making any pretence of discriminating between good and bad, drag all within that space to shore; so the invisible agents whom God employs in His universal administration, whether laws or angelic spirits or both combined, make no distinction between good and bad, when by successive castings of the net, as it were, they enclose section after section, generation after generation, of human kind, and draw them slowly, silently, but inevitably to the edge of this life, and over it into the unseen world. I scarcely know in the whole range of nature an analogy more true and

touching than this. When you allow that the angels cast and draw the net as well as divide its contents, the incongruities disappear, and the picture starts into life, true to the original. The fishes, enclosed within the net when it is first thrown out, but still swimming in the sea, not aware that the net is round them, are intensely like a human generation, with the sentence of death hanging over them, yet living and moving freely, and looking for many days. As the circle of the net grows narrower the fishes gently give way before it, and so enjoy for a little longer the sensation of floating at liberty in the water; and it is not until they touch the ground that they become thoroughly alarmed. The struggle then is sudden, earnest, short, unavailing. Thus are mankind, without respect to their vice or their virtue, indiscriminately drawn to the margin of this world's life, and, willing or unwilling, thrown into an unknown state beyond.

4. If any struggles are made against the encircling net during the slow, solemn process of drawing—any efforts on the part of the captives to leap out into freedom, they are made, not by one kind in displeasure at being shut up with another, but by every kind indifferently in displeasure at being shut up at all. Like the indefinite terror of mute fishes when they feel the net coming closer in, is the instinctive alarm of human beings when the hand of death is felt gradually contracting the space in which the pulses of life are permitted to play.

I shall now notice and endeavour to estimate the principal objections, as far as I am able to anticipate them, which may be urged against

pretation that I have suggested from time to time, and I still hold it. The Lord at another time, in some of His apostles, said, "I will make you a nation," (Matt. iv. 19.) He did I think it is by a mistake in using an analogy between that and this parable that interpretation have been led into a wrong one. I do not think that the expositors have made a mistake in regard to the parable of the leaven, and the one error will light upon the origin and nature of the other. Observing that the other place represents the Pharisees and the leaven as a leaven, some have said that the leaven in the parable must point to the spread of evil and have expounded it accordingly. All judicious critics, however, see and distinctly explain in such a way that the leaven which was in the instances employed to represent the diffusion of evil, was in the parable employed to represent the progress of good. Although leaven in the Lord's discourses pointed to crisis and unbelief, they teach, each correctly, that leaven in some of His discourses points to the progress of saving truth. The same discrimination should be made here. It is quite true that the Lord at one time, and in one place, compared the ministry of the Church in winning souls to the work of fishers in the ordinary exercise of their craft; but that does not prevent Him from employing at another time a universal sweep of the draw-net to represent the silent, slow, and unobtrusive compassing of human kind, and drawing them, good and bad,

alike, by instruments and agencies which they do not see and cannot resist, from this troubled sea of time toward the shore of the unknown eternity. Because the conception of capturing fishes in the sea is at one time in the Lord's discourses employed to indicate the benevolent labour of the Gospel ministry, it does not follow that you are compelled to construe that conception in the same way wherever it occurs, although the circumstances manifestly render the application incongruous and contradictory.

2. But has not the Lord said in this parable, as in all the rest of the group, "the kingdom of heaven is like unto a net that was cast into the sea?" He has; yet the fact does not prove that He meant to represent the Church by the net, and the labour of the apostles by the spreading and drawing of the net. The formula, "The kingdom of heaven is like," relates to the parable as a whole, and not specifically to that feature of the parable which lies next to it in the record. For the evidence of this proposition it is not necessary to go farther than the two immediately preceding parables. In the one, "the kingdom of heaven is like unto treasure," in the other, it is like unto a merchant man. If, instead of looking to the picture as a whole, you insist on finding the analogue of the kingdom or the Church specifically in the net, you must, in like manner, in the parable of the pearl, find that the Church is specifically compared to a man, whereas in the preceding example it was compared to a treasure. In these examples it is demonstrated that the analogy instituted refers to the picture as a whole, and not to the single

feature that first occurs in the narrative.

The Lord intimates in the introductory formula that He intends by this parable to give yet another lesson regarding the kingdom of heaven; and it must be determined otherwise than by the mere juxtaposition of the clauses, on what aspect or period of the kingdom He will by this similitude throw light. Six consecutive lessons on the subject have already been given. He has taught already what hinders the kingdom in the deceitfulness of human hearts, and the machinations of the wicked one; what its inherent power is, and what its contagious all-pervading influence; what is its value in the estimate of those who know it; and how much they willingly part with in order to obtain the treasure. What new and additional characteristic of the kingdom does the Master teach His disciples in the seventh and last parable of the group—the parable of the draw-net? The closing lesson about the kingdom relates to the closing scene of the kingdom—the separation of the wicked from the good on the great day. From the order of the subjects in the series you might expect this; from the picture actually presented you are logically led to infer this; but, especially, you know this from the spontaneous explanation then and there given by the Lord. Although, according to His usual method, He completed the parabolic picture, filling up the fore and back grounds with the objects that naturally lay there, yet when He comes to the interpretation, He passes in silence all these preparatory features, and tells the meaning of the last only—the separation of the wicked from the good just through the ministry of angels at

the end of the world. Yet the Lord said, the parable sheds light on the kingdom, *but the portion of the kingdom on which the light falls close.* It brings out in strong contrast the final separation between those who remain distant and those who are brought nigh.

In view of the decisive fact that the Lord gives an interpretation, does not interpret, the casting drawing of the net to mean the Church and its operations—do we interpret the casting, and draw the net at all. I cannot assent to the demand that the general form of introduction common to all the parables should be held to determine what specific portion of the picture, or whether any, represents the Church in relation to the character of its members and the duties of its ministers. . . . I have seen a line of thought, which I believe relevant and profitable; but I do not dare to plant my foot on that position as the ground of any duty or any duty. It is because, both in ancient and modern times, have pretended to find on the illumined side of this parable, to guide Christians, authoritative points that vitally affect the kingdom of Christ, that I have entered so great length into the inquiry.

I confess frankly that I can do no good and necessary work to this scripture from the hands of one who, whether in ignorant or conscious partiality, use it as an argument practically to blot out which the Lord has elsewhere placed between the Church and the world. It is not necessary now to formally denounce the fond, feeble notion that this parable proves the sinfulness

from the Church of England by the State and its government. Even so should concede that the urch and the character of ents are the subjects with arable deals; it would be ifling on the part of a to quote it as of autho- Nonconformists. In the stands the precept, "Come nong them and be ye sepa- d the Nonconformist has ight, that is, no right at ote it as of authority by ast a Churchman. The not be settled; on either neral announcements like ough they are selected from res. Every case must be n its own merits. The whether a Dissenter has rent a corrupt community obey his Lord, or has rent to gratify his own pride, terminated in each case by to the facts: no solution to intelligent Christians, men, can be reached by sly throwing a text in your s face. This remark is r the supposition that the ars upon the point, which

I think is more than doubtful. Those who gravely counsel the fishes to abide peacefully within the net, and not to leap out pharisaically and schismatically because foul fish abound within the same enclosure, certainly show themselves incapable of appreciating the analogies of nature, whatever may be their familiarity with ecclesiastical affairs.

Arndt closes his exposition of this parable with a hymn, which I subjoin, not only for the sake of the doctrinal statement regarding the ground of a sinner's hope contained in the first verse, but also, and still more, for the union of simplicity and solemnity in the conception of future punishment contained in the second:

Christ's blood and righteousness
Shall be the marriage dress,
In which I'll stand
At God's right hand
Forgiven,
And enter rest
Among the blest
In heaven.
"Help, Lord, that we may come,
To thy saints' happy home,
Where a thousand years
As one day appears,
Nor go, where one day
Where one day appears
As a thousand years,
For we."

THE "ANGELS" OF THE ASIATIC CHURCHES.

BY THE EDITOR.

THE existence of can be maintained with greater certainty than this, that the Bishops referred to in the Acts of the Apostles and in the Epistles of Paul, were the pastors of particular Churches, and not the pastors of many Churches. We now proceed to enquire

whether diocesan episcopacy derives any support from the designation, "Angel of the Church," employed in the letters to the seven Churches in Asia.

According to the high episcopal theory "the angels of these Churches were the bishops to whom alone were entrusted the control and regulation of their affairs." On this we remark that as the whole evidence of the rest of the New Testament goes to show that no such officer as a bishop, in the modern sense of the term, existed in the early Churches, it is altogether incompetent for us to *assume* the *existence* of such an officer, in order to explain an obscure and difficult expression in this one instance. Even if we should allow that "the angel of the Church" was the designation of an office superior to that of the elders or ordinary pastors, that office, call it the episcopate or aught else you please, was not diocesan but congregational. In each of the seven cities named in the Apocalypse, there was an *ecclesia*, and over each *ecclesia* there was an angel; the jurisdiction of that angel, then, be its nature what it might, was limited to a single congregation, not extended over a province.

It remains to be determined who or what was the angel of the Church. We cannot accept the interpretation which makes it to mean the consistory of elders in each congregation, viewed as one body, and so personified. Nor can we maintain that at the time John wrote the Apocalypse, a plurality of pastors had ceased in the Churches, "that there was now in each of these societies only one pastor, and that to him the letter intended for his Church was addressed, that he might lay it

before them, and, as in duty urge its contents on their ears." We are still more opposed to the interpretation which supposes that the word "angel" is used as a symbolical expression for the whole Church. This theory, though called the ultra-congregationalist, is revived by Neander. In his introduction to Coleman's work on the German mind are more convincing arguments than its excellencies,—Neander says: "In this phraseology I recognize a symbolical application of the idea of guardian angels, similar to that of the Ferver of the Parsees, as a symbolical representation corresponds with the poetical and symbolical character of the book throughout. It is expressly said that the address is to the whole body of the Church. The theory which explains the designation of the Church "by a reference to a known office-bearer who bore title in the Jewish synagog regarded by Neander as "arbitrarily" but we venture, notwithstanding the great authority of his name, to hold his own rather "arbitrary" fanciful.

Let us enquire. In the Old Testament we find prophets and sometimes called messengers or heralds. See Haggai i. 13, and Malachi iii. 1. In the Jewish synagogue there was an officer designated *SHELIACH* or *SHALIAH* which means the representative delegate of the Church, and might be rendered without impropriety as the angel of the Church." The office of the individual thus named was to superintend and conduct the worship of the synagogue. He was called *estos* (superintendent), or an *episkopos* (bishop or overseer), and a *didaskalos* (teacher) in a great

free. Now Neander not only but argues that "the earliest form of the Church was modeled most part after that religious unity with which it stood in connexion and to which it was assimilated; the Jewish syna-

It is not maintained that resemblance was in all points but that the one was formed general platform of the other. titles, bishop, pastor, presbyter," says Coleman; "were all relative to them (the Christians) as religious terms, denoting the same of officers in the synagogue. Duties and prerogatives remain, substance, the same in the Christian Church as in that of the Jews." then could be more natural, but "arbitrary," than to designate superintendent of the worship in Christian synagogue by a title familiarly used to designate superintendent of the worship in Jewish synagogue? The interpretation which would treat this application of the term "angel of the church" as "arbitrary," must itself be reasoned arbitrary, and opposed to the strongest probability.

Was there an office-bearer in primitive Christian Church, distinct from its bishops or presbyters, in function it was to superintend and lead the Christian worship? is no evidence that there was. On the contrary, all the evidence we have on the subject proves that the bishop or presbyter was the only officer whose functions were connected with the spiritual affairs of the community. "The result is,"

Coleman (and we agree with him) "that the angel of the church, whatever view we take of

the origin of the term, was not the representative of an order or grade superior to presbyters, but himself merely a presbyter, or, if you please, a bishop, provided you mean by it simply what the Scriptures always mean; a pastor of a Church, the ordinary and only minister divinely constituted to be the shepherd and bishop of their souls." We have only to add that where there was a plurality of bishops, order required that one should preside to conduct the deliberations and worship of the assembly. And he whose "turn" it was to preside on any occasion would be "the angel of the Church," *pro tempore*. Any communications intended for the whole body would be laid before it naturally by the president of the day.

On this subject concessions are sometimes made by Congregationalists which appear to us gratuitous. "In process of time," wrote the venerable Dr. J. Pye-Smith to Dr. Lee, "and by the influence of circumstances very likely to occur, one of these (bishops), the most distinguished for talents and energy, became the head—perpetual president or moderator. The earliest indication, perhaps, of this we find in the address of each of the apocalyptic epistles, 'To the angel of,' &c. Perhaps it was in that district, the proconsular Asia, that this state of affairs was developed, and became definitely established; and as the Apostle John, in extreme old age, resided at Ephesus, he gave it his approbation, as a plan adapted to preclude ambitious feelings or usurped authority."

In penning this last sentence, the venerable writer had his eye, no doubt, on the words of Jerome, on

which we commented two months ago, and to which we shall not now recur. But we know of no fact or passage which requires us to suppose that the "angel of the Church" was more than the bishop or elder, who presided *pro tempore*, when there was a plurality, and who would, therefore, be the proper channel through which to lay the letter before the Church. When there was a plurality of elders order required, as we have remarked already, that *one* should preside in the assembly of the Church, and likewise in the meeting of elders, and such temporary presidentship as was thus required for the purposes of order, accounts for the title, "angel of the Church," as fully and satisfactorily as the supposition of the growth of a permanent presidentship or hyper-presbyterial episcopate, while it is free from serious objections which lie against the latter. The difference between the two may seem trifling, but it is not so. It involves the following question: Knowing that within a period not very remote from the Apostolic age, the bishop began to be distinguished from the presbyter as a higher functionary, did that distinction receive the sanction of inspired authority?

It seems to us a very dangerous supposition that the Apostle John, in extreme old age, and after the decease of his fellow apostles, sanctioned a departure from the practice which had been previously established in all the Churches. If he did, those are certainly right who hold that the example of the first Churches possesses no authority in the matter of Church order; the development of a new state of things was sanctioned by the surviving apostle; and the whole

question of government resolves itself into one of circumstances and expediency. The advocates of full-blown diocesan episcopacy need to feel no misgivings; the separation of the offices of bishop and presbyter, with the exaltation of the former above the latter, received the sanction of the only remaining apostle; had he lived to a later age, why doubt that he would have sanctioned the *extension* of the bishop's jurisdiction as readily as he sanctioned its *elevation*? Nothing, we conceive, but an insuperable critical necessity, can justify an opinion which is liable to be fathered with such consequences. And in this case there is no such necessity. "To me," says Principal Campbell (Lecture V.), "it is more likely that John, in the direction of the epistles to the seven Churches, availed himself of a distinction (*one* of the bishops, where there was a plurality, acting as president or moderator, for the sake of order) which had subsisted from the beginning, but as it implied no difference in order or power, was too inconsiderable to be noticed in the history. This, I think, at least more credible than that either the Church was *new* modelled by this apostle, or that the different apostles adopted different plans."

If it be replied that the authority of one apostle is equal to the authority of the twelve, and that what change soever one sanctioned before his decease, is only to be regarded as the intended consummation of previous progress, the topstone of the structure which others founded, and, therefore, can be no precedent for future changes, we answer: Paul gave the same instructions and ordinances

here and to every Church; he needed every departure from the usages "as he delivered them," and named those who kept them things: and are we to suppose a departure from the state in which he established the Churches, a measure which was the first step towards that lordship over God's people which was afterwards conceded in diocesan episcopacy, and the sanction of his only successor?

It is generally conceded," to the well-weighed words of Colebrook, "that the popular form of government of the Church, began slowly to change into one more ecclesiastical, soon after the age of the apostles. Those changes in the organization of the apostolical Churches, which finally gave rise to the episcopal system, began, in the case of some, as early as the first half of the second century. Many of them with greater probability refer to the commencement of the transition in the second half of the same century. It appears in history to define precisely the period of the change. It was doubtless different in different Churches. Springing from various causes, it was unnoticed, and unrecorded in the scanty remains of that early period which have come down to us."

Those who would give a higher value than this to episcopacy in the modern sense can appeal only to the title of "angel of the Church," and in interpretation of this title they are in a circle. Take an example: Waddington, one of the best of our English Church historians, says that it is "an undisputed fact, that

the religious communities of the Christian world universally admitted the superintendence of ministers called bishops before the conclusion of the first century." Of course he employs the term "bishop" in the later and modern sense of hyper-presbyterial. Now on what authority does he rest his "undisputed fact?" "To save the space which would be occupied by an accumulation of authorities it will be sufficient," he says, in a note to the passage we have quoted, "to remind our readers that this fact is admitted by Gibbon in his fifteenth chapter."

We turn to Gibbon, and find him saying, "The public functions of religion were solely entrusted to the established ministers of the Church, the bishops, and the presbyters; two appellations, which in their first origin appear to have distinguished the same office and the same persons." "But circumstances," the historian tells us, "required the directing hand of a superior magistrate," and thus arose the office of episcopal president, "a form of government (he adds) which appears to have been introduced before the end of the first century." We look eagerly for the authority on which Gibbon makes this statement, and we find it in the following note:—"See the Introduction to the Apocalypse. Bishops, under the name of angels, were already instituted in the seven cities of Asia. And yet the epistle of Clement (which is probably of as ancient a date) does not lead us to discover any traces of episcopacy either at Corinth or Rome."

And thus from author to author, and from assertion to assertion, we are brought back again to the "angels

of the Churches," the only authority which Gibbon has for saying that the episcopal "form of government was introduced before the end of the first century." The reader will not, though Waddington did, overlook the misgivings which the historian feels in reference to his interpretation of the Introduction to the Apocalypse, "Yet the epistle of Clement does not lead us to discover any traces of episcopacy at Corinth or at Rome." He might have added that the government which is traceable in the epistle of Clement is as purely Congregational as that which we find in the Acts of the Apostles and the Epistles of Paul.

We return for a moment to Waddington. After some inferential statements he concludes his account of the primitive Church government in these words: "And thus it came to pass that for more than twenty years before the death of St. John, most of the considerable Churches had gradually fallen under the presidency of a single person entitled *bishop*; and that after that event there were certainly none which did not speedily follow the same name and system of administration." This statement is made without any reference to authorities, the author evidently supposing that he had already established his point by

his appeal to Gibbon. How then does the matter stand? *The only authority for the existence of a hyper-presbyterial episcopacy in the end of the first century is the term "angel of the Church."* And the mode of proof is mere reasoning in a circle. To explain the term "angel of the Church," it is *assumed* that before the decease of John, "there was an officer appointed in each Church, who was the president of the ordinary pastors, and the general bishop of the body." And when we demand authority for the opinion that before the decease of John, there was such an officer, we are referred immediately to the angel of the Church. Proving all things and holding fast only that which is good, we fall back on the conviction we have already expressed, that at the decease of the last apostle or the end of the first century, the episcopate was, what it had ever been, the simple pastorate or eldership of a single congregation; and that, so far from being episcopal in the modern sense, it was often shared by several persons. Congregational episcopacy is "of the apostles." Hyper-presbyterial and diocesan episcopacy is "of the fathers." Let the reader make his choice.

NEW BOOKS.

The Fulness of the Blessing of the Gospel of Christ. Being a Series of Lectures on the Eighth Chapter of St. Paul's Epistle to the Romans. By the Rev. T. G. HORTON. London: Jackson, Walford, and Hodder.

THIS is a volume of honest and careful exposition. There is no picking out of a clause here and a sentence there, as the

ground of an essay or homily, while the context receives no attention. Every verse is expounded, and the constant attempt is made to unfold the Apostle's argument, and apply the truths he so impressively teaches. The volume is pervaded by a devout and Evangelical spirit. The cardinal doctrines of Christianity are taught clearly and forcibly. The reader of much admired sermons and discourses

7, has often reason to complain of the finite style of teaching, in which he found both piety and beauty, but he laments the subjects they treat with a haze, through which he can be distinctly discerned. No complaint can be made against this. The author sets before his readers a most commendable plainness and simplicity, those views of Christ's mission which are the life of the soul. Particularly like the manner in which he sets the doctrines of God's sovereign man's responsibility. He is a true Calvinist, and maintains views on subjects which seem to us in accordant with the Scriptures. In no lecture on which the writer owed more pains than the one on the witness of the Spirit, all he does not convince us. We are right. The style of the book is clear, vigorous, occasionally and sufficiently vivified by incidents. And if the book cannot be considered one of the highest in suggestiveness of style or variety of thought, it is full of sound doctrine.

of the Rev. John Pyer. By KATE SELL. John Snow, Paternoster

of Mr. Pyer was very varied. He was born in Bristol in 1790, at first a member of the Methodist Society, immersed in the toils and anxieties of business as a tent missionary; subsequently a settled pastor in Manchester, he went over to the Congregational as a city missionary in London; settled pastor at South Molton, and for twenty years at Devonport. His vicissitudes have been faithfully sketched by his daughter, who for many years was his sole companion in sun and sunshine, labour and rest. Kate Sell has performed a delicate and difficult task with sound judgment and taste. The main peculiar interest of the book lies in the description of Mr. Pyer's tent missionary labours, and in the days of revived interest in Evangelism, it will be read with hearts open to its suggestiveness. In our next issue we hope to give our readers a full account of Mr. Pyer's life and labours. Hence we can cordially commend his memoirs to a very much wider circle than that of those whose privilege it is to know and love this noble man of those who care to see Evangelicalism translated into the actual experience of life and life, especially to Christians, to all engaged in direct Evangelis-

tic labours, to students in the ministry, and to pastors of churches. How to live for God and for God are problems, both of which have some suggestions towards solution in these memoirs of a faithful ministry.

Symbols of Christ. By CHARLES STANFORD, Author of "Central Truths," "Joseph Alleine," &c. London: Jackson, Walford, and Hodder.

THIS is a volume of sermons on "The Royal Priest of Salem," "Shiloh," "The Angel in the Burning Bush," "Captain of the Lord's Host," "The Shepherd of Souls," "The Teacher of the Weary," "The Refiner Watching the Crucible," "The Healer," "The Master of Life," "The Wings of the Shekinah," "The Advocate in the Court of Mercy," and "The Awakener." The title of the book it will be observed is scarcely descriptive of its contents. But the sermons which it contains are full of a quiet and thoughtful eloquence, and cannot fail to be read with interest and profit by a circle far wider than that which originally listened to them. Mr. Stanford has already acquired a good position among Nonconformist writers, and this volume will sustain it.

Conversion: Illustrated by examples recorded in the Bible. By the REV. ADOLPH SAPHIR, Greenwich. London: A. Strahan.

"BIBLE Conversions" would, perhaps, more correctly describe this volume. It consists of sermons on "conversions," recorded in the Bible, beginning with that of "The Ethiopian Treasurer," and ending with that of "Manasseh." We have not been able to discover the principle on which the order of the subjects has been determined, but the sermons themselves are admirable. There is no attempt to make the examples square with any preconceived notions of what conversion is and how it should be effected. The beautiful narratives of Scripture are made to yield their proper lessons independently of system, and throughout these lessons are distinctly and unequivocally Evangelical. The style is flowing and natural, and often suggestive and graphic.

History of Protestant Nonconformity in Wales, from its Rise to the Present Time. By THOMAS REES, D.D. London: John Snow.

THIS volume has been before the public for some time, and if its appreciation has

been in proportion to its interest, it must be already well known. There are few chapters in the "Acts" of the true successors of the Apostles which can compare with it. It is not a history of Ecclesiastical controversy, but of the progress of the very Gospel of our Lord Jesus Christ, and as such, it is full of those incidents which give to a narrative both vivacity and power. The author tells us that all his knowledge of the English language was acquired after he was twenty years of age, and that without the assistance of any tutor, and on this ground he bespeaks the indulgence of his readers; but after all Dr. Rees had little occasion to fear. One does often discover a foreign idiom in the construction of his sentences, but the interest of the narrative is not in the least marred thereby. We hope that his book will be found in all our Congregational and Sunday School Libraries, and will be well studied by those young men who wish to be prepared to take their part in the future of the world's Evangelisation.

The Voice of Jubilee: A Narrative of the Baptist Mission, Jamaica, from its Commencement, with Biographical Notices of its Fathers and Founders. By JOHN CLARK, W. DENDY, and T. M. PHILIPPO, Baptist Missionaries. London: John Snow.

It was right that fifty years of missionary labour in Jamaica should have a permanent record; and this volume should be read not only by the friends of the Baptist mission, but by all the friends of missions. The last part of it, the "Argument and Appeal," is the least important, and we wish its place were occupied with more facts; but the earlier parts of the volume cannot be read without devout thankfulness to God for the work which our Baptist brethren have been privileged to accomplish in Jamaica.

Lost Friends found Again: or, Heavenly Solace for Christian Mourners. Consisting of Select Paragraphs from the Works of Celebrated Authors. Edited by EDWARD SHEPHERD SMEDLEY. London: Hamilton, Adams & Co.

THIS is one of the most satisfactory books of the kind we have met with. It consists of eleven chapters on subjects related to the great theme of "Life and Incorruption," selected from many authors of eminence, some of them men of former generations, and some of the present. There is very little in the volume that is not sober as well as Scriptural, and alto-

gether, it is a book much fitted to materials of consolatory thought, w dark shadow of death hangs ov Christian's dwelling.

In Heaven: Glimpses of the L Happiness of the Glorified. L W. Kent and Co.

THIS book consists of brief essays mons by not fewer than eleven me them still "in the body," and r Heaven," except Mr. Jay, and M Angell James. These are Mr. Sto Dr. Raleigh, Mr. J. C. Harrison, W. Conder, Mr. Spurgeon, Mr. l Mr. Landells, Mr. Coley, and Dr. Wir names surely sufficient to bespe interest of many readers. The vo likewise full of poetry relating future, with its hopes and joys.

Discourses on Some of the E Doctrines of Christianity. By tl E. ROBINSON, Richmond, Dioc Grahamstown. London: Hall, and Allen.

WE are glad to find the best, as wel worst, of the "forms of doctrine," c hended within the Church of Engh presented in South Africa. Mr. R does not hesitate to refer to the Bi Natal as "siding with infidels in hallowed attempt to undermine th dations of Christianity." And ho sympathy he has with the High Chr of the Metropolitan at Cape Tow be inferred from such sentiments as "The kingdom of God does not cor anything external; no rite conta That which introduced to the church, *circumcision*, in this par was valueless, for *circumcision* is the heart, in the spirit and not letter (Rom. ii. 29.) *Baptism*, introduces to the Christian Churc not contain it." "Water is the o visible sign or form in baptism," b inward and spiritual grace is quite from the sign." And our preache not trouble himself with any atte reconcile these sentiments with the laries of his church. Discouraging c duty of maintaining a public mi from the text, "Speak unto the c of Israel, that they bring me an off &c. (Exodus xxv. 1, 2, 8), he say inference is plain, that the offering be purely voluntary." It will ferred, and justly, that these "disce are Evangelical and Scriptural. make no pretensions to origina eloquence, but they are solid, a and well argued,

ook of *Congregational Psalmody*; by S. SMITH, Esq., Bradford. Prices by Wm. Jackson. London: O & Co., and John Snow.

ical critic, competent and i, says: "This book marks in a manner the present transitional psalmody in our churches. Its are pretty evenly divided between severe and the florid styles of and we conclude that this has been purposely—to provide for the wants of the Churches for so it is intended. We hope the element may deprive the less of its influence. There is a collection of chants and anthems for use with it, and it is published at a very low price, in separate vocal parts, and is brought up in a very convenient

form. There is an edition in the Sol-fa notation, and a course of lessons in the established notation is prefixed to the separate vocal parts."

The Liberator: a Monthly Journal of the Society for the Liberation of Religion from State Patronage and Control. For 1864. London: Houlston and Wright.

THIS is a valuable record of the details of the great struggle which is in progress between the principle of Coercion and the principle of Willinghood, with reference to the support of religious institutions. And even those who have not given in their formal adhesion to the Liberation Society, but who hold its fundamental principle, should keep themselves well abreast of this portion of contemporaneous history.

CONGREGATIONAL REGISTER.

March—April.

CHAPELS OPENED.

1.—Daylesford, Victoria; Preacher, Moss.

2.—Ewell, Surrey; Preachers, Revs. Halloway, M.A., and T. Aveling.

3.—Gate, Peterborough; Preacher, Newman Hall, LL.B.

4.—Ing, Bradford.

5.—6. — North End, Finchley; Revs. N. Hall, LL.B. and T.

7.—4.—Crediton; Preacher, Rev. G. D.D.

CHAPELS RE-OPENED.

1.—12.—Bradford College Chapel; Revs. W. Kingsland and H. H. Bond Street, Leicester;

2.—13.—Revs. T. Jones, James R. H. D.D., and Newman Hall, LL.B.

CHAPELS—FOUNDATIONS LAID.

1.—21.—Ringwood, by T. Coote, Esq. Scotland, by Mr. Russell.

2.—14.—Tottington, Lancashire.

3.—17.—Whaddon, Bucks, by Mr. J. Ch.

NEW CHURCH FORMED.

12.—Rue Royale, Paris.

CALLS ACCEPTED.

1.—Min Waugh, of Airedale College; Y.

2.—Ing, of Town Mission; Cheriton. Warren, of Hackney College; Co-

3.—with Rev. G. Rose, Bermondsey. George Thompson, of Rotherham Col-

4.—castle Street, Dundee.

5.—6.—Baker, of Lancashire College; Stoke-

7.—rent.

T. Jenkins, M.A., of New South Wales to Ipswich, Queensland.

Edwin Baker, of Spring Hill College; South Shields.

L. D. Bevan, B.A., of New College; Assistant Minister, Weigh-house Chapel.

ORDINATIONS.

March 28.—H. D. Gray, at Redditch. Introductory discourse by Rev. G. B. Johnson; ordination prayer, Rev. T. R. Barker; charge, Rev. R. W. Dale, M.A.; sermon to the people, Rev. J. Bartlett.

April 11.—A. Goodrich, at Braintree. Introductory discourse, Rev. S. Ransom; prayer, Rev. C. Dukes, M.A.; charge, Rev. S. McAll; sermon to the people, Rev. G. Wilkinson.

RECOGNITIONS.

J. Cranbrook, Edinburgh. Discourses by Rev. H. Batchelor and Dr. Alexander.

March 21.—R. Seddon, Deverill Street, Southwark. Introductory Discourse, Rev. P. J. Turquand; prayer, Rev. G. Rose; charge, Rev. Dr. Waddington.

March 22.—M. Biggs, at Colyton, Devon.

April 13.—T. B. Hart, Paris. Opening service, Rev. J. Baldwin Brown, B.A.; introductory discourse, Rev. B. Ashton; prayer, Rev. Dr. Sunderland; charge, Rev. G. Smith, D.D.

REMOVALS.

R. Stainton, Huddersfield to Sheffield.

E. Davenport, Lindfield to Emsworth.

T. Drew, Bitton to Shepton Mallett.

R. McAll, Hanley to Belgrave Chapel, Leeds.

P. Barker, M.A., LL.B., late Mill Hill, to Chester.

RESIGNATIONS.

A. Russell, M.A., Bradford.
G. W. Brownjohn, Redcar.
T. Stuchbery, B.A., Tiverton.
Moses Biggs, Cheriton.
G. Nettleship, Clutton, Bristol.
J. Simson, Stretford.
D. Fletcher, Carrickfergus.

DEATHS OF MINISTERS.

March 27. T. Betty; Knaresborough.
Age fifty-five. Ministry fifteen years.
Jan.—W. C. Drane Ipswich, Queensland

DEATHS OF MINISTERS' WIVES.

March 21.—Mrs. W. Griffith; Holyhead.

ASSOCIATION MEETINGS.

March 21, 22, 23.—Hull and East Riding Congregational Association.

Monmouthshire; Welsh Association.

April 3, 4.—West Riding Congregational Union.

April 4.—Western District London Association.

April 5, 6.—Lancashire Congregational Union.

April 4—9.—Congregational Union of Scotland, at Aberdeen.

April 11.—The Three Denominations annual meeting. Rev. Dr. Brock, secretary.

April 11.—Congregational Board; annual meeting. Rev. S. McAll, chairman.

April 11, 12.—Norfolk Association.

TESTIMONIALS.

To Rev. J. Simson; on leaving Stretford, purse.

To Rev. T. Mann; on retiring from the ministry, Cowes; purse.

LECTURES.

The Merchant's Lecture will be delivered (D.V.) on Tuesday, the 9th of May, at the Poultry Chapel, by the Rev. Alexander Raleigh, D.D., at noon precisely.

A SCOTTISH VERSION OF "THE HOG'S PRAYER."

To the Editor of the "Christian Witness."

SIR,—The "Hog's Prayer" of the Kent pig-boy, a copy of which you give in the current number of the "Christian Witness," bears a very close resemblance to—in fact, appears to be simply another version of—a similar doggerel used by the cowherds in the north of Scotland, and designated by them "Jockie's Owsen" (*Anglice*, oxen). It is indicated by notches cut upon the herd-boy's "club," or staff, and runs as follows:—

||—|—|||—||||—||—||—|||—|—|—|||—X—||—||—(*)—||||—(†).

The following is the translation:—

Twa afore ane, three afore five,
First twa, an' than twa, an' four come belive;
Noo ane, an' than ane, an' three at a cast;
Dooole ane an' twice twa, and Jockie at th' last;
An' Jenny an' her five kye fullin in fast.

The above doggerel, which I learned from a fellow herd-boy, while tending the cows in the north of Aberdeenshire, some twenty years ago, was never used by us, either as a prayer or a charm, any more than the "Hog's Prayer" actually appears to be in Kent. I understood it, if it meant anything at all, to indicate the irregular ground into which the cattle usually range themselves while going to and returning from the field. Our parish minister, for all that he knew, or cared to know, of the "manners and customs" of the juvenile portion of his parishioners, might have come to the same conclusion as the Rev. Henry Hoare has come to with respect to the pig-boys of the south of England; but in his case, as in the latter, the reasoning and inference would have been based upon an imperfect knowledge of facts. Were I writing to the editor of "Notes and Queries," or of any other exclusively secular periodical, containing a column for the curious, I might hazard a conjecture as to the antiquity and origin of the rhyme; as it is, I may simply say that the former is pretty evident from the fact of its being used, with variations, at almost the extreme north and south corners of the island.

A SUBSCRIBER.

Stockton-on-Tees, April, 1865.

(*) A figure of Jockie.

(†) A figure of Jenny.

THE
CHRISTIAN WITNESS,
AND
CONGREGATIONAL MAGAZINE.

JUNE, 1865.

MEMORIAL STONES OF SCRIPTURE.

BY THE REV. ALEX. THOMSON, M.A.

II. *Mizpah*—*The Bible Watcher*.

Good things have sometimes been said by bad men, and great truths have been uttered by false men. And while we think none the better of the speakers for expressions which in reality condemn them, we should not think the worse of the truth because of its coming through an uncongenial channel. The value of gold is not affected by the baseness of the hands through which it passes. Here we find Laban, a man whom it is impossible to respect—who appears to have been little better than a selfish hypocrite—uttering sentiments to which our hearts devoutly respond. He sets up a heap and a pillar in concert with Jacob, and immortalizes the monument by a significant name—*Mizpah*—that is, *the Watch-tower*, for he said, “the Lord watch between me and thee, when we are absent one from another” (Gen. xxi. 49). The name and the sentiment may well be commended to every believer as a support to his faith, and a buckler of defence for his soul in times of peculiar anxiety. It is especially suited to those seasons of difficulty, when we stand associated with some who are friends in name—friends, perhaps, by family or social connection, having our interests in their hands, while we have painful doubts of their thorough fidelity.

Let us review the circumstances which led to the erection of this old mountain cairn, and which throw light on the meaning of its name.

It is another scene in Jacob's life that comes before us, but how different is condition from that in which we last beheld him! Then we saw him a poor lonely fugitive, sleeping on the bare ground beneath the canopy of heaven, possessed of nothing but his staff and scrip; in his vow he ventured to ask no more than bread to eat and raiment to wear, till he should come again to his

father's home in peace. Now he is the head of a large family and household, the possessor of numerous flocks and herds, and servants, with a group of sturdy youths growing up about him to call him father. Twenty years, with God's blessing, have made this difference in his circumstances. God has indeed fulfilled His promise to Jacob. He has been with him, and kept him in all places whither he has gone, and has prospered him greatly, in spite of the harsh and unfair treatment which he has endured. Yet, singularly enough, he is again a *fugitive*. As formerly he fled from the anger of his brother, now he is fleeing from the injustice of his father-in-law. He knew that Laban would not consent to his departing with the property that rightfully belonged to him, his own hard-won earnings; that on one pretext or another he would seek to despoil him, or to harass him by detention, and therefore he felt compelled to take the opportunity of making his escape in Laban's absence. It was a hard necessity; but that it was genuine and just was admitted by Laban's own daughters; they had had such experience of their father's selfishness and injustice, that their affections were evidently alienated from him. So they fully concurred in Jacob's proposal to steal away unawares.

Let us here glance for a moment at the character of Laban, which is depicted in the most dramatic manner in the sacred narrative. There, without any direct description, the man stands before us in his sayings and doings, and from them we see what he is. He came of a good stock, doubtless, but he is a base scion of it. He knew the true God, for we find him using his peculiar name, *Jehovah*, and professed to serve Him as the God of his fathers; but it was with a very mixed and corrupt service. A modified form of idolatry was practised in his family, that of *Teraphim*, the images mentioned as stolen by Rachel, which are thought by some to have been (at least originally) figures or symbols of angelic powers, like the cherubim. When purity of worship was thus disregarded, purity of practice could not be looked for. What strikes one most forcibly in the man's conduct, is his loud profession of friendship and good will, coupled with so much that was grossly selfish and unkind. That he should ask a price for his daughter was according to the custom of the country; but what can excuse his exacting from Jacob's generous affection the enormous price of seven years' service, and after having cheated him by a disgraceful stratagem, that he should entrap him into a second term of service equally oppressive? During fourteen years, Jacob received nothing but the necessary support; even the portions belonging to his wives were withheld. Then, during the next six years, every underhand method was tried to keep him of his stipulated wages, and Jacob was saved from loss only by the special favour of Providence, co-operating with his own care and skill; yet all the while he professes to regard Jacob with the tender interest of a relative. "Surely thou art my bone and my flesh,"—and admits, "I have learned by experience that the Lord hath blessed me for thy sake." In short, Laban was a thorough *skinflint*; a man of smooth words and fine professions; with plenty of unctuous religious talk, but a man who had no room in his heart for any other object than his own miserable little self, accustomed by hook or crook to draw fish into his own net, and to practise any low trick to secure

his own ends. His sons were like him, as their envy of Jacob shows; and there are too many of his family still to be found, not only in the world, but in the Church itself.

When word reached Laban of Jacob's flight, he hastened after him in pursuit, accompanied by a large body of relatives, thinking himself, no doubt, a greatly injured man, and irritated specially by the loss of his gods, the pillage of a domestic sanctuary. What a fool a man is who worships gods that can be stolen, or who looks on certain external things as so essential to his worship, that, when they are taken away, it loses its power! But before he overtook Jacob, his angry intentions regarding him met with an unexpected check. He could not find his stolen deities, but the true Deity found *him*, and with simple, but significant prohibition, effectually bridled his lips: "God came to Laban, the Syrian, in a dream by night, and said unto him, take heed that thou speak not to Jacob either good or bad,"—that is, in the way of advance or molestation. How soon can a whisper from the Unseen Watcher break the courage, frustrate the plans, and paralyze the arm of the opponents of His people! Mark the fulfilment of God's promise, that He would be with His servant, to keep him wherever he might be. He would suffer no man to do him serious harm. He had allowed Laban to cheat Jacob, and to treat him unrighteously for a time; but this was partly as a punishment for Jacob's own misconduct, partly as discipline for his benefit. But when the arm of injustice is raised to smite, God comes at once between him and all wrong; for the word is a God of judgment, by whom actions are weighed.

The interview that followed is very vividly presented; its details are most characteristic of the two men; but it is only with the close of it that we have to do. Laban, finding he had the worst of the discussion, craftily alters his tone, professes only the most affectionate regard, and proposes the formation of a covenant of friendship, which should be a security for mutual good-will in the future. It is almost amusing to see here how the man's character comes out. *He* was the person that had given occasion for distrust; he alone had acted unkindly, and rendered necessary the intervention of the Supreme Judge. Yet now he speaks as if he specially felt the need of an admonitory memorial to appeal to, and invokes with peculiar unction the vigilant guardianship of the Lord. The cairn of stones was raised accordingly, which gave its name thenceforward, GILEAD, *the heap of witness*, to that high mountain-ridge that formed the boundary between Syria and Palestine; and a pillar was reared upon it, which seemed like a watch-tower (*Mizpah*), calling to mind the Heavenly Watcher to whom the kindred tribes on either side of the boundary should look as the arbiter of their disputes, and the guardian of their destinies. The heart of Jacob would accord a full Amen to the prayer of his father-in-law, "The Lord watch between me and thee when we are absent one from another. . . . This heap be witness, and this pillar be witness that I will not pass over this heap to thee, and that thou shalt not pass over this heap and this pillar unto me for harm. The God of Abraham, and the God of Nahor, the God of their father, judge betwixt us." In that monument Jacob would see the pledge of his own security, and another enduring symbol

of the faithfulness and mercy of his covenant God. So there it stood for ages, while the waves of change and migration, of hostile inroad and repulse rolled backwards and forwards on these frontier lands, speaking by its very name encouragement and assurance to the hearts of the descendants of Jacob.

Let us imagine that, in those old times, in company with some of them, we were climbing that elevated mountain-ridge, which, as we ascend from the Jordan valley, extends its dark outline along the eastern horizon. When we reach the summit, we find ourselves on high rolling downs, covered with rich grassy pasture. To the north lie the hills of Bashan, thickly covered with oaks and terebinths, with herds of stray cattle ("bulls of Bashan") feeding among them. Eastwards, these lofty downs "melt away into the vast red plain, which, by a gradual descent, joins the level of the Assyrian desert," while on the west they are broken by three deep defiles, through which the three streams, the Jarmuk, the Jabbok, and the Arnon fall into the valley of the Jordan and the Dead Sea. We are standing now a little to the north of the Jabbok, looking back to the long deep gorge where the Jordan rushes on in so many windings, and, perhaps, deep is heard calling unto deep, as the sacred river hurries onwards to its grave. Beyond, rise the bold, picturesque ranges of hills in central Palestine, though whose openings are seen glimpses of rich valleys and smiling plains, in particular the broad plain of Esdraelon, sweeping towards Carmel and the sea. It is a glorious land of varied aspect, crowned with corn and wine, with the olive and the fig-tree, and flowing with milk and honey.

What are the bulwarks and defences that guard this happy land? What chain of forts is stretched along its frontier to protect it from the tribes of the desert, and the warlike bands of Syria? Shall Lebanon with its peaks, lost in the clouds, or Hermon with its silvery crest of snow be termed the guardian watcher of this favoured spot? No: look up to that heap with the pillar upon it, and ask its name. It is *Mizpah*, reminding us of the truth, *the Lord watcheth*. This is the hope and the confidence of Israel, and while Israel is faithful to this hope, all is secure. Jehovah is the guardian of His people, watching over them in their relations to all around—to doubtful friends, swayed only by selfishness and fear, and to open foes who would fain invade their borders and lay them waste. So is it with the Church, and with individual believers in every age. While we are on earth, we have to contract engagements and stand in intimate relations with many whom it is hard to trust. There are false brethren who must yet be acknowledged as brethren, and treated as such. There are those of our own household, it may be, who are the objects of our painful solicitude, especially when distance removes them from the watchful eye of affection and fidelity. To whom shall we entrust their interests and our own, but to Him who was invoked at Mizpah, saying, "The Lord watch between me and thee?" And amidst all the doubtful and hostile elements around us, with which we have here to maintain an armed truce, this is our reliance. The Lord with His hosts of angels, encamping at Mahanaim (Gen. xxxii. 2) is our frontier garrison; no one can pass over the heap of witness, which marks the boundary, without His permission. Should any one

apt to pass in defiance of Him, he rushes on the thick bosses of the ghty's buckler to his own destruction. How sure a defence! How great tranquillity it gives, when surveying an uncertain, restless, treacherous world around us, we call to mind the promises of Bethel, and the pledges of God and Mizpah!

LIKE FATHER, LIKE FAMILY.

BY REV. THEO. L. CUYLER, NEW YORK.

ANY a sermon has been preached to others; many a tract and treatise on the mother's influence. How often are sermons preached to fathers? Is there any power for good or evil greater than the influence of him who *leads the family*, who projects his own character in the persons and the souls of his children, who lives his own life over again in the lives of those whom he has to govern?

Like father, like family. Set this as a philosophical principle. Special exceptions do not undermine the rule; it is an organic one. The father impresses himself upon his children just as undesignedly, but just as surely, as I impress my *shadow* on the ground when I walk into the sun. The father cannot help it if he could. The father *leads*, by God's blessing. He makes the home-law; he sets the precedents; creates the home-atmosphere, and the "odour of holiness" clings to the garments of his children, if they go around the house. "His father was a Papist, or his father was a Protestant, or his father was a Democrat before him," is the sufficient reason that determines most men's religion or their moral opinions. "He is a chip of the old block," said some one, when he heard the younger Pitt's first

speech. "Nay," replied Burke, "he is the old block himself."

In nothing is this so true as in *moral* resemblances. A father's devoted godliness is often reproduced in his children. But still oftener are his errors and his vices. He commonly sets the habits of the household. Whatever "fires the father kindles, the children gather the wood." If the father rises late on the Sabbath morning, the boys come down late and ill-humoured to the table. If he goes on a Sunday excursion, they must carry the lunch and the fishing-tackle, and share in the guilty sports. If he wishes to read a Sunday paper, then George or Tom must go out to buy it. If he sips his wine at the dinner-table, they are apt to hanker for the residuary glass, or at least they grow familiar with the *sight* of a decanter on the board. To do that, is like hanging up lascivious pictures on the walls of the sitting-room. The lads get familiarized with evil; and woe to the youth who gets "used to" the face of the tempter.

In looking over my congregation I find that, while several pious fathers have unconverted children, there are but few prayerless fathers who have converted sons. The *pull* of the father downward is too strong for the upward pull of the Sabbath-school and the

pulpit. If the father talks money constantly, he usually rears a family for Mammon. If he talks pictures and books at his table, he is likely to awaken a thirst for literature or art. If he talks horses, and games, and prize-fights, he brings up a family of jockeys and sportsmen. If he makes his own fireside attractive in the evening, he will probably succeed in anchoring his children at home. But if he hears the clock strike eleven in the theatre or the club-house, he need not be surprised if his boys hear it strike twelve in the gambling-house, the drinking-saloon, or the brothel. If he leads in irreligion, what but the grace of God can keep his imitative household from following him to perdition? The history of such a family is commonly written in that sadly-frequent description given in the Old Testament—"He walked in all the sins of his father, which he had done before him."

I find two very different types of paternal religion. Both are nominally Christian. The one parent prays at his family-altar for the conversion of his children. He then labours to fulfil his own prayers. He makes religion prominent in his family; it is as pervasive as the atmosphere. The books that are brought home, the papers selected, the amusements chosen, the society that is sought, the aims in life that are set before those children, all bear in one direction, and that the right one. God is not invoked by that father to convert his offspring to godliness, while he is doing his utmost to pervert them to worldliness, or self-seeking, or frivolity; no more than he would ask God to restore his sick child, while he was giving

the poor boy huge doses of opium or strychnine.

Yet there is a class of professing Christians who do this very thing. They pray for a soul's conversion, and yet on the very evenings when revival discourses are being delivered, they take that son or daughter to the opera or the fashionable rout. They pray that their households may live for God, and then set them an example of most intense money-clutching and mammon-worship. One father prays for a son's salvation, and then flashes a wine-cup before his eyes. Another sits down with solemn face to the communion-table, and then comes home [very seldom it is hoped] to gossip, to crack jokes, to talk politics, to entertain Sunday visitors at a sumptuous feast, to do anything and everything which tends to dissipate the impressions of God's worship, and the sacramental service. Such fathers never follow up a pungent sermon; never watch for opportunities, to lead their children Christward, never co-operate with God's Spirit for the conversion of an impenitent son or daughter. What must an ingenious child think of such a father's prayers?

I entreat parents most solemnly not to stand in the way of their children's salvation. If you do not help the good work, pray do not hinder it. The selfish or inconsistent life of some fathers is enough to neutralise all the teachings and appeals of both pulpit and Sabbath-school. To Paul's question, "How knowest thou, O wife, if thou mayst save thy husband?" we would add the startling query, "How knowest thou, O father, but thou mayst damn thy children?"

How many a devoted, praying

pling to lead her children
 and, and finds her every effort
 by the open irreligion of an
 father! She toils on *alone*,
 alone, works alone, and
 one, over their perils and the
 temple at their own fireside.

God pity, and support her! She is
 striving to bear her children on her
 own shoulders toward virtue, toward
 purity and Christ; but to-day her
 sad failure is written in the homely
 adage, *Like father, like family.*—
New York Independent.

THE BARONESS NAIRNE AND HER SONGS.

INE OLIPHANT was born in
 a mansion house of Gask, in
 the city of Perth, on the 16th of
 1866. Her father was so keen
 that he named three of his
 after Prince Charles Edward
 Charles—Charlotte—and this,
 child, Caroline. The Prayer-
 book was put into his children's hands
 under the names of the exiled family
 rather than those of the reigning one.
 He would not endure that the "Ger-
 ard" and his ledly," as he
 called the king and queen, should
 be named in his presence, and when
 he saw the members of his family
 read newspapers to him, the reader
 would be reproved if he ventured to
 read majesties anything else than
 "— and Q—." The antecede-
 nts of the family naturally produced
 a sense of feeling. Mr. Oliphant's
 father had been aide-de-camp to
 Charles in that fatal campaign
 and happily for our country,
 for ever the hopes of the
 king; and his mother in fond
 remembrance had cut a lock from the hair
 of the young Chevalier, when he
 left her home with his presence.
 This is referred to by Lady
 Nairne in her song, "The Auld

"The ledly, too, sae genty,*
 There shelter'd Scotland's heir,
 An' clipt a lock wi' her ain hand
 Frae his lang yellow hair."

Amidst these romantic family tra-
 ditions eminently fitted to stir her
 warm imagination, the childhood of
 Caroline Oliphant was passed. And
 the natural surroundings of her home
 were of the kind which nourish the
 poetic faculty where it is possessed.
 It was "the land of the mountain
 and the flood," where nature, wild
 and sublime in its lonely hills, is
 exquisitely beautiful in the well-
 watered vales which these hills
 enclose. In her happy youthful
 wanderings through such scenes, the
 girl's mind grew into that loving
 familiarity with nature in all its
 various moods, which imparts to her
 verses one of their many charms.

As to herself, this young daughter
 of the house of Gask was endowed
 with gifts many and various. Pos-
 sessed of a quick, bright intellect, as
 well as a beautiful fancy, all learning
 to which she applied herself was
 easily mastered by her. Her personal
 beauty was so remarkable that she
 was named "the Flower of Strath-

* Neat, elegant.

earn." And thus beloved and admired, the world seemed to her a gay, glad scene, and knowing no higher joys, she entered eagerly into the pleasures which it offered. So energetic was she in her gaiety, that "finding at a ball, in a watering-place, that the ladies were too few for the dance, she drove home, awoke a young friend at midnight, and stood in waiting till she was equipped to follow her to the dance."

But even then, Caroline Oliphant was no mere selfish, frivolous, fine lady, to whom nought was of interest save her own enjoyments. Already she was capable of setting before herself a worthy object, and of labouring heartily for its accomplishment. Her pure taste was shocked with the grossness of the songs in popular use, and she determined to endeavour to purify the songs of her country—and while doing the work, carefully to conceal the worker. First, she sent, anonymously, a copy of verses, called "The Ploughman," to the president of an agricultural dinner held in her neighbourhood. The song was received with great approbation, and soon set to music. Thus encouraged, song followed song, some humorous, some pathetic, all vastly superior in simple poetic power, as well as in moral tone, to the songs which they supplanted. Take the following lines for instance, as a specimen of the good common sense, the cheerful practical philosophy which, joined to poetic imagery, made its way to the hearts of the people—

"Saw ye ne'er a lanely lassie
Thinkin' gin* she were a wife,
The sun of joy wad ne'er gae down,
But warm and cheer her a' her life.

* If.

"Saw ye ne'er a weary wife,
Thinkin' gin she were a lass
She wad aye be blithe and cheerie,
Lightly as the day wad pass.

"Wives and lasses, young and aged,
Think na on each ither's state;
Ilka* ane it has its crosses,
Mortal joy was ne'er complete.

"Ilka ane it has its blessings,
Peevish dinna pass them by,
Seek them out like bonnie berries,
Tho' among the thorns they lie."

Many of these songs were so popular old tunes, and ere long sung in every corner of the land. was the hand of a true minstrel who had struck the chords, and the strains were destined to live.

So far she had worked well usefully. Yet still it might be to her, "One thing thou lackst That gift, however, the highest the best, was soon to be hers. kingdom of heaven was brought to her, and through the Lord's mercy she did not turn sorrowing because of possessions which would not resign. Gladly she rendered herself and all that was to the Saviour who had sought "She was on a visit to the old c of Murthly," we are told, "when English clergyman had also arrived. He was a winner of souls. At morning worship she was in her place the household, and listened to God's ambassador said on the proverb 'Him that cometh unto me I will no wise cast out.' Faith grasped From that hour she never had doubt of God's love to her in Christ Jesus. That forenoon she was no more. Her fair face was spangled with weeping when she again appeared. Her eye had caught the glory of

* Every.

of God, and burned with love to
of whom she henceforth could
'Whose I am, and whom I serve.'
pen, her pencil, her harp, as
wards her coronet, were laid at
feet, to be henceforth used, *used*
and for the King."

With higher principles and a holier
she continued her work. She
judged wisely as to her true
ion. This was the work she was
ally fitted to accomplish, and it
a high and noble one. Broad-
over the land her lyrics were
ered, carrying pure and elevating
ments and, as far as this kind of
osition permitted, touches of
ous truth into many a neglected
ignorant home. All this time
maintained the strictest incognito.
compositions were ascribed to
and another, but she made no

Only a very few ladies, her
ate friends, were in the secret,
hey were tied down to inviolable
se.

rough these friends she was
ed in 1821 to contribute to a
tion of national songs which was
published by a Mr. Purdie, a
-seller, in Edinburgh. Her con-
ditions were signed "B. B.," and
Purdie and his editor, in entire
ance as to their contributor,
under the impression that her
and designation were Mrs.
n, of Bogan. The collection
very popular, and the songs of
B." were especially distinguished
iblic favour. They were sung in
hief towns by professed vocalists,
were everywhere hailed with
it. The popularity of "The
o' Cockpen," "The Land o'
Leal," some beautiful Jacobite
, and many others, was un-

bounded. Public curiosity was
aroused as to their authorship, and
the question was debated in the news-
papers, to the great alarm of their
diffident authoress.

In 1824, "The Scottish Minstrel"
was completed in six volumes, and
Mr. Purdie and his editor, still
believing "B. B." to be Mrs. Bogan,
of Bogan, remark, "In particular the
editors would have felt happy in
being permitted to enumerate the
many original and beautiful verses
that adorn their pages for which
they are indebted to the author of the
much-admired song, 'The Land o'
the Leal;' but they fear to wound a
delicacy which shrinks from all obser-
vation."

How well "The Land o' the Leal"
deserved the admiration bestowed
upon it, let the reader judge. It was
written for relatives of Lady Nairne's
who had lost a child.

"I'm wearin' awa, John,
Like snaw-wreaths in thaw, John,
I'm wearin awa
To the land o' the leal.*
There's nae sorrow there, John;
There's neither could nor care, John;
The day's aye fair
I' the land o' the leal.
"Our bonnie bairn's there, John;
She was baith gude and fair, John;
And, oh! we grudged her sair
To the land o' the leal.
But sorrows sel' wears past, John,
And joy's a-comin' fast, John—
The joy that's aye to last,
In the land o' the leal.
"Sae dear's that joy was bought, John;
Sae free the battle fought, John,
That sinfu' man ne'er brought
To the land o' the leal.
Oh, dry your glist'ning e'e, John!
My saul lang's to be free, John;
And angels beckon me
To the land o' the leal.

* Loyal, honest, faithful.

"Oh, hand ye leal and true, John!
 Your day it's wearin' thro', John;
 And I'll welcome you
 To the land o' the leal.
 Now, fare ye weel, my ain John,
 This world's cares are vain, John;
 We'll meet, and we'll be fain,*
 In the land o' the leal."

But we are anticipating the order of events in Lady Nairne's life. Many lovers had sought the hand of Caroline Oliphant, but in vain, till 1806, when she married her cousin, Major Nairne. His hereditary title was Baron Nairne, but it was one of the titles attainted by the rebellion. In 1824 the attainder was removed by Act of Parliament, and the title of his fathers bestowed on Major Nairne. Two years before, George the Fourth, on his visit to Scotland, had heard sung Lady Nairne's song, "The Attainted Scottish Nobles," and this, it was said, led to the restoration of the peerage to her husband.

In 1830, Lady Nairne became a widow. Her wedded life had been one of great happiness, and the stroke which bereaved her of a most dearly-loved husband was bitter and desolating indeed. Yet the one availing consolation she enjoyed—she knew he had but gone before to the presence of that Saviour whom they had loved and served together.

An only child, a son now in his twenty-second year, was left to her. With that wondrous love so deep, so yearning, so unspeakable, which fills a mother's heart towards her only child, she had watched over the training of this boy. And she had a rich reward. He grew up a youth of noble qualities, and decided Christian character: all that a Christian mother could desire.

* Glad.

Between them there existed the most entire sympathy, the most loving companionship. They were the joy, the solace, the delight of each other's heart. But alas! this gourd also was doomed to perish. In the spring of 1837, the young Baron suffered from severe influenza. His recovery was not satisfactory, and for the benefit of his health he went to Brussels, accompanied by his mother. There he took a severe cold, and, after an illness of six weeks, died on the 7th of December, 1837. Who may tell the agony of that mother's heart! But no murmur escaped her. Great as was the darkness it could not hide from her a Father's hand. Desolating as was the stroke, she could yet even in its first bitterness think of and care for the souls of others. The foreign doctor who had attended her son was an unbeliever. On visiting her when all was over, and the remains of the dear one had been committed to the grave, "she beguiled the sceptic on to inquire with wistful, hopeless eye, about her belief in the Redeemer, proving to him that Christ is not a mere synonyme for the lying mummeries of the Church of Rome. The colour came to her cheek, the fire to her eye, eloquence to her lips. . . . When the unbeliever rose to go, his countenance and attitude were those of reverence and amazement personified. For this bereaved one there were left, amid material objects that ever cut anew her heart in twain, *souls to live for.*"

A spirit of pensive resignation marked the remaining years of Lady Nairne's life. "I sometimes say to myself," she wrote to a friend, "this is 'no me,' so greatly have my feelings and trains of thought changed

ld lang syne ;' and though
le to know assuredly that all
I scarcely dare to allow my
settle on the past." It was
experience she embodied in
ing lines—

BEST IS NOT HERE."

is this vain world to me ?
t is not here ;
are the smiles I see,
' mirth I hear.
' is youth's joyful glee ?
are all once dear to me ?
as the shadows flee—
t is not here.

lid the morning shine
hely and fair ?
lid those tints so fine
ish in air ?
not the vision say,
nt, lingering heart, away,
in this desert stay—
k land of care !

' souls angelic soar,
ther repair ;
is vain world no more
l and ensnare.
heaven I love so well,
l in my heart shall dwell ;
ings around me tell
t is not here."

' age 'of seventy-six Lady
rote—

l you be young again ?
would not I—
ear to memory given,
vard I'd hie.
dark flood forded o'er,
t at rest on shore,
ould you plunge once more,
h home so nigh ?

might, would you now
race your way ?
er through stormy wilds,
nt and astray ?
's gloomy watches fled,
ng all beaming red,
s smiles around us shed,
venward—away.

Where, then, are those dear ones,
Our joy and delight ?
Dear and more dear though now
Hidden from sight.
Where they rejoice to be,
There is the land for me ;
Fly, time, fly speedily,
Come, life and light."

The last two years of Lady Nairne's life were spent at Gask. Feeble in body and worn in spirit, the old affections still lived, and her interest in the salvation of souls was fresh as ever. "She might still be found," we are told, "taking her invalid's walk in a cool anteroom, passing and repassing the bust of her darling son, and stopping as often to gaze on it, then replacing the white handkerchief that covered it to keep it pure. One evening as she inquired about a school where children were gathered daily to be taught, her *faithful* love for souls almost vexed the teacher, when she said with anxiety, "You say they like 'The Happy Land' best ; is the *gospel* in it ? 'Repeat it.' Her eager eye watched each line till she should hear what satisfied her. She then said, 'It's pretty, very sweet, but it might be clearer.' Remember, unless the work of Christ for them as sinners comes in,—the ransom,—the substitution, what you teach is worthless for their souls."

On the 27th of October, 1845, she passed into the rest she had so long wistfully looked for.

Through many years Lady Nairne had done "good by stealth," carefully hiding from her left hand what her right hand was doing. It could not be concealed that she gave of her means largely to promote both the spiritual and temporal welfare of her fellow men ; but the full extent of

her charities none could tell. Dr. Chalmers, then labouring to "excavate the heathen" of the West Port, a miserable district in Edinburgh, where many of the lapsed classes lived, related, two months after Lady Nairne's death, at a meeting which he addressed, how this noble woman had aided him in his work. A year ago "inquiry was made at me by a lady," he says, "mentioning that she had a sum at her disposal, and that she wished to apply it to charitable purposes; and she wanted me to enumerate a list of charitable objects, in proportion to the estimate I had of their value. Accordingly, I furnished her with a scale of about five or six charitable objects. The highest in the scale were those institutions which had for their design the Christianising of the people at home; and I also

mentioned to her what we were doing at the West Port; and there came from her in the course of a day two no less a sum than £300. She is now dead; she is now in her grave and her works do follow her. When she gave me this noble benefaction she laid me under strict injunction of secrecy, and, accordingly, I did not mention her name to any person; after she was dead, I begged of the nearest heir that I might be allowed to proclaim it, because I thought her example, so worthy to be followed, might influence others to imitate her; and I am happy to say that I am now at liberty to state that it was Lady Nairne, of Perthshire."

As a fitting close to this sketch, we subjoin Lady Nairne's lines, entitled—"THE DEAD HAVE DIED IN THE LORD:"—

"Go, call for the mourners, and raise the lament,
Let the tresses be torn, and the garments be rent;
But weep not for him who is gone to his rest,
Nor mourn for the ransom'd, nor wail for the blest.
The sun is not set, but is risen on high,
Nor long in corruption his body shall lie—
Then let not the tide of thy griefs overflow,
Nor the music of heaven be discord below;
Rather loud be the song, and triumphant the chord,
Let us joy for the dead who have died in the Lord.

Go, call for the mourners, and raise the lament,
Let the tresses be torn, and the garments be rent;
But give to the living thy passion of tears
Who walk in this valley of sadness and fears;
Who are press'd by the combat, in darkness are lost,
By the tempest are beat, on the billows are toss'd.
Oh, weep not for those who shall sorrow no more,
Whose warfare is ended, whose combat is o'er;
Let the song be exalted, be triumphant the chord,
And rejoice for the dead who have died in the Lord."

MARGARET

ANGLICAN SISTERHOODS: 1.—THEIR WORK.

BY THE REV. A. MACKENNA, B.A.

It will be convenient to begin this chapter with a definition. By Sisterhoods we mean associations of women who have separated themselves from the ordinary ties and engagements of life, and by which they may unitedly give themselves to works of mercy. There are at present twenty-five houses of Sisters in England, and, belonging to different orders. They vary in their external activities, and in their mode of life; but they are all devoted to this one principle—devotion to charitable service. Some of the Sisters undertake the care of the infirm, the education of refugees and penitents, the education of poor children, or the nursing of sick people, at home or in hospitals; they act under the control of the clergy, or simply under the control of the Superior of the sisterhood. The basis of devotion to works of

In some houses, there are only cloistered nuns who never leave the convent, but spend their time in meditation and prayer, and in illuminating services, such as singing altar-cloths, or doing such work as the Superior gives them.

This "enclosed" life is, however, only an incidental development of the system. The object of the sisterhood is, to assign to women their place in the Church, to allot them their sphere in ministering to the needs of the world and suffering.

There are contrasts, too, in the degree of freedom allowed the members of different sisterhoods. Some are resident, and some non-resident. The Church of England

does not allow vows; and while, in some houses, the spirit as well as the letter of this prohibition is respected, in others, the conscience of the nun is trained to see, in the promise under which the sisters come to one another, and to the Superior, all the solemnity of a vow. In the St. Peter's Sisterhood, at Brompton, the promise is made for one or five years, as the sister prefers; and at the end of this period it can be renewed, if she desires it. The promise is made in the presence of the Bishop, who is himself the chaplain of the house, and occasionally sees each Sister alone, that he may know if she is happy, or if there is anything she wishes to say to him. How different it is in the Devonport Sisterhood, the following incident will shew. A young lady, having been recalled home by her mother, was dismissed with the injunction to wear her coarse dress, and go as little as possible into society. On her writing Miss Sellon that her mother would not permit this, she received a letter containing these words:—"I free you as far as I can free you. I cannot break your promise. You bound yourself to me by a sacred tie; and that bond will stand at the day of judgment, let Satan and your own heart gloss it over now, however successfully. These ties, spiritual, and not natural, are eternal." But however the orders may vary in their interpretation of the promise, the separation from the ordinary ties and engagements of life is of the very essence of a Sisterhood. It is implied in the name, 'Sister,' by which they call one another, and as a matter

of fact, it is embodied in the rules of the different Anglican orders.

Leaving, then, out of consideration, organizations of women for charitable purposes, *in addition to* the claims of the family, and of social life; it is proposed, in this and a following article, to give some account of the work and constitution of a sisterhood, properly so called. The special sisterhood from which our illustrations will be taken is that at Devonport, the one with which the English public is most familiar. Many of the readers of this magazine will remember the controversy about this Institution, which raged some twelve or fifteen years ago. From the many pamphlets then published on both sides, and from the two little books of Miss Goodman,* published still more recently; it will be possible, now that the asperity of the controversy has ceased, to gain a pretty accurate view of the workings of the system.

We may fairly accept the Devonport Sisterhood as a type of these institutions. No Anglican sisterhood has undertaken works so many and so various, as this; none has met with so much sympathy and success as did this, in the earlier years of its history. The development of conventual habits was here so gradual, and Miss Sellon is herself a lady of so noble a nature, that we may, without much hesitation, apply to sisterhoods in general the conclusions fairly deducible from this narrative. If here we find the conventual system a hindrance to the very works of charity for which the

sisterhood is founded, we may be there is something inherently fit in the system. Few ladies can mise to themselves a greater steadiness than might Miss Sellon resisting the dangers of which Bishop of Exeter warned her; ~~day~~ in the exercise of authority over conscience of the sisterhood, as the name and office of Mother prior, Mother in Christ. If she from her high Christian woman into the traditionalism and oppressiveness of a female hierarchy, we well believe that the fall of many souls would have been only deeper more marked.

The Devonport Sisterhood from a very simple origin. In or 1848, Miss Sellon, deeply moved by a letter, in which the Bishop of Exeter described the spiritual destitution and the wretchedness of many of the poor in Plymouth and Devon determined, with the consent of her father, to devote to the relief of misery her little fortune, and other talents God had committed to her. With this intention, she came to Stoke, a part of Devonport, where she lived in very humble lodgings. Here, on being joined by another lady, she took a small house, and there continued working together among the poor with all simplicity. In a few months, several other ladies came to cast in their lot among them. "I asked me," says Miss Sellon, "to receive them under my roof, and to pressed their wish of helping me in my work, and of living apart from the world. They came one by one, and asked them no questions, and I asked me no questions. I simply welcomed them in the name of Christ and required from them before

* "Experiences of a Sister of Mercy." London: Smith, Elder, and Co., Cornhill, 1862. "Sisterhoods in the Church of England." London: Smith, Elder, and Co., Cornhill, 1863.

mitted members of the society, that they would obey me." In a few years, there were thirty ladies residing with Miss Sellon, and they had, under a superintendence more or less complete, nearly a hundred souls. The following list of institutions connected with the Society was furnished to the Bishop of Exeter in 1852, by the Rev. G. R. Selous, the clergyman of the parish:

Orphans' Home, containing twenty-seven children.
 College for Sailor Boys, then containing twenty-six. Destitute and orphan boys were received here, and sent to sea. The house set apart for them had a court attached to it, where they had a mast with its yards and sails. Here, under the care of an old sailor, the lads were instructed in seamanship; they were also taught reading, writing, arithmetic, &c., and the sword exercise. Each boy, on going to sea, was provided from the sisters, his outfit of some Bible and Prayer-book.
 The House of Peace; a home in which twelve destitute girls were then employed as nurses or servants.
 A Home for old Sailors, numbered inmates, one of whom was the sailor, whom Miss Sellon would not be separated from her husband.
 Industrial School, in which were engaged 120 young women, who were out of employment or could get no work. They were paid according to their capabilities.
 Lodging Houses in connection with the Industrial School. Those of the women who had no homes were received here, under the superintendence of Miss Sellon; who slept in the house.
 The Houses of Hope, or lodging-houses for poor families; from 150 to 160 were received here. The buildings were provided with a reading room, and a play-room; the children furnished with a coat and other playthings.
 A Ragged-School, where every day sixty to seventy children were employed in the evening instruction of the poor children and adults who were out of work in the day time.
 A home for destitute children.
 Soup Kitchen, where from 80 to 100 persons were fed daily; and where regularly attended Church, received on Sunday a hot pudding, which was as their day's meal.

Besides these institutions at Devonport, the sisters nursed in a hospital at Bristol, and had charge of a school at Asherne, and an Orphan Home at Alverstoke, near Gosport. They were also ever ready to assist the parochial clergy, and to visit the sick and poor at their own homes.

Miss Goodman, referring to their subsequent establishment of a penitentiary, observes, and justly, that the sisterhood undertook rather too much. But we must not too harshly criticize the indiscretions and false economy of such Christian zeal. The spirit of sacrifice which inspired them is that which breathes in a common remark of Miss Sellon's, that those engaged in commencing such works could not expect their lives to be of very long duration. 'This is the common mistake of enthusiastic souls; we hesitate to ask too curiously "To what purpose is this waste?"'

Many of the maxims which guided the Sisters are worthy the careful notice of district visitors, and managers of working men's societies and of schools. "A Sister was never to enter a room or house until it was opened to her; she was not to knock and lift up the latch; an Englishman's house was to be his castle. Miss Sellon judged, and none knew the poor better than she did, that under the rough clownishness there was considerable intelligence and a keen perception of whether we thought them fools or not; and they would never forgive a man or woman who talked *down* to them." "We were never to exhibit the slightest appearance of shrinking at the dirt, or the personal infirmities of those whom we visited. Miss Sellon believed the poor peculiarly sensitive upon this point, for she

by no means thought that because a mind was untrained it was necessarily obtuse: but, on the contrary, she thought it was the young and untrained who more particularly yielded to the impulses of their feelings, and were the most sensitive on every point. Another rule, intimately connected with the rule of not talking down to, or patronizing any man, was the direction to suppose the tastes of the working classes to be much the same as those of the higher, unless we had direct evidence to the contrary. The poor are very patient under our misunderstanding of them, if they think we mean kindly; but their feelings are just the same as those of men of higher classes: what should make them differ?" All this is most admirable; and for want of attention to such maxims, many efforts to elevate the uninstructed classes have failed. We blush sometimes to see how well-intentioned men and women unwittingly insult the working classes in their efforts to do them good; to notice the elaborate attempts which are made after a childish style of addressing them, and the trivial or offensively plain moral of the stories that are related to them. Unlettered men and women should be treated as men and women, not as children; they do, in fact, shew the truest courtesy and the purest taste when they do not resent some of the attempts which are made to benefit them.

"Again, the sisters were trained to esteem it one of the most blessed privileges of women that they had nothing to do with arguing and preaching. It would seem to be Miss Sellon's impression that a preaching, arguing woman was a most uncomfortable spectacle for contemplation;

while the example of a pure, si-
 quiet woman, working humbly for
 Lord was as weighty a sermon
 could be preached, whether add-
 to men or women." But this
 ciple was not carried to exagger-
 The instructions of the Ragged
 ning School were concluded
 quarter of an hour's address
 evening, on a few simple reli-
 truths, delivered by some sis-
 lected for the rare faculty of ar-
 vagrant attention. The most p-
 preacher was a sister of Miss Se-
 a ladylike and gentle girl
 voice, from illness, was so weak
 the boys had a difficulty in catch-
 her words; yet they were almost
 variably absorbed listeners a
 spake of Him, who with many
 steps, sought out the abject; a
 such a mode of teaching as
 shewn in the parables, strove to
 the ear and enlighten the under-
 ing of the ignorant, the inactive
 and the toil-absorbed. Religio-
 struction was never lost sight
 any of their houses; and when
 Sister of Mercy was intent on
 ministrations to the sick and weak
 she found many opportunities of
 ting in a word here and there,
 to give a turn to the thoughts of
 among whom she ministered.

"Again, Miss Sellon taught
 Sisters to place unbounded trust
 where: to act as if all persons
 truthful and honest, and as
 meant us very kindly." "She
 taught, both by precept and ex-
 that we were to be very lenient
 regard to the shortcomings of
 whom we strove to aid; remem-
 our own miserable remissness,
 we had privileges which could be
 theirs."

Superior strove to make all the influence of the sisterhood, those under the conventual cheerful and happy. "The boys at the home were the young rogues it is possible to be. The ordinary day-schools also cheerful, happy little do- and popular both with parents and scholars. The girls cleaned their school-room, the floors were as white as possible, and the apartment kept free from dust and dirtiness. The manners of the boys were well cultivated, and they were always spoken to with respect. The children were not allowed to be much at their ease; but they moved quietly, spoke gently, and respectfully when spoken to, and looked simple and unconscious."

The devotedness of the Sisters during the time the cholera raged in London in 1849, was beyond all praise.

"Stretched upon the bed," wrote the Rev. Mr. Hetling, curate of St. James's, "stretched upon the bed and with the sickness of this dreadful disease, their persons and their souls steeped in its poison, I have seen the sick and dying encom- passed with the arms [of the Sisters], their cramped limbs em- braced and chafed, their heads lying in their necks; now wiping with a handkerchief the fatal dampness from their sunken faces, now with affectionate hands pouring the medicine into their mouths, and then in the intervals of rest, with lips close to their half-closed ears, whispering some kind word of love, hope of pardon for past sins, repeating a short prayer or some of the Liturgy, taking their daily meal from the common stock

in the centre of the room, or often by the bedside, often leaving it unfinished to perform some menial act."

In one house, where nine of a family were swept away, Miss Sellon stepped over the unclosed coffin of the dead, moved aside on the floor the miserable straw bed, where life was sinking fast, to reach and bear away an almost forgotten child. Another sister restored a child found under somewhat similar circumstances, by clasping it to her under her shawl, and gently chafing it, until the warmth from her own person reanimated the little creature. Another having promised the dying mother of a dead infant that she would herself see the child laid out, bore it through the streets into the dead house, where were twelve rough black coffins, seven of which were occupied. Here, having chosen a wooden shroud, she sweetly kissed the rested child, ere she closed the lid upon it. Because many persons among the lower classes entertained the opinion that some have been buried alive from cholera-stricken districts, Miss Sellon ordered a good fire to be kept up in the dead-room of the hospital, with candles burning, and desired the Sisters, if they had no objection, to enter the room at least twice an hour throughout the night and day.

When the disease had nearly spent itself, and the stress upon them was removed, they began to feel how much they had been affected by the scenes through which they had passed. Miss Goodman fell asleep one night on the floor of the hospital, on which she had lain down to rest. "During my slumber, I dreamed," she says, "that there marched before me, in single file, all the dead I had seen expire during

the pestilence : not one was missing ; and I remember them all at this moment more vividly from that dream than from any impressions received in waking hours." "Every minute incident," she says again, of these few weeks, "is so graven on my memory, that I believe they will never be effaced until the whole tablet is blotted."

It was their unwearied devotedness during this cholera season that most of all endeared the sisterhood to the people of Plymouth. "This seemed to open upon them a new sphere of action, and secured as from a solemn foundation their errands of mercy to the sick poor."

We gladly conclude our present article with this record of the noble, self-denying labours of these Christian women. Next month we shall have the more painful task of tracing the development of that conventual system which has so much interfered with their usefulness, and caused their devotedness to be forgotten by many. In 1852 appeared the startling narratives of Sisters who had left

the institution. The Bishop of Exeter withdrew from the office of visitation and it would appear that Mr. Pringle now regards the house with favour.

Only about six Sisters resided in 1863, and for want of hands of money, many of their Christian works have been given up. The convent buildings have been extended and its walls raised to a great height ; but the work of the sisterhood languishes.

"This is no common waste, no common gloom."

Good work marred through religious feelings, and a false religious system, is a very sad spectacle. The only relief here is, the witness to the history of this sisterhood to the effect that women need not be false to their duties God has assigned them in this world in order effectually to do Christ's work ; that they rather than be unfitted for Christ's work by their separation of themselves from social life which God intended them to share and sweeten.

THOUGHTS FOR THE LORD'S TABLE.

BY THE REV. T. AVELING.

"A royal priesthood."—Rev. i. 6.

"He hath made us kings and priests unto God," is the burden of that celestial song which floats from the harps of "the spirits of just men made perfect." "A royal priesthood" is the honourable designation, not of a specific class among His people, as in the olden time, but of the universal Church of God on earth ; of all "who love our Lord Jesus

Christ in sincerity and in truth. Exclusive privileges are now abolished.

"This honour have *all* the saints." As there is now no especial place where God is sought—for all earth has become a holy temple, the footprints of Christ sanctify the dust—so there is now no special of men by whom He is served. Who soever will may enter into the Holy

ad, bowing before the mercy-seat with God. What was

Jehovah to the Israelites, all be to me a kingdom of ' is emphatically true of ns, who are now the "Israel

ificent was the sight, when with his golden mitre, and breastplate, and embroidered ts, appeared at the head of e-robed priests who filled the f the Lord's house, minister- ie altar of incense, or that of ; and while the vast multi-worshippers stood, breathless e, with their faces turned the most Holy place, where terious symbols of the majesty ry of God were enshrined, all must have been thrilled with a l sense of their privileges. amid the splendours of his und with all the insignia of around him, saw a superiority hing to the position of the of the Lord. There was a grandeur about their office, om the striking visibilities of tual, which more powerfully his mind than all the dignities unities of the monarch of a ation. The "courts of the house" had a sweeter at- for him than the palace of hich he had reared for his ne.

he priesthood of the Christian is still more royal, more us. Their number is greater red from all nations, and s, and people, and tongues ; erings are more costly—they at their bodies a living sacri- ad their souls, as already his, wo-fold right of creation and

redemption; and these are "acceptable to God through Jesus Christ." Their service is more sublime, though it is more simple; requiring neither temple, nor ceremonies, nor special ritual, but, as essential, that the heart be engaged; for "God is a Spirit, and they that worship him must worship him in spirit and in truth." Nearness of approach to Him is granted; freedom of speech allowed. It is a communion of dear children with a loving father.

What should be the nature of this intercourse with God, which a royal priesthood enjoy? Surely *adoration* for His matchless perfections should be offered! Blessing and honour, and glory and power, are to be ascribed to Him. The recognition of His manifold good and perfect gifts is at once the duty and delight of His people. "Whoso offereth praise glorifieth God." The heart's music, which gratitude and gladness inspire, is a "melody unto the Lord," welcome and acceptable as a seraph's sweetest song.

But a priesthood implies *intercession*; and the Master has taught His Church to plead for the conversion of the world, in order that God may be magnified. The primary subject of our prayers is not to relate to ourselves but to Him. First, in order of importance, and so of place, must be the intercession for the establishment of the kingdom of God in the world. "After this manner pray ye—Our Father which art in heaven, hallowed be thy name: thy kingdom come." To this duty are we vehemently urged—"Ye that make mention of the Lord, keep not silence; and give him no rest, till he establish, and till he make Jerusalem a praise in

the earth." The Divine Mediator Himself assures us "For Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth:" and in this He has left us an example that we should follow in His steps.

To one who is wanting in a strong faith, it may appear presumptuous to think that the pleadings of those who are but dust and ashes will be prevalent with the Almighty God. Yet so are we taught. It is written, "Ask of me, concerning things to come; and concerning the work of my hands, command thou me." Perhaps, in the very designation of a "royal priesthood," there is an intended reference to the singular occurrence at the brook Jabbok, when the new name of Israel—a prince of God—was given to Jacob; for "as a prince had he power with God and with man, and had prevailed." So now the royal priesthood—with their importunate wrestlings with God for the Divine benediction, who will not let Him go except He bless them with an answer to their prayers—like their prototype, shall prevail.

If such the duty and privilege of Christians, how solemn is their responsibility! How momentous the right exercise of that power with which Divine grace invests them! What if they should be silent, when, by their speaking, the most important consequences might result to the welfare of others! If there were, among those who surround the throne of an earthly sovereign, any who, in the exercise of a legitimate influence, could obtain special advantages for others, without any disadvantage to

themselves—nay, perhaps with a share in the favour realised—what should we think if they refused to employ that influence, and so, in all probability, prevent the bestowal of a boon, which would not have been more eagerly welcomed by the waiting recipient than it would have been readily given, if it had been earnestly sought? Would there not be guilt, were the Church to be silent, when, if it had spoken, God would have "opened the windows of heaven, and poured out such a blessing that there would not have been room enough to receive it?" Can a royal priesthood neglect an official duty, and be guiltless? Oh! Christians, remember a future kingdom is to be yours; and God would have you do something to make that kingdom more your glory and joy, by helping to people it. Had He asked you to co-operate with Him in the creation of a world, you would have felt the honour to be great. Is it less so to be fellow-workers in the restoration of fallen humanity?

Look at the result of united prayer at Jerusalem, on the day of Pentecost, when the Spirit was given to the multitude, and the city rang with the report of the marvels that were wrought! Remember the occasion of Peter's imprisonment, when in answer to prayer his fetters were broken, and his prison doors opened by the angel of the Lord! There is, doubtless, a power in the prayer of the solitary suppliant, whose heart is right with God—"The effectual fervent prayer of a righteous man availeth much." But united supplications seem to secure a larger supply of blessings. "If two of you shall agree together, as touching any matter, it shall be

you of my Father which is in
The Church of God, as a
band of earnest intercessors,
have an unlimited promise
t. The royal priesthood—
mingled voices are as “the
many waters round about the
of God—when their petitions
harmony with the mind and
God, must prevail.

our priestly character is dis-
cussible in the Lord's Supper ;
ever, as the Church of Rome
is the matter. This service
is offering up of a sacrifice,
commemoration of one that
easily been presented—even
“the Lamb of God which
takes away the sins of the world ;”
it needs no repetition, and
is none. “For once in the
of the world hath he appeared, to
redeem us from all unrighteous-
ness by the sacrifice of him-
self. We, as priestly worshippers,
partake of “the altar whereof we
are invited to eat.” To the provision
made before us, by Him who has
made the sacrifice, we are invited,
and welcome words—“Eat,
and drink, O beloved.” Here
we are gathered together within sight of the
the cross, on which the illus-
tration of the sacrifice was offered, of whose
effect by God we are assured
the resurrection of Christ from
the dead. Before that cross, as
we bow, confessing our sins,
asking for pardon, and seek for
spiritual blessings out of the
places by Christ Jesus.”
warranted in asking these for
ourselves ; but we may be certain
that we shall not turn aside from our
rights any portion of the Divine
which makes the soul rich in
in grace, and thrills it with

a hallowed delight, or fail to be a
large partaker in the good which He
grants to others, if, in an unselfish
spirit, we ask God to bestow it upon
our fellow-men.

Evidently the world is far from
universally recognising the claims of
God. The office of the teacher,
therefore, is still invested with a
solemn importance ; and this the
Church acknowledges, in its efforts for
the increase of the agency, and its
desire for its greater efficiency in
working ; while the hearts and heads
of devout and thoughtful men are
busily engaged in devising the best
methods of securing this valuable end.
But let not the kindred fact—that
the office of the royal priesthood of
the whole Church is equally all-
important—be lost sight of. It also
has much to do with the conversion
of the world ; perhaps, without fanat-
icism, we may say more than even
preaching. At any rate, the power
that is put into action, when the
priesthood of God pleads with heaven,
is that of omnipotence, which, oper-
ating on the hearts of men to whom
the truth is presented, prepares them
for its reception, gives life to its
presentation, and brings about results
which, when visible only to a limited
extent, have awakened the wonder-
ment of the world ; and which, when
displayed, as one day they will be,
on a grand scale—“for the know-
ledge of the Lord shall cover the
earth as the waters cover the sea”—
will lead to the emphatic reiteration
of the words of God : “Not by might,
nor by power, but by my Spirit, saith
the Lord of Hosts.”

At the sacramental table, there-
fore, we do well to seek to realise our
privileges, honours, and responsi-

bilities; and ask that we may carry away with us from this hallowed exercise an earnest desire to sympathise with the design of the Great Lord of the feast, that those yet standing without—the poor, the maimed, the halt, the blind—should

come and test for themselves the sincerity of the invitation which I love has given to men; and fir they will, in the compassion of C in His all-embracing readine heart to welcome the sinner, “Yet there is room.”

MEDIÆVAL AND MODERN MISSIONS: HOW THEY WERE ARE CONDUCTED.

PART SECOND.

FOR a considerable time previous to the Reformation, missionary labours among the heathen had come nearly to an end. The heathen nations, with whom the Church had come long into contact, had assumed the Christian profession, and the natives, brought to the knowledge of the Church by the exploits of Columbus, Vasco de Gama, Diaz, and other daring navigators, had begun to feel the heavy hand of the strangers brought to their shores, and some of them had been forced to submit to Christian rites, but they had received scarcely any instruction in the religion which these strangers professed. The Reformers and their followers had a spirit prompting them to seek the salvation of the entire race, but the struggle in which they were engaged with anti-christian error and tyranny engrossed their energies, and left them neither time nor means to go in quest of the distant heathen. The Puritans, their successors in our own country, were called to a contest at home so great and difficult, as to prevent them from seeking work abroad; but when they heard of work to be done there for Christ, they were ready with their sympathy, and, so far as they could render it, with active help.

Eliot, a pastor in New England perhaps entitled, more than any man, to the title of the Father of Protestant Missions. He cultivated friendly intercourse with the Indians in his neighbourhood, learned their language, was painfully impressed with their degradation, and spoke to them of Jesus, the friend of sinners. The more he saw of them the more interested did he become in their fare. At the earnest request of the Church he retained his pastoral duties, he undertook long, fatiguing and perilous tours, to make known the Gospel to the Indians. He met that on one occasion he was not from Tuesday to Saturday. “I travelled from place to place in the worst condition. At night I pulled off my boots, wrung my stockings, put on again, and so continued.” The chiefs and priests threatened him with death; but, unmoved by their threats, he prosecuted his enterprise, at the cost of it only with his life. He kindled the zeal of his brethren on behalf of the loved Indians, and thus systematic effort was commenced for their civilisation. A society was formed for the constitution of which we may say every essential element of our modern missionary societies. Tidings of

were sent to England, and, though the Puritans were the scenes through which they passed, their spiritual affinities seem at once to recognise the character of the work which brethren on the other side of the sea were undertaking. In the year 1649 an ordinance passed by the English Parliament for the institution of a Corporation for the propagation of the Gospel in New England, and a collection was appointed to be made for its support throughout England and Wales. On the death of Charles II., the Corporation was overthrown, but through the influence of the Hon. Robert Boyle distinguished at once as a naturalist and a man of science, the Corporation was revived, with himself as governor. Under the title of Commissioners a committee were appointed in New England to manage the affairs of the missions, formed for the Indians. Throughout the portion of the seventeenth century the English Corporation did not cease for the evangelization of the continent in North America. Early in the eighteenth century a society for the same object was formed in Scotland, and that society had the high reputation of supporting the saintly Brainerd. Several of the families labouring among the Indians tried to gather them into settlements, to introduce among them the arts of civilized life, and to subject them to wholesome regulations; while others confined themselves to the teaching of Christian instruction, as no opportunity was afforded. In the eighteenth century is often spoken of as one of the most dreary in

the Christian era—a hard, cold, superficial, unbelieving, and selfish period. To Christendom in general, and to those parts of it in particular, where in the previous two centuries the truth had struggled so nobly and successfully, we cannot look without being chilled and repelled. But winter did not reign everywhere. In different quarters we see verdant spots amidst the general desolation. The Christian Church generally was too dead to seek the good of its neighbours, or even to know wherein its own good consisted; and as to Muhammadan and heathen nations, they seem to have been unthought of. The greater praise then is due to those who in such a period consecrated themselves to the work of making Christ known to those who knew Him not. Among these Christian labourers the Moravians have a pre-eminent place. We doubt if ever there was a Christian community imbued with such general and fervent missionary zeal as the Moravian Church of the last century. We cannot read of their doings without having our boasted missionary zeal put to the blush. There were several things in their views and practices which we cannot approve, but their missionary devotedness demands our warmest admiration. Driven from their own country by persecution—forced to leave their homesteads and property, because they would not violate their consciences by submission to the yoke of Rome, they found shelter on the estate of a pious nobleman in a neighbouring country. They were at that period a community of only six hundred individuals, and had not one wealthy person among them. A very short time afterwards their attention

was drawn to the heathen, and we are told that within eight or nine years they sent missionaries to Greenland, to several of the West India Islands, to North and South America, to Lapland, to Tartary, to the Cape of Good Hope, and some time afterwards to the East Indies and the Nicobar Islands.

The Moravian Missions in their organization bear a marked resemblance to those of the Middle Ages. Considerable bands, offering themselves for the work, were sent out with the view of forming industrial communities among the heathen nations, whom they aimed to win to Christ. In these bands there were generally some who had received a regular training for the Christian ministry, and were set apart to it; but the greater number were men of limited education and warm piety, who were accustomed to support themselves by the labour of their hands. The expense of sending them forth was defrayed by the community, helped by Christians of other communities who sympathized with them, and afterwards aid was sent when needed, but a fixed salary was unthought of. We frequently read of the more able and educated men of these missionary companies being supported by the labour of their companions, that, unhindered by manual toil, they might give themselves to the prosecution of their work. The rules they adopted for the government of their communities seem too strict and artificial; but it is evident that on the prevalence of Christian love, not on these rules, the main dependence was placed for their peace and success. In one respect these Moravian communities differed essentially from the conventual establishments of the Middle Ages.

Celibacy had no place in them. High honour was given to the law of Christian marriage. With the exception of those who set out on peculiarly dangerous expeditions, such as those who tried to penetrate into Tartary, the missionaries were family men. Even for the prosecution of their work, we have no doubt this arrangement was wise; but now and then we wish they had been unmarried, as we read of fierce savages breaking into their peaceful abodes, and subjecting women and children to frightful suffering. As the result of the efforts put forth by the United Brethren, as they called themselves, amidst the snows of Greenland, the swamps and plains of South America and the vast forests of the North, the wilds of South Africa, and in other regions, the heathen were soon called to witness scenes of industry, peace, and comfort, such as had greeted the eyes and appealed to the hearts of the heathen Saxons and North-men, well-nigh a thousand years previously. As the mediæval missionaries kept up, as far as possible, correspondence with the brethren from whom they had gone forth, and returned to them when failing health, or drooping courage, or temporary reverse, made the society of friends peculiarly desirable, so the United Brethren, in the far-off lands of heathenism, looked for communications from their dear Herrnhut, and every now and then, with broken health and depressed spirits, they bent their steps to the loved spot—the seat of the mother Church—where they were sure of a hearty welcome from their brethren, and where they found the solace and the refreshing they so much required. Those who remained at home and those who went abroad

us linked together in a way
neficial to both classes.

our existing missionary so-
were formed, it is evident they
to prosecute the missionary
n a similar plan. Carey,
and the men who followed
India, did not expect regular
from the Baptist Missionary
They at the commencement
at supporting themselves by
m efforts, and as their num-
reased they formed themselves
community, based on the
e of mutual labour and con-
n towards the same glorious
-the evangelization of the
The Serampore Mission had
very element of a Moravian
hment. With similar views
ssionary, commonly called the
Missionary, Society, com-
its career. The first batch
sionaries sent to the South
numbered twenty-nine indivi-
most of whom were pious
s of limited education. These
pected to labour for their own
t, and did so.

hually the plans of the different
s have been modified. Fewer
e sent out, but these are more
y selected, and are better edu-

Regular salaries adapted to
hands of their respective lo-
have been introduced. The
le has never been, and we trust
ver be, to give a missionary
come which his talents and
ents might be deemed worth
market of the world, but it has
furnish what may be deemed
ely necessary for comfortable
t. In the case of those countries
missionaries must be the pio-
of civilization, the preference

has been wisely given to those who
have learned some useful art, and can
call it into requisition for the benefit
of the people among whom they are
called to labour, but these are not
sent out so unfurnished with know-
ledge as the first men were. So far
as practicable they go through a
course of preparatory study. The his-
tory of our missions abounds with in-
stances of the good effected by men who
have taken with them to the heathen
ability for skilled manual labour, as
well as piety and knowledge.

We have in our own day some
missions formed on the model of the
Moravian Missions. Mr. Stevenson,
in his delightful volume "Praying
and Working," gives an interesting
account of the missions established by
Father Gossner and Pastor Harms.
These are on the plan of industrial
communities, formed in heathen lands
for the propagation of the Gospel,
where working, teaching, and preach-
ing go hand in hand to arrest the
attention and win the hearts of the
heathen. It cannot be doubted that
such missions have accomplished
much good, but experience proves
that many important spheres require
a very different order of operation.
It is a striking fact that the Moravian
Missions established in the Nicobar
Islands, to the east of the Bay of
Bengal; in Tranquebar, on the south-
ern coast of India; and in Calcutta,
Patna, and other places in Northern
India, turned out a thorough failure,
scarcely leaving a trace behind them,
though much money was spent, and a
fearful amount of valuable life sacri-
ficed; while at the very same time
their missions in Greenland, in North
America, and in other parts of the
world, were signally successful. The

explanation is not far to seek. Neither the climate of India, nor the condition of its people, was adapted to the industrial communistic plan, which flourished elsewhere. In our own day, a band of devoted men, chosen by Mr. Gossner, located themselves in Northern India, and set to the pursuit of their respective trades, but the mission was speedily broken up, and several of the surviving members are now usefully employed in the service of different societies. Even the missions formed in the hills of India have been obliged to abandon the plan, and to adopt essentially the plans of other missions. With their new organization they are doing much good. These facts are a strong protest against assimilating missions to one model, without regard to the widely different circumstances in which their labours are prosecuted.

To the constitution of our modern missionary societies we do not think any well-founded objection can be advanced. The work of Christian missions surely requires the combination of Christians, and combination in all circumstances implies a division of labour. There must be a constituency to supply the requisite means; there must be an executive to carry out the views of the constituency; and there must be men sent forth by that executive to make known to the heathen the Gospel, for which Christians have combined. Paul thankfully acknowledges the help given him by the Churches of Macedonia, in the prosecution of his missionary labours. We may be sure each member of these Churches did not send his contribution directly to Paul. We may be sure each member was not equally zealous in this good

work. The more zealous would naturally stir up their brethren to take charge of the business, by appointing one of their number virtually as secretary and treasurer to correspond with Paul and to him their contributions. It appears indeed that the Churches combined for this purpose, and by their combined capacity they have had individuals to act as representatives. Here we see the germ of a missionary society. In the New Testament we have set before us with the utmost clearness, the plan which alone can heal and save nations. There we are urged to the highest motives to make known the truth, and we have the principles enunciated, by which we must be sustained in the enterprise, but to which organization very little attention was paid. So far as there was organization for the diffusion of the Gospel beyond the immediate sphere of the respective Churches, it was of the most simple and flexible kind. There were no galling restrictions. Combination was sought only so far as was fitted to give greater scope to success to individual effort, and was not allowed to pass over into a cold and frigid system, which would require nothing to be done but by square measure. The spontaneity, freedom, and freshness of individual effort were secured in close accord with orderliness, the strength, and the permanence of combined action. The greatest admirer of our missionary societies will not maintain that they are always successful in effecting combination, but we believe that their aim at doing so, and they deserve approval and support so far as they have succeeded. To demand a

plans of former times, without regard to the exigencies of the present, would be to contravene apostolic example. We expect little benefit from a change in the constitution of societies, but we anticipate benefit from a higher spiritual life the part of all engaged in this enterprise.

One conviction is, that the missions of our own day have a healthier constitution than those of the Middle Ages, and more than those of modern times, in so far as to a large extent have been formed on their model. It is unlikely that right in certain circumstances to remain unmarried for the purpose of extending Christ's kingdom, and the vow of celibacy is altogether because opposed to the fundamental principle of human society; and a rapid deterioration of the ties formed on a celibate basis, which we may regard as heaven's sanction of its own law. Protestant missions have not fallen into this error; but so far as they have formed themselves into communities on a socialistic basis, they have following an expedient, we believe perfectly justifiable in certain instances, and adapted to certain circumstances, but which the constitution of human society, as ordered by God, will not permit to be permanent. Control over one's property, and the right to the individual conscience, to be a necessary corollary from the divinely-constituted family relationship, and from the circumstances in which that relationship gives rise. Communism of the Primitive Church was only for a very short time for a special object, and it gave way to the ordinary constitution of society. Neither in the

Church nor in the world can it permanently succeed. Missions formed on this plan look very beautiful, but they have in them the seeds of decay, and very soon they are either essentially modified, or grievous heart-burnings are sure to arise. The troubles and distractions of the Serampore Mission, of which Mr. John Marshman gives so painful an account, were evidently traceable in a great degree to the plan on which the mission was based. We have no regret that the plan of a common purse is now so commonly abandoned, and as little do we regret that the missionaries, by the arrangement of regular salaries, are released from the necessity of labour, and are allowed to devote their undivided energies to their proper work. We think wisdom is shown in the changes through which the organization of missions has passed.

There is unquestionably one great evil to which our present plans are liable. Secretaries, committees, and missionaries are alike in danger of being encompassed with a cold official atmosphere, which chills the heart, and is opposed to the strong mutual love by which those who are combined in such an enterprise ought to be united. We believe all parties desire to do the will of God, and as Christians love each other, but it may be questioned whether there is the warm glowing sympathy which ought to fuse into one the hearts of all engaged in so peculiar, so excellent, and so arduous an enterprise. The mediæval missionaries returned to the bosom of the mother community—the Moravian missionaries of the last century returned to their beloved Herrnhut—while the modern missionary, so far as his Society is concerned,

returns to Secretaries and a Board. With sweeping charges against Secretaries and Committees we have no sympathy. The duties of the Secretaries of our large societies are most onerous and responsible, and are discharged, we have no doubt, most faithfully and conscientiously. This, however, does not diminish the necessity for brotherly, as well as official intercourse between the missionary and his Committee. When he travels for the Society with which he is connected, he has many opportunities of intercourse with Christian friends, but so far as the executive of the Society is concerned, he as a rule meets them only in committee rooms and at public meetings, and the opportunities of knowing each other, which free Christian converse

would give, are rarely possible. The evils which result from this state of things, and the good which is lost, are too obvious to be mentioned. If this isolation be the necessary result of the peculiar circumstances in which Providence has placed us, we submit to it, and guard against it as we can against its chilling influence. But we do not believe that isolation is inevitable. And as long and deepening attachments to our own "London" Mission enable us to make our appeal to all who it may concern," to do what lies to realise all the good which its constitution is capable of, little as possible of the evil which it is liable to. And may the whole world speedily see the salvation of

JOHN PYER, THE "TENT MISSIONARY" AND CONGREGATIONAL PASTOR.

BY THE REV. H. T. ROBJOHN, B.A.

JOHN PYER was born in Bristol, December 3rd, 1790.* His father died when he was seven years of age. Like many others, John was, as a child, fond of playing at preaching, the mother and indulgent neighbours expressing their satisfaction. He says of this early period, that he felt great tenderness of conscience, and was always careful to abstain from the levity and unkindness of bad boys. So good was he that companions called him "Parson Pyer." His mother, though frequently a

hearer of John Wesley, was without any change of heart. It was Pyer's happiness after his conversion to lead his mother and her children to Christ. The promise of the boy-parson that "the morning cloud and early dew" should pass away. So early, in years of age, with a strength of character which was one of his characteristics, he broke from his mother's influence and went to work at a glass factory. His aim was a guilty one. Mother's tears availed nothing. He soon became the foremost in wickedness, and on this account the pride and idol of the

* See "Memoirs of the Rev. John Pyer," by K. P. Russell. London: J. Snow. 1865.

God followed him with strong
ons through this mire of
; and the lad dared not sin to
ther's face, and aimed by
of reports to live in her good

changes of maturer life were
dowed by the incessant changes
ook place in Mr. Pyer's exter-
cumstances between the ages
n and twenty-two. Beginning
lass manufactory, he becomes
en an assistant in a habers-
shop; at sixteen, removes to
-work in Exeter; returns to
; at eighteen, is a grocer; at
n, book-keeper to an engineer;
ty, joins his eldest brother as
ist; at twenty-one, is a travel-
each for the Methodists; at
two, is a shopman in a grocer's

London; and in the course of
ne year returns to Bristol to
in business on his own account.

he remained until he was
nine, at which age he gave
wholly to tent missionary

This was a rolling-stone
No doubt Divine Providence
ed this varied life for good;
lging from our stand-point, we
be inclined to say, it was a
at there was not an early
iceship to some definite busi-
since a necessitated persever-

one thing would have begotten
enghtened habits—intellectual
ral—of a most valuable cha-

We fancy we detect for long
fter, a desultoriness and rest-
; perhaps begotten by that
aney of youth.

early as 1803, when Mr. Pyer
irteen years of age, he joined
ethodist Society. No doubt
as then much to mourn over in

heart and life, and for a long time
after. But there was manifestly
growth in Divine things from that
time. The natural decision, energy,
and perseverance of his character
were in favour of spiritual progress.
Many Christian friends were raised
up who helped him much to the
knowledge of Christian truth, to an
experimental acquaintance with its
power, and to a clear and fervid utter-
ance of it to others. His own earnest
co-operation was not wanting. He
rose early, often at four o'clock, in
order to advance—before his daily
work began—the culture of his mind
and heart. The soul was kept awake
by arousing providences. Once he
was in great peril through clambering
with other lads the perpendicular face
of the St. Vincent Rocks at Clifton.
At another time, in a press-gang riot,
he was all but shot, his companion
falling dead at his side. Near Bridge-
water he was all but killed by the
break-down of a post-chaise, the
driver still pushing forward in a state
of intoxication. At eighteen inflamma-
tion of the lungs brought him to the
gates of death; whilst a terrible fire,
which destroyed the whole of his
brother's household furniture, wearing
apparel, stock-in-trade, nurse and two
children, made a deep impression on
his mind.

An ardent passion for the ministry
began to burn when between fourteen
and fifteen years of age. And this
was a fire that never went out. At
nineteen there was an unburdening of
mind on this subject to the class-
leader. The subject was mentioned
to Mr. Lomax, and the following year
Mr. Pyer's name was inserted in the
local preacher's plan. The next year
another promotion, he being sent to

the help of the travelling preachers in the Oxford circuit. The wind seemed now to have set fair. But no ; “ the circuit-steward—a man I had seen but three times in my life—wrote a letter, which so operated against me that I was suspended.” The candidate was told, at a meeting of the travelling and local preachers, his faults, and by Mr. Entwistle, the then president of the Conference, “ At our quarterly meetings it was said you were trifling and *foppish*—as a proof of which you were observed to carry a *fashionable great-coat*. It was also said, that you had been *saying some disrespectful things of the preachers*.” Such charges require no comment, especially for those who knew the grand simplicity of the heroic man in later years. Deposed from the position of travelling preacher, Mr. Pyer went to London. Just before entering on his situation there, he happened to attend a chapel where Dr. A. Clarke failed to keep a preaching engagement, and had to preach for him. Four years later this consuming desire for the ministry broke out in the form of ardent longing for missionary service in the East. The Wesleyan Missionary Committee declined the offer on the ground of his having a wife and family. For eleven years the fire had burnt and would not be extinguished. About this time, a pious captain offered him a *free passage to the East Indies*. On this there is the following comment in the diary :—“ Aug. 28, 1815. Whether this is from the Lord or not I am not prepared to say, but, blessed be His name, I feel He has made me willing to go east or west, just as seemeth best to Him. I only wait for Him to open the way. May

I be directed by His counsel afterwards received into His arms, I bless His name ; this is all I live for, to be useful to my creatures. While I can promote Redeemer’s glory in the salvation of men, I shall be content to sojourn on earth ; but when I can no longer do this, then I pray God that I may
 ‘ My body with my charge lay down,
 And cease at once to work and

At twenty-three, after settling at Bristol, Mr. Pyer had married Miss Mary Smith, whom he had known during his short experience as a travelling preacher in the Oxford circuit. Her friends, members of the established Church, were not well pleased. It was proposed that he should accept of episcopal ordination and admission into the national Church. This a Nonconformist had then no objection to. But the Rev. Mr. Bridges (the expositor of the 119th Psalm) and other clergymen, with whom a meeting had been arranged, were not pleased with the rank Arminianism of the candidate. Other tempting proposals came upon his path, but the one desire was to know and do the Father’s will.

A few, very few, short years of domestic happiness, and then the spirit passed into a region of perpetual shadow—the line of his pilgrimage coming out again to golden light as it ascended the slope of the eternal city beyond the Jordan. The birth of her second child, his wife had been the subject of great fright. This acted on a highly nervous temperament, and the result were soon first symptoms of mental derangement. The cloud gradually darkened till the home was bereft of the sunshine of wife and mother’s presence. Into the cloud, in a dreary

itual loneliness, our friend to do his work and to finish
 rise. We have seen, in moun-
 straits, clouds part for a few
 ts to let in seas of glory from
 rld above. No such opening
 f for the soul! To the weary
 persevered. Three years she
 i him, and then her troubled
 ealed, glorified, rose to be
 m evermore at rest. Stern
 served to a stranger's eye he
 eemed, but that aspect was
 e veil over a tender loving
 lrawn by the unseen hand of
 anding sorrow, which asserted
 supremacy over every element
 unct of his life. This mighty
 s the key to much otherwise in-
 in this saintly, noble character.
 ar after marriage, and Mr.
 d become a tent missionary.
 ifficult to realise the intense
 l ignorance which pervaded
 ntry fifty years ago. A few
 in the Methodist Society at
 resolved to do something to
 e the surrounding darkness.
 arm-hearted local preachers,
 d often found it difficult to
 rooms for village preaching,
 d the idea of a travelling
 e or tent, to be used during
 mer months. The idea be-
 fact, and the first tent was
 April 24th, 1814, at Whit-
 near Bristol. Mr. Pyer was
 ; the local preachers who on
 asion conducted the service.
 relty of the scheme, the fer-
 the preachers, and the oppo-
 enemies, made the movement
 successful; it made rapid
 in public favour, and for
 ars was an instrumentality
 owned by God.

In the first instance Mr. Pocock,
 the principal of a large and influential
 boarding-school at Bristol, a man of
 great energy and burning zeal, who
 had been the means of erecting the
 tent and had taken Mr. Pyer into the
 work of evangelizing as his coadjutor,
 devoted the summer vacations to this
 itinerancy. In course of time the
 period of operation and the staff of
 labourers were increased. Mr. Pyer
 went heart and soul into the work.
 A new wing to the tent became neces-
 sary, and was added. In the autumn
 of 1815 a great revival of religion
 took place at Bedminster through
 the labours of the preachers. It
 should be remembered that in the
 early years of this movement all that
 the subject of this brief memoir did
 was in addition to, and amid, the
 pressure of business and family claims.
 During a whole week in April, 1816,
 on the occasion of a poor fellow being
 hung on the Friday for forgery, the
 tent was pitched on the Gallows
 Field, Bristol. There was a service
 every night. About 4,000 attended
 on each occasion. Thirty thousand
 came to see the execution. On that
 sad day services were held after-
 noon and evening. On the following
 Sunday there were two services
 in the field, and in the evening at least
 10,000 persons heard the word of
 life from a large band of preachers.

In July, 1818, the tent moved to
 Southampton and the Isle of Wight.
 It reads curiously in these days:—
 "Monday we crossed to the Isle of
 Wight. Our passage was tedious,
 and *the landing of our horses and*
luggage more so; insomuch that we
 did not reach Newport—a distance of
 eight miles from Cowes—till the time
 announced for preaching was almost

expired. We had no time to put up our tent. A huge multitude of all descriptions was assembled." On the Sunday the tent had been reared in Southampton, and their services held. At the Isle of Wight, services were held on the Monday, Tuesday, Wednesday, and Thursday. Leaving early, the last service was at *five o'clock* on Thursday morning. About 2,000 was the average congregation on the island, including many military officers. Of his part in one of the services, Mr. Pyer's journal says:—"I appealed (the text, 2 Cor. iv. 6) also to God's works of creation, providence, and grace; to the humiliation of God's beloved Son; to His suffering and death, &c.; and quoted from Milton, Addison, and others. And the Word of God was like peals of thunder, 'quick and powerful, sharper than a two-edged sword.' Deep attention pervaded the whole assembly, and many who were observed to trifle before, were now arrested by the power of God. One whose heart wished to resist the truth, and who was caught by the aptitude of a quotation, 'wished that old Milton had never existed;' and an officer, leading away his companion, was heard to say, 'Ah, that's conscience; I can't stand that.'" On their return, the missionaries preached at Southampton and Winchester. On Saturday morning Mr. Pyer arrived at his then home, at Newbury, whither he had removed on account of his wife's health. He arrived at Newbury by seven, having started at two. That night he never went to bed at all. These incidents are mentioned as illustrating the toil and self-denial of his evangelistic labours.

In the fifth year of these itinerant

labours, it became desirable to them permanent, and to appoint a missionary. None appeared so fit for the work as Mr. Pyer. Originally, in 1819 he disposed of his business, and gave himself exclusively to it. His home too was broken up by the placing of his eldest daughter at a boarding school, and committing the two younger ones to the care of their grand-parents. The terms of the engagement, we cannot say, were anything but creditable to those who professed to be his supporters and friends. That he had accepted them says much for his generous noble nature and ordinary singleness of eye. He considered that £100 "was not much more than would be paid." "We do not engage to do anything for him further than this—that we never shall injure himself or be embarrassed by his missionary labours, and moreover a regular salary, which he may think right, in consideration of his dependencies, to be secured to him." The Italian missionaries. The poor man was to be just off the border-line of poverty at the most, of bankruptcy.

The next record is of a revival at Dursley in 1819, through the efforts of the mission. Four hundred and fifty members were added in a few months to the Wesleyan Society. In the summer this tabernacle of the Holy Spirit visited Swansea. There Elijah, an excellent member of the Society of Friends, said to the missionary:—"The Lord has given His grace, and a door of utterance. Take care thou never be silent. I am much pleased to hear thee this morning, and I hope we shall meet again. Again at Dursley, 500 people

at five o'clock, A.M. Thence y, a village noted for its e and wickedness. "As we ed the tent," is the record issionary, "we were almost red by the beauty and gran- the scene. The tent stood midst of a beautiful field, on the lowest slope of Hinch- ll, which reared its majestic mediately above us, covered ery top of the wood. The the tent opened to the west, nanded a most extensive and ng view of Gloucestershire, shire, South Wales, the Channel, &c. Within and were about 2,000 people a hymn with such sweetness rgy as raised our fainting d gave us a token for good. erts exclaimed, 'Courage, her, here's a lovely sight. us up to the help of the Mrs. Russell has many such scenes as these brightening s.

more deeply interesting are nscripts of spiritual history atives of real and saving on to God, with which the f Mr. Pyer's memoirs have st judiciously sown. Very the history of the movement of a poor but decently dressed who in hostility to the things had poured contempt on the proceedings, constrained at he services to fall upon her ad cry, "Lord, have mercy stubborn soul. Thou know- I said last night, that I would me to this place, and that no ld make me kneel down on s; but Thou, O Lord, hast ae what a vile wretch I am.

Lord, save me, or I perish." "Another circumstance occurred there the same evening which will live eternally in the recollection of many then present. (This was at Bedminster, 1815.) A certain woman of the company, while listening with abstract attention to the Word of God, became so absorbed in the subject that, forgetting where she was or by whom surrounded, she exclaimed, 'Oh, sin! oh, sin! what a dreadful thing sin is.' These words were uttered with so much feeling, so slowly and clearly, and in a tone so expressive and penetrating, that the preacher made a pause, and the whole multitude was deeply affected. More than usual perspicuity had accompanied the description of man's degradation, guilt and misery, producing such a general humiliation, that the mind thus prepared was instantaneously overwhelmed by the unexpected and pathetic cry of this female. A similar effect never was, and never will be produced by a study of the passions, nor by the eloquence of man."

A pathetic account of the experience of a backslider will be read with profound interest. In his house in early days Dr. Coke preached the first sermon he ever preached outside the church walls. For years afterwards the man walked in the light of God's countenance. Then came terrible declension, the wandering and husk-feeding of the prodigal, until constrained to say :—"I am almost naked, half-starved, my body worn down by sin, and am dropping into the grave without God, and without hope in the world." Then came the breaking light of a fresh morning on that hoary head, as the Gospel was proclaimed from that glowing and hope-inspiring

tent:—"And it shall come to pass in that day, that the great trumpet shall be blown, and they shall come which were ready in the land of Assyria, and the outcasts in the land of Egypt, and shall worship the Lord in the holy mount at Jerusalem."

In 1820, a substantial result of the mission appeared in the erection of a new chapel at Dursley. About this time, however, the operations of these devoted Evangelists were checked. The work had been carried on in conjunction with the old Methodist Society. Jealousy and prejudice arose. The charge of *irregularity* was launched. A committee of investigation was appointed by the quarterly meeting. The following resolutions were passed:—1. That the tent shall not go into any circuit without the consent of the superintendent; their movement and times of service also to be under his direction. 2. That no person shall be employed to preach in the tent but duly accredited Methodist preachers. 3. That all persons brought to the knowledge of the truth during the services in the tent, shall be advised to join the Methodist Society without delay. Such regulations at once banished forever the catholic spirit of the movement, and blighted it with the mildew of sectarianism. For a while the friends of the tent acquiesced, for the sake of peace. Soon the leaders of the movement were expelled from the Methodist Society. Their converts rallied round them, and formed a distinct community, under the designation of the Tent Methodists. But such a society could not have within itself the elements of longevity.

For awhile mission work was continued at Bristol. At the close of

1820, some friends having hitherto borne these labours, and being much concerned for the poor of London, Mr. Pyer thither. He went for a month. The tent moved to the city in the course of the following year. Upon its moral wastes for the redemption of many souls. When the time came to turn their backs again on London, the missionaries were cheered by an attendance of 10,000 people at the closing services.* "So mightily grew the power of God, and prevailed." In the year of 1821 the tent was pitched at Manchester, with like glorious success; and there, in the providence of God, Mr. Pyer laboured for nine years. Those interested in the history of Congregationalism in Manchester forty years ago, will find in this memoir to delight and instruction. Besides the missionary's own narrative there are in these pages the names of William Roby, Dr. Raffles, and Dr. Raffles, all brought into intimate fellowship and co-operation with him. Mr. Hadfield, too, a zealous and liberal coadjutor in the story of the building of Camberwell Chapel, of its enlargement, and of Pyer's becoming a Congregationalist. Of the good he did, of his discouragement and seeming failure, of his death in Manchester, we may not stay to say instructive as it might be.

It was during his residence in Manchester that the transition took place from Arminianism to Calvinism. Through the utterances of, and private intercourse with, such eminent men as

* There is now a "Tent Street" in Bethnal Green, on that part of the well-known Hare-street Fields, where thousands heard Mr. Pyer's voice.

mes have been just mentioned, Mr. Pyer's thoughts on the great issues at issue were considerably enlarged. Up to this time he seems to have walked in darkness as to the position of moderate Calvinists. Some were acquainted with their position as at once to be convinced. It is, therefore, a fair statement of fact that a fair statement of refutation or conviction, worth making in any argument.

Although but half of this career has been reached, our object is accomplished, namely, to draw attention to which is special and distinctive of him. Mr. Pyer's work in connection with the tent mission is that which distinguished his course from other ministers of Christ. In 1847 he was engaged by the London Tent Instruction Society as a missionary in London. In October, 1848, he became the settled pastor of the Congregational Church, South

Thence, in March, 1858, he removed to Cork; whence again, in 1859, he removed to Devonport. There he lived and laboured abundantly, with many gains against much discouragement, twenty years, leaving behind the Wycliffe Chapel, as the outward material manifestation that had not been in vain. Thence, in 1859, in the sixty-ninth year of his age, the Master's own call came, and he went up higher, to be with the Lord.

His prayer of four-and-forty years was literally answered. He had been most earnest, and he was most at work, in the very midst of his labours manifold. A fortnight before he had complained of a pain in the chest, which had been his rest. This was on the

Wednesday. On Friday he was well enough to preside at a united prayer-meeting. In prayer he exclaimed, "Thine, dear Jesus, is a blessed service—one that leaves no sting behind; we would willingly spend and be spent for Thee." His face was pallid, and there was languor on it. The possibility of some being called into the invisible here the dawn was feelingly referred to. A friend said:—"Mr. Pyer is not long for this world." The following Sunday the services were conducted by him as usual, and there was an unction from the Holy One. On the following Thursday, just one week before the close, he presided at a Church-meeting. Two candidates were proposed. Four, of whom three were sisters, were received into Church-fellowship. At the close of the address, he adverted to the probability "that as he had welcomed them into the Church below, he might be the first to welcome their entrance into heaven." On the last Sabbath Mr. Pyer preached in the morning a funeral sermon for a member of the congregation from the words:—"God maketh my heart soft, and the Almighty humbleth me." In the afternoon he visited the school to present a book to a child about to leave, and with the love and tenderness of a great nature bade her farewell. At night the sermon was on the Lord's Supper, followed by the commemoration of the Great Atonement. He was not to drink henceforth of that fruit of the vine until that day when the Saviour-King drinks it new with us in His Father's kingdom. His manner was heavenly and impressive. Two services on Monday. A committee meeting on Tuesday. On the Wednesday morning he attended the Western

College Committee. The evening found him in his garden, and later with his books. On Thursday, usual health and cheerfulness brightened the breakfast-table. The conversation bore on the work and progress of his Church. "He looked over the leading article in the 'Nonconformist,' as it lay open before him, while sipping his coffee, and then went to the room of his only sister, who for the last three years had come to reside with him, and conducted family worship; all without the slightest intimation or suspicion that anything unusual was about to happen. In a few minutes more he had retired to his study, his daughter to her school duties in the room beneath where, until twelve o'clock, she was busily engaged with her young pupils. Just at that hour a call at the door took the servant into the study, and revealed the startling, terrible discovery that the spirit of her precious, noble-hearted father was no longer there! He was found sitting in his accustomed posture in his arm-chair, with a face calm and unruffled as an angel's—literally 'fallen asleep in Jesus.' And who can depict the joyful surprise of his disembodied spirit, as, evidently without a dying

pang or struggle, he glided into life which is eternal."

Many a lesson of patient perseverance and zealous activity has been here! Early deficiency was in degree compensated by a late culture. Nature made the deacon saint heroically independent. To walk with God made still grander independence of his soul. Right, Liberty, fired his noblest passions. Meanness, wrong, oppression, were loathed with a loathing. With eye of fire, he could—like a lion, hand of steel, he could—smite on behalf of the desolate oppressed. Albeit there was a noble element that wooed and trusted and loved from all but children. To crown all, there was that of which confessors are made when martyr fires are kindled, relations; to God, to public duty, private intercourse and bosom friendship, a safe and sure fidelity. It was our impression as students of "the Western," that John Pye was the very soul of honour in all dealings with his fellow-man, and as he lay liege as Milton's Abdiel to the throne of Christ, our Saviour-King.

THE UNITY OF THE RACE.

FROM DR. W. LINDSAY ALEXANDER'S "ST. PAUL AT ATHENS."

POLYTHEISM and a denial of the unity of the human race generally go together. Nor is this to be wondered at; for when men believe in many gods, each nation comes naturally to have its own gods; and where each nation has its own gods, it cannot fail to follow that each nation will trace its

origin to the deities it alone believes in and worships. In the minds of the Athenians whom Paul addressed on Mars' hill these erroneous notions were deeply imbedded. Filled with polytheistic beliefs, they regarded separate people as having sprung from a different source. They knew

centre from which all the of men had radiated. They ly lost the knowledge of God ator and father of the race,

that all knowledge of the ae family, the creatures and of the one God and Father It was needful, therefore, for le, whose purpose it was to to the point where he could, ct, announce to them the and claims of Christianity e religion for all men, to en- o disabuse their minds of the ler which they laboured, re- he relation of mankind to r; and, while he proclaimed he one God, Lord of heaven , and Father of all mankind, m also that God had " made ood all nations of men for to all the face of the earth."

ie notion of distinct sources fferent nations of the world e in men's minds is not sur- und that it should have uni- revalled in ancient times, ions had comparatively but rcourse with each other, and oded to all the narrowing and ejudices which this fostered, r the less strange when we the fact that in our own day ions have not only been pro-

but have found advocates men of science. It must be also, that at first sight the a of the case would almost authorise some such con-

Whilst we see man spread whole habitable globe, acting himself to every climate ng on the produce of every cannot but mark the glaring s which subsist between the f different regions of the

globe. If we take the high-bred inhabitant of a European city, and place by his side a Mongolian from Siberia, or a Hottentot from South Africa, the difference between them will be so marked as not to escape the most cursory observer: and if we take these as typical instances we shall find, as we survey the race, a vast variety of intermediate peculiarities which may be ranked under these, but which, viewed by themselves, divide men into classes more or less distinctively marked off from each other. In the presence of such facts, it is hardly possible to resist the inquiry: Are these, which differ so much from each other, beings of the same species? ... Are the differences, so obvious between these, attributable wholly to variety of culture, circumstance, and history; or do they point to some deeper, some constitutional, some ineradicable variety which forbids us to regard the two as beings of the same kind? Have we, in short, in the human animal, one race with varieties of an accidental and superficial kind, or a number of distinct races, each of which has had a separate and peculiar source?

So far as the testimony of Scripture goes, there is no scope for diversity of opinion on this question. From beginning to end it never recognises even the possibility of doubt as to the homogeneity of the whole race of man, and the descent of all its members from one pair. Not only have we such express statements as that in Gen. iii. 20, where Adam, doomed to mortality because of sin, yet recognising, through the gospel which had been proclaimed to him, the perpetuity and final triumph of his race, gives utterance to his faith and hope by calling

his wife Eve (Havvah or life, *i.e.*, the Vivifier), a name appropriate to her, because she is "the mother of all living," the progenitress of the whole human race; not only have we the apostle, in this discourse, stating expressly to the Athenians "that God hath made of one blood all nations of men to dwell on all the face of the earth;" but the entire history which the Bible gives, and the whole scheme of religious truth which it teaches, proceed on this and no other assumption. No one can read the earlier chapters of *Genesis* without seeing that they are *meant* by the writer to unfold to us the origin of the human race in the pair whom God placed in Paradise, to whom He gave the whole earth for a possession, and on whom He pronounced the blessing, "Be fruitful and multiply, and replenish the earth, and subdue it." It is equally plain that at a subsequent period Moses distinctly represents the whole human race as surviving in Noah and his family, and as finding a second progenitor, so to speak, in him. We find him also, at a still later period, representing the race as not only one physically, but as forming only one society and as using only one language; and he mentions an incident to which he clearly traces all the diversities which have since distinguished the classes or nations into which men have been since divided. We find also that the sacred writers unhesitatingly refer certain moral peculiarities of our race, as well as certain spiritual disabilities under which it is placed, to their connection with the first man; and no one can receive his idea of Christianity from the New Testament, without feeling satisfied that, alike by its divine founder and

His apostles, it is offered to mankind as belonging to a race which is essentially one, as all involved in one common doom, endowed with the same capacities of being restored, and alike dependent for recovery on "the common salvation." So far, then, as the Bible is concerned, this must be held as a settled question: neither its express statements, nor its general tenor, nor its peculiar doctrines, admit the hypothesis of an essential and original diversity in the different tribes of man.

The question is, therefore, one purely of scientific interest. But is it one which science is competent to settle? On this point men of the profoundest science are found unhesitatingly pronouncing in the negative; and in this I presume to think they are right. Observation may supply them with certain facts, and these facts may fall in better with one hypothesis than with another; but unless it could be scientifically determined what diversities are and what are not compatible with community of origin, science can make no pretence to determine authoritatively this question. It is competent, however, for science to pronounce on the *probabilities* of the case; that is to say, with which hypothesis observed facts chiefly accord; and so far it behoves us to listen to the scientific inquirer, and gratefully to accept such trustworthy aid as he may be able to give us towards arriving at some satisfactory conclusion.

Now, when we turn to the writings of those scientific men who have arrived at a general conclusion on this subject, opposed to that which the Bible authorises, it cannot be said that, in the outset, they command

by the uniformity or conformity of their views. Here, as in other departments of science, we are constantly reminded of the words of Cicero, that there is no more absurd as not to have been persuaded by some philosophers; and we see the extreme lengths to which differences are pushed, and the theories on which prodigious conclusions are built, one is led to suspect that prejudice and passion have often more to do with the structure of these theories, if not more. Thus whilst some men, from mere haughtiness of self, repudiate with disdain all analogy of nature with the more inferior specimens of humanity, and are spurred to the same combat that they may find an apology for passing their fellowmen, and man as beasts of burden; others, from a feeling of comprehensiveness of view, do not only admit the unity of the human family, but impute a common origin with some of the lower creatures—affirming with a learned judge of the last century, ‘our orang-outangs are proved to be of the same species, by marks of which are incontestible;’ and a more recent writer, that ‘the development of a germ, through its successive stages, may be traced in the fish, monkey, or man. If we follow those who are of the opinion that all men are not the descendants of one pair, we are perplexed by the diversity of opinion in which they divide us, as to the number of progenitors they find for the human race, and the actual mode of its formation, like the first speculator on the subject, the far-famed Rosicrucian, Paracelsus, concluded himself with two Adams,

others contending for five, others for twelve—and all resting upon grounds which would equally well support a demand for scores or hundreds; while a living philosopher (Agassiz) has put the crown upon this growing absurdity by declaring that: “men must have originated in nations as the bees have originated in swarms.” From such diversities and extravagances of opinion, it must be very evident that science has little that is *certain* to teach in opposition to the teaching of the Bible on this subject.

It may be observed also, in the outset, that so far as superior intelligence and attainment can give authority to a scientific decision, the preponderance in this respect is immensely in favour of the Bible doctrine of the unity of the human race. With a few exceptions, the writers who have adopted the opposite conclusion are men who have not won for themselves a high place or much fame in any department of science; whilst on the other side stand nearly all the great chiefs of modern scientific research and speculation. It may suffice, on the present occasion, to name such men as Buffon, Linnæus, Soemmering, and Cuvier, in natural history; Blumenbach, Muller, and Wagner, in anatomy; Prichard, Latham, Pickering, among ethnologists; Adelung, W. von Humboldt, and Bunsen, among philologists; and Alexander von Humboldt, at whose feet all science had laid down its treasures. These are the names of men who have investigated this subject purely as a question of science; each is a prince in his own department; and all of them, after the most careful study of the subject, have declared, as the only conclusion to which they could come, that all men

are of one race or species, and that the Bible account of their origin is that with which alone science can come into harmony.

When anatomy and physiology are questioned on the subject of the unity of the human race, the answer returned is in substance, that whilst diversities of colour in the skin, diversities in the structure of the skeleton, and diversities in the texture of the capillary integuments more or less important, distinguish the human race into varieties, none of these is such as to amount to an obliteration of the specific and original unity of the race ; whereas the points of resemblance are so numerous and so essential, as to speak loudly in favour of that unity.....

When, from observing man's bodily structure, we pass to the consideration of his inner being, we find the evidence of the unity of the race still more impressive and cogent. All men have the same general mental constitution ; the same number of mental faculties ; the same methods and processes of acquiring knowledge ; the same susceptibilities, emotions, and passions, —the same in kind, I mean, however different they may be in degree. We find also that all men carry on their mental processes in obedience to exactly the same laws ; and that these things, which are common to all men, are peculiar to man alone of all animals. Another peculiarity which he has, and which arises out of his mental constitution, is the faculty of speech. This faculty all men possess ; and speech is essentially the same process in all. It is also peculiar to man, who alone has organs fitted for *such a process*, and alone the capacity *to turn these to such a use*. So re-

markable a peculiarity seems of itself to pronounce decisively in favour of the community of our race. By some the argument from language has been pushed even beyond this. Founding on the remarkable inductions of comparative philology, by which languages, apparently quite distinct from each other, have been found not only to stand in affinity, but to be so closely related as to be sisters of one mother tongue, some inquirers have not hesitated to anticipate the time when all the languages of earth shall be shewn to be fundamentally one, and thus irresistibly demonstrate the deduction of all nations from one common source. What has been already accomplished in this direction is so marvellous, that one would be slow to doubt the possibility of such a result as that indicated ; still, as it has not yet been attained, and as it is possible that in their upward generalizations, philologists may find themselves stopped at the Tower of Babel, where the confusion of speech that we are told took place by divine interposition, may have amounted to a miraculous construction of several essentially different languages, and not merely to the introduction of dialectical varieties in the one language, I do not feel myself at liberty to lay much stress on this as a *direct* argument for the primitive unity of the race. Collaterally, however, the results of comparative philology contribute in one important respect to this conclusion ; they show that nations, the affinity of whose languages proves that originally they were the same tribe, may in process of time come to be so physically diverse from each other, as to be regarded by those who look only on their physical characteristics as belonging to different

; and thus they demonstrate how weight can be legitimately added to these physical diversities as arg on this question. Who, for instance, looking merely at the outward appearance, would suppose that the Greek, the Roman, the German, the Anglo-Saxon, belong to the family as the Brahmin of India? Is the Irish and Scottish Celt the same original tribe as the Egyptian or the Hindoo? And yet the truth of these is so certain, that no comparative philologist has the slightest doubt of it; and the latter rests on a basis of evidence which, if not positively convincing, is such as it cannot be easy to overthrow.

Advancing a step farther, we come to look at man's *moral* and *religious* nature; and here we find the most striking indications of original and mental unity pervading the race. Slaves, benighted, and brutalised as the masses of mankind are; blinded by ignorance, blinded by superstition, polluted and perverted by crime, many tribes have been for generations it needs only that we should look a little below the surface to find ourselves that in them there is essentially the same moral nature as in ourselves, and operates in the most re- virtuous, and religious nations. There is a sense of the distinction between right and wrong; in all there is an emotion of approval of what is judged to be right, and of condemnation of what is counted wrong; there is a conscience, which is essentially either "accusing or else forgiving" its possessor in reference to his deeds; and in all there is a sense of obligation, a feeling of responsibility, a reference to a supreme power, from whom *that obligation proceeds*,

and to whom that responsibility is due. The standard by which nations judge of moral relations may be very different, and yet the process of moral judging be essentially the same in all; and so, in point of fact, it is found to be. In like manner, the religious beliefs, usages, and tendencies of nations may differ; and yet religion, so far as its mental character and its place in the moral economy is concerned, be essentially the same in all; and so, in point of fact, we find it to be. But the differences here are due to outward circumstances, to the possession or the want of an objective revelation of moral and spiritual truth, to favourable or unfavourable means of moral culture, to historical events, to local position, and to many causes of a purely outward and casual nature; whereas the points of agreement are found attaching to man's inner nature, and are therefore essentially characteristic of him. Who does not see how forcibly this concludes for the inherent unity of the race? how it is, in fact, an echo coming back from man's own bosom to the inspired assertion that God "hath made of one blood all nations of men for to dwell on the face of the earth."

And here I may notice that the comparison of different religions professed among men has led to much the same result as the comparison of different languages. Affinities between the religious traditions and usages of the most different and apparently unconnected tribes have been shown to exist, pointing to a time when these tribes lived in a common home and professed a common faith; and the hope has been expressed, that further investigation may justify the conclusion that all the heathen mythologies, ancient

and modern, are only corruptions, more or less extensive, of that primitive faith which the first man taught to his children, and of which we have the correct tradition and perfected form in the Bible. This inquiry, however, has not yet been prosecuted sufficiently to justify us in taking from it any positions to be used argumentatively in such an investigation as that in which we are engaged. Collaterally, however, it is valid for the same use as that to which we have already applied the facts furnished by comparative philology; and the two together not only go in the same direction, but mutually confirm and supplement each other; so that we may entertain the hope that when both have been more thoroughly explored, the result will be such as to lend fresh evidence and illustration of the truth of what the Bible teaches as to the unity of the human race.

In the meantime, it is satisfactory to know that science has not only nothing to advance distinctly incompatible with this belief, but that its various streams of testimony appear to converge towards the scientific establishment of

it. The friends of the Bible be greatly moved, therefore, new and strange hypotheses of our own day, are so freely vented as to the origin of the human race and which are so utterly irreconcilable with the testimony of Scripture on the subject. Let us divide between what science can prove and what men of science can only fancy and *adroitly expound*, long as we find that it is on the sphere of the latter that adverse to the Bible are advanced. They may remain at ease and await when what only fancy has true science will indignantly prove. Remembering that the maxim of great Newton was, "Hypothesis non fingo"—"I feign not hypothesis" and being confident that the principle which guided him is still the principle which guides the great chiefs of science in this country, we may rest assured that its supremacy will be asserted and the discomfiture of that tendency to mere hypothesis which has so much usurped over true science, inquiry both here and on the continent.

OUR MINISTRY IN RELATION TO THE CHRISTIAN LIFE

ADDRESS BY THE REV. DAVID THOMAS, B.A., OF BRISTOL,

Chairman of the Congregational Union, May 9, 1865.

PART FIRST.

THE topic on which I have concluded I might not unprofitably engage your attention, is *the relation of our ministry in its public exercises to the standard of the Christian life, commonly attained among us*.* If I were to say, which I am not

prepared to do, that the prevailing character which is presented by churches in the present day is altogether, not only different but inferior in substance, to that which they furnished in the times of our

* We regret much to be under the necessity of omitting the introduction of Mr. Thomas's Address, and a few other

parts. The second portion of the Address will be given in July, as fully as we will admit.

were fewer in number and less works, I should not expect to meet the judgment of this assembly should I expect, or think ought to expect your assent, if I suffered by comparison with any of the other religious communities in the land. But I shall not provoke controversy by saying that it is not such as we can be without disappointment and

The reasons for thanksgiving are numerous. Many of our members are conspicuous as such for their spiritual life and power. The aggregate of worth and work which they provide by itself only, must often excite our gratitude and admiration. In them should we look in vain for ideal examples of great moral and spiritual excellence. But it is not that in most of them the property is largely of those who exhibit it and indecisively the Christian life. It will not be disputed that there is a more general expression of Christian character in something of the unity and strength of its maturing common want among us, even confessed by those who are recognizing with authority and the courage, to be the prevailing want of our Christian communities. * * *

Even that our ministry is not marred by unfaithfulness in the teaching of the cardinal truths of the faith, at this leaves wide open the question how far in its public action it is wanting in adaptedness for the needs of the Church," the "perfecting of the saints," the building up of the Church into nobler forms of Christian life than are usually wit-

ness, a question on which it becomes necessary to speak with the utmost modesty and discretion. I will not, indeed, attempt to give an answer to it. I will do little more than suggest inquiries which I beg to be understood as intended for so many of our affirmative affirmations, but rather indicating some at least of the lines in which the answer may be found.

And the first inquiry which I would suggest *will be into the service of the ministry in its immediate relation to the devotions of the Church.* Worship is for our sanctification, not less than for God's glory. The common prayer of the Church is one of the principal means for the purification and elevation of the character of its members. How far it answers that purpose greatly depends, especially with our practice in respect to it, upon the minister. He determines the form, and, in no inconsiderable degree, the spirit of the public prayer. It rests largely with him whether the communion of the people with God is by means of it shall be real or formal, how near they shall come by it to Him, and how much they shall receive of the influence of His presence. There is no duty of his office more solemn, or which involves graver responsibilities, than that which he has to perform in the guidance of their devotions. Some preparation of the understanding, and yet more of the heart, would seem indispensable to the due discharge of it. It may, indeed, be thought, that as the prayer is addressed directly to God, it cannot require for its purposes any care like that which is necessary and usually given to what is directly addressed, for some important end, to our fellow-men. But it is then forgotten that here too, whilst the appeal is directly to the Divine mind, an action of the highest kind is intended upon the human mind. For it devolves here on the minister to utter such words, and with such feeling, as shall quicken, and direct, and intensify the devout thoughts and affections by which the congregation approaches God. It surely should not be willingly left to the suggestions, and experiences, and accidents, of the moment, to determine what the prayer of a whole assembly shall be. Is it true that it is very often regarded, and not by the devout only, as quite subordinate in its interest and uses to the sermon? If it be true, how has it come to pass that the joint communion of souls with God, is judged and felt to profit them less than the instruction they receive from the lips of man? Can it be that this difference, said to exist in the interest felt in the

prayer, and in the advantage derived from it, as compared with the sermon, is in good part owing to a corresponding difference in the care which the minister gives to the one as compared with the other? Is the public prayer generally preceded by so much thought and discipline of the heart as is plainly necessary to adapt it for lifting up those who join in it into sympathy and fellowship with God? It is a question which we could not pass over, and to which we could assign no secondary importance when we would judge of the efficiency of our ministry for the "perfecting of the saints." If, for our guidance in that judgment, we turn from the prayer to the preaching, I would make bold to ask,—

Whether any great improvement of the Christian character, as seen in the common example of it, is generally sought in the ministrations of the pulpit with any real expectation of its being attained?

Has the minister faith in the possible saintliness of those whom he serves? He believes in the power of the truth which he dispenses, and in the almighty energy of God's Spirit; but he may also believe that there is something in the condition of the Church at this time which restrains the action in it of that twofold and Divine power, and forbids the hope for the present of a much higher life than it now exhibits. It is not the age, he may think, for saints. The Church, he may hold, is doomed for a while to its present mediocrity of faith and virtue. As he looks upon those whose spiritual training is committed to his care, and notes the imperfections which enfeeble and disfigure their character, he may regard it as hardly possible that any change will be wrought in them which will raise them in this world to any conspicuous excellence. When he dispenses to them the mighty Word entrusted to him, it may be with a secret conviction that, though it cannot but be of some service to them, they will for the most part retain to the last their moral weakness and deformities. It may seem to him that their moral stature and form are well-nigh fixed for this life. His ministry, if such should be the case, wanting the inspiration of faith and

hope, is not likely to be of the greatly to promote their Christian development and growth. What is attended with a faint heart is rarely done well.

Is the instruction of the pulpit sufficiently distinguished by its immediate relation to the circumstances and characters of those to whom it is addressed?

The late Dr. Arnold, after at or repeatedly worshipping with Presbyterian congregations in Scotland, commented that the preaching was *ad clerum* than *ad populum*. It would appear in the examples which uniformly before him, the exposition of Scripture was too much of the nature of a commentary, exegesis, and that doctrine and duty taught more in their relation to a logical system than to the living persons who were addressed. When the preacher meets his own congregation on the Sabbath for rest and worship, he is face to face with it; it may be, some hundreds of souls are present, with their various failures, and weaknesses, and dangers, all appealing to him for help. There are many minutes that are given to him, which he may minister to their needs. If he would do this effectually, he has little time to spare for what does not obviously and directly on their countenance. His sermon should show that he has been studying them not less carefully than the subject of it. It may be *expository*; its main purpose should be to bring out the meaning of the Divine Word in its relation to them. It may be *doctrinal*; its great aim should be not so much to discuss the doctrine as it lies outside of their mind—a part of the Christian system of belief—as to bring it home and declare it as "spirit and life" in their commonness. It may be *historical*; they should be able to see their own nature and condition in the light of the story. It may be *pictorial*; they should be looking at themselves by reason of the likeness or contrast in the figures painted. There are occasions when the sermon cannot be pervaded by this directly personal element, but I submit that, in the stated ministry of the pastor to his people, they should be exceptional. It cannot be too much of ordinary cases to them and about them. The "few words of personal applica-

use of it, when they are at all should generally but completely in which could not fail to be in what preceded them. They rarely be left to bring home what before was remote and The discourse which is greatly the souls that hear it, though it be personal in form, should be in substance and in the best of all the discourses of the Master intensely personal thing.

The preaching is marked in some ble or adequate measure by this personal reference, *does it show a deal to the range and comparative the motives which should deter-character and life?*

Who hold the evangelical preaching day in no favour, affirm that it tends to produce high and noble of the Christian life, because of motives of which it chiefly itself. Friendly critics have agreed, with much abatement and reason, some reason for that judgment it. It urges, they have said, religious duties too much on the ground of law. It lays too great stress on advantages, personal and relational follow from righteousness and ; and when it appeals to the of men, it makes the force of all rest too much on the love as been shown them. As the is that of friends as well as of es, it may well command our attention.

is a stage in the Christian's men duty must be urged on the law, but it is the lowest stage he is to rise above the condition spiritual childhood, he must be feel a higher impulse to right-than that of the constraint of every stage of his course, he is quickened and sustained by the tion of what he may gain or lose. light of the preacher's appeals to and fears, is to reflect on the ample, and to disparage or over-constitution of our nature. It however, is not sufficiently real that true righteousness is never

practised merely as the best policy, that a Christian character can never have for its chief basis a calculation of profit and loss in this world or the next. It is not by addressing ourselves mainly to men's interests that we shall ever elevate their nature, and ennoble their lives. They need be moved by the far nobler consideration of the love of God, and pre-eminently of the love of God in Christ. We can never apply this too much as a motive power over the affections. But may it not be urged too exclusively? Have we not sometimes known it treated as though it stood well-nigh alone as the motive of Christian obedience, and the moral instrument of sanctification? Mighty as it is for that end, mightiest of all forces as it has proved itself to be in subduing hard and alienated hearts into love and submission to God, we cannot for that reason rightly or safely dispense with or refuse their high place to those other motives, whose strength does not depend on personal considerations. Our gratitude to God does not become piety until we are moved also by a sense of the moral glory of His own nature. True love to God must have a root in our moral nature, and must include in it the love of righteousness and the love of God as the impersonation of righteousness. Is the moral nature of man duly considered? Does he hear enough of the claims of righteousness and of God's own character, as well as of what God has done for him, and what is best for his own interests? When he is summoned by the voice from the pulpit to obedience, is it sufficiently often because obedience is right, and because of what God is, as well as because he has himself been so greatly loved and obedience is infinitely expedient? It will scarcely be maintained, at least in its application to Christian men, that such an appeal will have comparatively little force in it, and may therefore well be employed sparingly. Are they not born of God? Is not the Spirit of God in them? Are they not partakers of the Divine nature? It will surely not be of small avail to appeal to their love of what is right, as well as to their love of what is useful; to their love of God for the transcen-

dant glory of His own nature as well as to their love of Him for His gifts to them. They who have risen to distinction in the Christian life are moved more by the love of righteousness than the desire of happiness. They esteem it more to be like Christ than even to receive from Him. God himself is greater and better in their eyes than His gifts. And the ministry of Christ's Word most fitted to beautify and glorify with His own image the character of His disciples, will not place the attraction of happiness before the power of righteousness—the service which Christ renders before Christ himself—what is to be got from God before God himself.

Does the preaching of our day accompany the appeals by which it moves the conscience and affections with the guidance which is further necessary for the formation and growth of the Christian character?

"We believe," says a living and popular writer who has dealt with no little success with the subject of practical religion, "that, the office of the ministry being twofold—to rouse consciences and to guide them—we have for a long time past in the National Church (and probably it is the same with the sects) contented ourselves with rousing, while we have done scarcely anything to guide them. The one object of all our teaching, whether in formal sermons or in books, has been to make impressions, not to give them a right direction when made."

An eminent prelate, who, it may be assumed, is well acquainted with the kind of preaching prevalent among the several theological schools in his own Church, after speaking in a recent charge to his clergy of the foundation of character being well and truly laid by the teaching of the Christian faith, proceeds to ask:—"But where is the superstructure? Where is the building up? Who supplies the strong meat after the milk? Who disciplines and guides the awakened conscience? Who enters into the detail of Christian duty? Who teaches to observe all things which the Lord Jesus has commanded?"

There may not be among us (we believe there is not) a reason for lamentation to the extent that this language expresses. But can we say there is no reason for it?

Is there not with us also too much the spontaneous action of the conscience and quickened affection the production of practical righteousness?

Does our ministry generally *give the guidance that is needed, by treatment sufficient frequency and fulness a fitness, of the moral dispositions on which are of the essence of the holy and life?* A morality that had little relation to Christ was once taught, know with what poor results. quite sure that this has been followed by a sufficiently full exposition and definition of the morality that is found in Christ? It is not a question at all the Christian virtues and duties preached in our pulpits, but whether are preached with that distinct amplitude of detail which the wandering congregations demand.

Love to man is ever inculcated in public instruction, but of those who dissent how many are there who place to envy, jealousy, wrath, and disregard to the feelings, reputation, and circumstances of their neighbours they hear much of these things, as of the general obligation to Christian charity and brotherly love? Is said of envy, jealousy, and the passions of our fallen nature? they not evils too common and serious to be denounced only inferentially, and in brief, passing reflection to them? Do they not constitute some of the most essentially great and solemn subjects for serious and enlarged discourse? Should not who indulge in them, and who stand around our pulpits to receive the message of salvation, hear it frequently and with prolonged emphasis declared that are their sins for which Christ died which they must be saved, if they are saved at all, and from which salvation through Him is now offered them?

Humility may be often enough enjoined but is that cardinal Christian virtue explained in the varied practical manifestations of it, that the pride of family, the pride of money, and the pride of personal endowment, which everywhere abound, are laid bare to the eyes?

and especially to the conscience guilty?

Is the greatest? Is that hankering, and undue striving for power, to which our Lord, and which is the parent of all that is ignoble and mischievous in our moral character, in the family, in the church, and in every other sphere of action, so great an evil as it was in our Divine Government? Is it, when we demand and enforce humility, treated with speciality and solemnity that discourses? It will not be the conscience of His disciples be instructed in relation to what He did when He set the little child in the midst of them, or when He washed their feet?

Is the truth urged, and with earnestness in this time of controversy, where there is not much zeal for what is believed to be, where there is no thought, and solicitude, and in ascertaining what the truth is? Is much said of the excellence in the formation and of religious beliefs, without realising that which may be kindled will do no moral worth in it?

Every true Christian will speak of the Christian as though it were something distinct from much instruction in the separate elements and in the Christian virtue and duty.

Is it fully preached where any-where is essentially into His doctrine? Are people not fully taught. Is there a great deal and delight to what Christ has wrought for them, familiar with exhortations in relation to a holy life, but who hear particular forms which the evil of our own tempers, and passions, and habits,—very little of the aspect of the general duty are apt to neglect it,—have no complaining and lamentation that is not more fully, and that is addressed to them.

Further asked, whether, in the execution of the ministry, the words are fully given for the use of the

great and recognised means of spiritual improvement is as distinct and ample as the necessities of those who hear require?

They are rightly directed (to give some examples of what we mean) to "look to Christ," to "depend upon Christ," to "abide in Christ," as the primary condition of Christian progress. Now it cannot be doubted (or, if any one doubt, he may satisfy himself of it by a little personal inquiry) that in the minds of many who hear this language there is but a dim and vague sense of its meaning. They cannot exactly tell what the relation is which they are required by it to maintain towards Christ. It is as certain that others think that what it signifies is, that they should simply trust to Christ for the sanctification and perfection of their character. Does it not appear as though the teaching which they have received upon this most vital question must have been wanting in explicitness? When they were told to "look to Christ," to "depend on Him," to "abide in Him," could it have been at the same time clearly taught them that this means not only confidence in the power and purpose of Christ, but also the practical surrender of themselves in their habitual life to the influence of His doctrine, and life, and spirit?

Among the means of spiritual improvement, a prominent place is given to the perusal and study of the Scriptures. Where the Book of God is neglected we do not expect the life of God to thrive in the soul. It must be, therefore, with much concern that we hear it so often expressed in these days, at one time as a fear, at another as a conviction, that the Holy Book is less read than it was by the devout in the past generation. We are quite certain that it is not read and studied as much as is necessary for the vigour and growth of the spiritual life. This cannot be because enough is not said in our pulpits in praise of the Bible, or that the perusal of it and the enquiry into its meaning are not frequently enough urged. Can it be in some measure owing to insufficient guidance in the true way of dealing with it? Does the minister generally enquire into and elucidate the meaning of the Bible in a way at once to

stimulate and direct the subsequent and habitual enquiries of his hearers? Are the examples of exposition given in our pulpits sufficiently numerous and of a kind to quicken their desire to know, and guide their search into, its meaning? Is the prevailing method of public instruction calculated to multiply Bible readers and Bible students in our churches?

For the increase of the spiritual life in those to whom it has been imparted, and the greater conformity of their character to the Divine example, they are directed ever to pray for the Spirit, on whose presence and power that life in the soul and progress in the character depend. Those who are thus directed are often sensible that they pray in vain for that Spirit, while they have a very imperfect apprehension of any other reason for their not receiving what they ask for than that it does not please God to give it. But when it does not please God to give His Spirit it must be because the conditions on which He has promised to bestow it, in answer to their prayer, are not fulfilled. Those conditions may be known, otherwise there could be no responsibility in relation to them. How is it that those whose prayer for the Spirit is not answered, often do not know what the conditions are which they have not fulfilled? Were they instructed in them? Was it made clear to them as it might have been, and as it required to be, when they were directed to pray, what was to be their sense of need, and the strength of their desire, and the relation of their will to God's will, and of their practice to God's precept? Or, if they were instructed in the conditions of efficacious prayer, were they also taught the hindrances and helps of a general kind, and those special in their case, to the fulfilment of those conditions?

Work is prescribed as one of the most effectual means of personal improvement. It is maintained, and truly, to be indispensable to the health and growth of the soul. The noblest examples of the Christian life are found among the earnest workers. It is not true, however, as the language sometimes used upon the subject would imply, that if abundant work is

committed to the Christian or hands, his spiritual safety and peace are all but insured. Christian rest and labour will not suffice for this. The active and laborious Christian is sometimes seen to decline in the life and power of the Spirit. His character does not always become more pleasant and agreeable to behold as his work advances. Far from it, the more he gives and labours, he becomes more meek, and humble, more tractable, and self-forgetful, and so forth. The religious work may be done in an irreligious spirit. With that spirit no summons to work, which so often, not too often, falls upon the ears of congregations, and that assurance without work no progress can be made towards the higher state of the Christian life, is it made sufficiently intelligible and impressive, how the work must be done with what aim, in what spirit, in what association with inward and spiritual exercises, if that great end is to be attained by it? Do the busy Christian workers hear quite enough of the inner life, the conditions on which their outward activity can minister to the advancement of the Divine work in their own souls? It is oftener said now than it used to be that a man's daily occupations in the outward world, instead of being of no advantage or even adverse to his spiritual improvement among the divine appointments for the promotion of it. Many a Christian, when he hears this, and thinks of his associations and experiences in his worldly call, is perplexed to know how it may become any sense a means of grace to him. He is taught the mode, as well as assured of the fact? Does he find that the questions and difficulties which beset and perplex him in his daily pursuits are appreciated and fairly dealt with by his religious teacher? Does he hear him, on the Sunday, with definiteness enough for his guidance, how he may make the cares, and toils, and temptations and pleasures, and perils of his occupation pass through the week subservient to spiritual progress?

They to whom our ministry is addressed are told that God, by His providence, makes the events of every day's observat

is seeking their instruction and movement as truly as in the events of Scripture; and that His Spirit truly dwells in them for their enlightenment and guidance, as He did in whom He influenced for the higher inspiration. If they need the help of His ministry to direct them to the right and true use of God's messages in the events of the Scripture they must need it not less for the right and true use of His commands to them in the events of their

daily life. If they require the Christian teacher to interpret the voice of the Spirit in the Divine Word, they must need it also to understand and profit by that same Spirit's voice in their inward experiences. Does He study much their need in this respect? Are his directions for their progress in the Divine life and image through the lessons and influences of God's daily providence without, and God's Spirit continually within them, as full and specific as they might and need be?

NEW BOOKS.

Essay on the Gospel by St. John. V. HENGSTENBERG, D.D. Translated from the German. Vol. I. Edinburgh: T. and T. Clark.

It is a question whether Clark's Foreign Theological Library contains a volume of more value than this. The learning and evangelical spirit of the author are long known. But there is a brevity and condensation in this book which indeed in the best German style it possesses a richness and depth of thought which could be attained by a long, devout, and symmetrical study of that Book of books, the Gospel by St. John. We differ entirely from Dr. Hengstenberg's exposition, for example, his exposition of "born of water and the Spirit," is anything more unsatisfactory than need read for a long time; we should add, his exposition of the interview with Nicodemus, as well as by far the best it has been our lot to read. We trust the author will be enabled to complete his work. It is, indeed, we feel assured, the Church "will not willingly let die."

Essay on the Pentateuch. By C. F. DELITSCH, D.D., and F. DELITSCH, D.D.

Like Hengstenberg's, is one of our Foreign Theological Library. The Authors live to complete what is wanting in the Old Testament—a commentary on the Old Testament in the same style, have accomplished a great work. "The Old Testament," they say, "is the basis of the New." "The Gospel of Christ is built upon the foundation of the Apostles and Prophets." "It is the basis of the Deism, Naturalism, and Rationalism which became so pre-

valent in the closing quarter of the eighteenth century to be the first to undermine the belief in the inspiration of the first Covenant, and more and more to choke up this well of saving truth." And the present work is designed to be a contribution towards a just appreciation and correct understanding of the Old Testament Scriptures. The Authors "endeavour to furnish not only a grammatical and historical exposition of the facts and truths of revelation, but a biblical commentary also; and thus, to present to all careful readers of the Bible, especially to divinity students and ministers of the Gospel, an exegetical hand-book, from which they may obtain some help towards a full understanding of the Old Testament economy of salvation." We have examined many parts of the volume before us, and it seems to us thoroughly to realize the aim of the Authors. It is a book which *must* be of great service to all who really *study* the Word of God, and one which gives us the assurance that there will never be wanting learning and piety sufficient to repel all assaults on those Scriptures in which Christ himself said that we have eternal life.

The Scripture Testimony to the Holy Spirit.

By JAMES MORGAN, D.D., Belfast. Edinburgh: T. and T. Clark.

When Dr. Morgan entered on his ministry in Belfast thirty-seven years ago, the principal religious question of the day was, he tells us, the Deity of Christ. In the midst of the excitement which this great question produced in Ireland at that time, Dr. Morgan preached a series of discourses on the Scripture testimony to our blessed Lord, "somewhat on the plan of Dr. Pye Smith's well-known work on the same

subject." These discourses were not published. But in the volume before us, Dr. Morgan has pursued a similar inquiry into the Scripture testimony to the Holy Spirit. The subject is divided into four parts: The Testimony to the Holy Spirit in the Old Testament—The Testimony of the Gospels to the Holy Spirit—The Testimony to the Holy Spirit in the Acts of the Apostles—and lastly, The Testimony of the Epistles and Book of Revelation. On the subjects thus embraced, Dr. Morgan preached to his congregation, and now publishes upwards of fifty discourses. Addressed to a congregation these are necessarily popular. They are entirely devoid of the learning and learned discussions which distinguish or rather constitute Dr. Pye Smith's work on the Messiah, and make their appeal not to unbelievers and doubters, but to believers. And the best service they will render is to show how largely the doctrine of the Spirit enters into the teaching of Revelation, and how much of unity it gives to that teaching.

Sermons: Second Series. By R. WINTER HAMILTON, LL.D., D.D. London: Hamilton, Adams, and Co.

WE are right glad that the favour with which the reprint of the first series of Dr. Hamilton's sermon has been received by the public has been such as to induce his representatives to issue the greater portion of the second series in the same form, and to promise a third volume which will contain the remainder of the second series, and some other sermons and papers not hitherto printed. The young preacher who should make Dr. Hamilton his model and attempt to preach as he preached, would soon make a fool of himself. But the young preacher who can read his sermons without receiving, we might almost say *lifelong*, impressions of the greatness and glory of Christ's gospel, has scarcely the heart in him that will make him a great preacher after any model. We can recall now, with deep thankfulness to God, the feelings of a jubilant glorying in Christ, with which the reading of some of these sermons filled us thirty years ago.

Christ and Man; or, God's answer to our Chief Questions. By WILLIAM BATHGATE. London: Jackson, Walford, and Hodder. 1865.

THERE is upon this book the impress of a very fresh and thoughtful mind. We are not certain that we like the title, or that it adequately sets forth the object of the Author, which is to show the way in which the grandest and noblest enquiries

of the human soul are answered, present necessity demands, b revelation of Himself in His W through His Son. As Mr. Bathg us in the first sentence of his p "This volume is an attempt to al our Lord Jesus Christ, in His pe attributes, and His offices, present answer to man's chief q whether of the individual soul, c one of the small or great circles society." The preface itself that Mr. Bathgate looks at his th the eye of a thinker and a poet. the after-pages are here and ther too Carlyle in their style f readers, there is always a piqu force which is very refresl thoughtful minds. Sometimes fanced that a slight compressio have been an improvement, but is marked by intensity of thot expression, rather than redun diffuseness.

An Editor Off the Line; or, Wayside and Reminiscences. By EDWAR London: Arthur Miall.

THIS work is not unworthy to foremost place among the many its order which the world has received. Differing in many from "Caxtonia," "Dreamthorp the innumerable "Recreations; and gay, of A. K. H. B., it is in none of them, and in some resp our taste, superior to most. T knows little of Mr. Miall, but prince of "Liberationists," and stern, uncompromising "Nonconf and, perhaps, will be surprised that one who is regarded as th sonation of "antagonisms," can enjoy a joke, but can open his the softest and most genial influ nature and society. Mr. Miall to allow himself to be "tempted t odd intervals of leisure with an ment which would take his though away from controversy, ecclesiast political, and set them at liberty t their own bent." By so doing, doubt contributed to his own health, and has done good service public. We should add that an the quiet and pleasant thoughts en by his rambles, and by the inc every-day life, Mr. Miall never the higher purposes of man's being often carried by the ruling passio spiritual nature to a goal which not seem to have in his eye when his pen in hand. While his possess literary merits which entitl

with the best of their kind, offend the purest Christian contain much to guide and christian thought and living.

archy; or, Ruling Self. Tried Fellow Travellers; or, Views t Clear. By Rev. J. FORDYCE. Nelson and Sons.

ree small books, ably written, ted for usefulness, especially n.

ill Safe; or, the Salvation of By the Rev. A. B. GROSART. : W. Oliphant & Co.

e little book for "all whom it id these are "legion." There ilies from which the reaper, ot take away a flower.

s *Complete Dictionary of the nguage.* Illustrated edition. ell and Daldy. Parts II., III., r.

ation of this great work gularly. The four parts extend from "Boring" to 'he illustrations, though small sive, are of great value.

The Gardener's Weekly Magazine and Horicultural Cabinet. Monthly Parts, January to April, 1865. London: E. W. Allen.

It is our loss, perhaps our shame, that we are incompetent to pronounce judgment on the contents of this journal. But there seems to be nothing that relates to gardens and the culture of flowers, which it does not discuss, and many an aching mercantile head, might, on its escape from the counting-house, and the ware-house, into the rural suburb, find *profitable* occupation in the study of its pages.

S. B. Beal's Illuminating Shilling Colour Box. London: 47, St. Paul's Church-yard.

We "paint" less even than we "garden." But if these paints are as good as they seem—and we have no reason to doubt it—they are worth their price.

The Pilgrim's Progress. Unabridged, with ninety-six illustrations. London: Elliot Stock.

THE immortal dream, unabridged, with ninety-six illustrations—all for twopence! To be sure the type requires young eyes, and the illustrations will not add to the artist's fame. But with every deduction that can be made, the book is a marvel.

OBITUARY.

THE LATE REV. ROBERT GREENER, OF ALNWICK.

ellent man and able minister of Jesus Christ was the youngest son Mr. and Mrs. Greener, of Felling, near Newcastle, where he was 7th of May, 1824. From childhood he enjoyed the benefit of the cle and wise counsels of a pious mother. But in early youth he ndships with young people who had not the fear of God before their ralked in their ways. For two or three years he seemed likely to rild reckless youth, and a cause of much anxiety to his mother. s designed to apprentice him to a gunmaker. But gunmaking found with him, and so, after a short stay, he ran away home. At home his father, until a circumstance occurred that gave quite a different thoughts and destiny. All his companions were not the giddy and

He had one who was recently encouraged to exercise his gifts in aching, and God was pleased to bless his labours to the conversion and amongst others to the conversion of his young companion, reener; for often did Robert refer with deep affection to the Marcus, now of Adelaide, as his spiritual father. In due time the vert became identified with the Independent Church at Felling, and ce under the ministrations of the Revs. S. A. Browning and Thos. is friends, perceiving that he had gifts of no mean order, encouraged for a couple of years to Morpeth, to pursue a brief course of classical

and theological study under the guidance of the Rev. Wm. Froggatt, preparatory to entering Airedale College. Mr. Froggatt esteemed him highly for his genuine piety and promising parts. On the recommendation of his pastor and the Church of which he was a member, as well as that of Mr. Froggatt, he was duly admitted as a student into Airedale College in 1845. At college Mr. Greener was distinguished for conscientious diligence in his studies no less than for intelligent and devoted piety, free alike from ascetic moroseness and unseemly levity. Though as anxious as any of his fellow students to make the most of his academic advantages, he determined to devote one night a week during his stay in the college to conduct a Bible-class for young people, in connexion with College Chapel, of which Professor Scott was pastor. Nor was his labour vain; several from his class joined the Church, attributing their serious impressions to his appeals. From the first he took a high stand amongst his brethren, and during the last two years of his course all would have acknowledged him as the ablest thinker and raciest writer of their number. His occasional ministrations to the surrounding Churches were highly valued, especially by the most thoughtful. Rarely did so young a man handle Divine truth and Christian experience so ably.

Before he had completed his academic course two Churches had set their hearts on securing him as their pastor. After due deliberation he decided to accept the unanimous invitation of the Independent Church worshipping in Syon Chapel, Alnwick. He began his stated ministry there in the first week of July, 1850, and the week after was married to Ellen, daughter of Mr. Oliver, of Newcastle. He was ordained six weeks later. Mr. Greener threw his whole soul into his pastoral work and did his best to raise his hearers to a loftier style of Christian life and experience. For several years he pursued the noiseless tenor of his way without anything to disturb his peace or impair his happiness save the loss of his second child. But in 1856 the heaviest trial of his life came upon him, when he was bereaved of his lovely young wife. He was singularly dependent on the love and sympathy of his friends, and those who knew him best felt very anxious on his account. But the grace and consolation of Christ sufficed for him in his hour of sorrow. He used to think that deprived of the love and timely sympathy he ever found at home he could not live. But when so deprived he did not faint under the Divine chastisement, but tearfully submitted to the stroke. He made up his mind to look upon the remainder of his earthly sojourn as necessarily one of pensive sadness, now that she who "was the desire of his eyes" had been taken away. He scarcely thought it possible that the breach which Providence had made in his home could be healed up, and that domestic joy should again be his in full measure. But so had a kind Providence designed. In April, 1858, Mr. Greener was married to Jane, the eldest daughter of Mr. Michael Hindmarsh, of Alnwick, who, with five children—two of them by the former wife—survived to lament his loss.

It has already been said that Mr. Greener threw his whole energy of mind and body into his ministerial work. Some think that had he a little more wisely husbanded his strength he might have been quite as useful, and have been longer spared to his family and to his Church. It was his habit to prepare very elaborately for his pulpit work, and to be almost morbidly anxious to satisfy the expectations of his flock when he regarded these expectations legitimate or wise. Many families of the congregation living several miles out of the town could stay for only the morning service—hence it was his custom to protract that service much longer than is desirable. On his morning discourse he bestowed great labour, so far as thinking out the subject was concerned;

and having contracted the habit of loud speaking to be heard by several older people who loved his ministry, this long and laborious service told in time on his strength. He exposed himself also in all weathers somewhat unwisely, in order to pay pastoral visits to his more distant parishioners in their proper turn. About four years ago it was evident to his medical adviser and other observant friends that an insidious disease was threatening him, and it was suggested to him that a more genial climate ought to be sought after. But Mr. Greener had an inveterate repugnance to what is termed "candidating." He was peculiarly sensitive, and the thought of preaching to a congregation of critics, who in proportion to their activity as critics would be less in sympathy with such a spirit as his, who yearned to find sympathetic hearers, quite unfitted him to do ordinary justice to himself.

As a preacher, Mr. Greener was powerful rather than popular. Few preachers excelled him in massiveness no less than subtlety of thought. Some of his congregation would have been quite as well satisfied, and perhaps benefited, had he given them simpler and shorter discourses. But he was ever afraid of giving his people what he had cheaply come by. He believed that a Church, when duly alive to their duty, would require from the stated pastor that pabulum of religious thought and energy which would fit them to put forth aggressive efforts to bring the outlying world into the obedience of faith. Therefore he laboured to feed his flock with knowledge and understanding. Though a man of varied and extensive sympathies, Mr. Greener never gave much attention or service to any enterprises that lay wide of the ministerial office. His idea was that every Christian Church should be an embodiment practically of all the benevolent and philanthropic movements of the day. It was by the Church acting out fully its Divine mission, that he expected the woes of earth to subside and the day of God to be hastened.

Mr. Greener never coveted popularity or great fame. Though a very powerful thinker, and remarkable for the freshness of his diction, he never published anything. When the "Essays and Reviews" had raised the question of the inspiration of the Scriptures, he gave a course of lectures on that theme; these he would have committed to the press had pecuniary prudence stood out of the way. He held the orthodox theory of Divine inspiration, but not simply because he had been taught this theory: he had investigated the whole subject for himself.

He was permitted to labour with considerable energy in the vineyard till within five weeks of his decease. In summer, at the earnest wish of some of his friends, he visited the south to consult a physician, and to see whether southern air might not recruit his waning strength. It was too late. He caught a severe cold and hurriedly returned home, thinking that the love and sunshine abounding there would sooner restore him to health than the warm air of a milder climate. In a few weeks he so far recovered as to discharge his pulpit duties, though still unable to resume his wonted pastoral visitation. But even this was more than he was able to continue. He soon exhibited symptoms of speedy prostration. The malady developed very rapidly, and he sank under its power. Not until the day before he died could he realize the solemn fact that his end was very nigh. He calmly awaited the last hour, and on Sunday morning, January 8th, 1865, he entered into the saints' everlasting rest. "I am distressed for thee, my brother."

His remains were interred in the New Cemetery, Alnwick. The funeral service, attended by the various ministers of the town and the principal members of their congregations, was very impressively conducted by the Revs. A. Reid of Newcastle, and Wm. Ayre of Morpeth. On Sunday,

January 15, the Rev. A. Jack, A.M., of North Shields, preached a funeral sermon to the congregation. Thus closed the earthly career of a good minister of Jesus Christ, whose supreme ambition was to honour his Lord and to edify his Church in His faith and love. May the doctrines he taught and the principles he inculcated by life and lip be accepted and acted upon by the people who were so dear to him. And may the God of the fatherless and the widow enrich those who mourn his loss with consolation and guidance, until they too shall come to the spirits of the just made perfect.

J. W.

CONGREGATIONAL REGISTER.

April—May.

CHAPELS OPENED.

April 14.—Temporary Chapel, Upper Holloway; Preachers, Revs. Dr. Raleigh, Dr. Edmond, and F. Tucker.

April 30. — Trinity Congregational Church, Glasgow; Preachers, Revs. T. Binney, Dr. Macduff, and Dr. Cairns.

May 2. — Brightlingsea, Essex; Preachers, Revs. Newman Hall, LL.B., and J. Raven.

May 10.—Neyland Bicentenary Chapel, Pembrokeshire; Preacher, Rev. E. Mellor, M.A.

CHAPELS—FOUNDATIONS LAID.

April 11.—Clayton West, by J. F. Firth, Esq.

April 12.—Pudsey, near Leeds, by H. Conyers, Esq.

April 15.—Mission Chapel, Kirkiswald near Parkhead, by W. Maxwell, Esq.

May 4.—Matlock Bath, by J. Sidebottom, Esq.

May 15.—Ashford, Kent, by J. Townley, Esq.

May 16.—Cambridge Heath, Hackney, by S. Morley, Esq.

April 27.—Minister's House, Hendon, by Mrs. Spalding.

NEW CHURCH FORMED.

May 2.—Wells, Somerset, Rev. E. H. Jones, of Bridgewater, presided. Revs. J. Lambert, J. Morris, J. E. Drover, F. T. Perry, and C. R. Howell, Minister of the Chapel, took parts in the Service.

NEW MOVEMENTS.

Wanstead, Essex; Church to be formed by Rev. B. Beddow.

SCHOOL-ROOM OPENED.

Ebenezer Chapel, Kidderminster, by Rev. R. W. Dale, M.A.

CALLS ACCEPTED BY

Ralph Wardlaw Thomson, of Cheshunt College; to Ewing Place, Glasgow.

H. Young, of Nottingham Institute; to Melksham.

ORDINATIONS.

H. W. Mercer, at Old, Northampton. Introductory Discourse by Rev. G. Nicholson, B.A. Prayer by Rev. T. Tollez. Charge by Rev. S. McAll, Sermon to the people by Rev. J. Mursell.

May 3.—W. Fox, at Oulton, Norfolk. Introductory discourse by Rev. P. Colborne. Prayer by Rev. J. Alexander. Charge by Rev. W. Cuthbertson, B.A. Sermon to the people by Rev. J. Hallett.

April 19.—W. Griffiths, of Brecon College, at Trefriw, North Wales. Introductory discourse by Rev. H. Humphreys of Corwen. Prayer by Rev. W. Griffiths of Llanharan. Charge by Rev. H. Oliver, B.A. Charge to the Church by Rev. J. Roberts of Conway.

RECOGNITIONS.

April 24.—Rev. J. James, at Morley, near Leeds.

REMOVALS.

Rev. B. Beddow, Newbery to Wanstead. Rev. W. Axford, Clayton West to Lyme Regis.

Rev. W. Gooby, Winsham to Park Crescent, Clapham.

Rev. W. Charlesworth, Long Acre to Snow-hill Chapel, Wolverhampton.

Rev. H. Sturt, of Market Drayton to Ebenezer Chapel, Dewsbury.

RESIGNATIONS.

Rev. W. Lucy, at Malvern Link.

Rev. F. Warrene, at Fakenham, Norfolk.

Rev. J. Cook, at Uttoxeter.

DEATHS OF MINISTERS.

April.—Rev. J. Hopkins, late of Workshop ministry, sixteen years.

April.—Rev. Thomas Daves, of Bodford, Anglesea; Ministry, forty-five years.

April 3. — Rev. T. Rees, Cheselton. Ministry, forty-five years.

May 8.—Rev. W. Wainwright, Wheat-hamstead. Age, fifty-eight; Ministry, seventeen years.

1.—John Hill, M.A., Stratford.
Twenty-one; Ministry, forty years.
23.—D. Davies, Wollerton, Salop;
fifty-three years.

5.—J. Edling, Harlington, aged
even.

ATHS OF MINISTERS' WIVES.

—Mrs. D. M. Evans, Llanelly.

ASSOCIATION MEETINGS.

11, 12. — Irish Congregational
at York Street Chapel, Dublin.

17, 18.—Durham and Northum-
berland Association, Durham.

18.—Worcestershire Association,
Birmingham.

18. — Hereford Association, at
Bath.

18, 19.—South Devon Associa-
tion, Exmouth.

8, 19.—Derbyshire Association,
Derby.

18, 19.—Suffolk Congregational
at Woodbridge.

25, 26.—Bristol and Gloucester
Congregational Union, at Gloucester.

25, 26.—North Riding Associa-
tion, York.

5.—Hants Congregational Union,
at Portsmouth.

24, 25.—Essex Congregational
at Brentwood.

26, 27.—Dorset County Associa-
tion, Wareham.

26, 27.—Wilts and East Somerset
at Warminster.

—Eastern Branch of Congrega-
tional Association, at Trinity Chapel,

D SCHOOL FOR SONS AND ORPHANS
MISSIONARIES, BLACKHEATH, S.E.
Annual Meeting was held at the

London Mission House, on Tuesday, May
2nd, the Hon. A. Kinnaird, M.P., in the
chair. The report was read by the Head
Master, Mr. W. G. Lemon, B.A. The
income for the year amounted to
£4,189 7s. 6d.; expenditure, £3,989 18s.
The total receipts from the public dinner
in November last, which are included in
the above amount, were £1,760, and this
sum, with other special contributions,
has enabled the Committee not only to
pay off a debt of £1,400 with which they
began the year 1864, but to retain a small
balance towards the working expenses of
the current year. The school examina-
tions were conducted by the Revs. R. H.
Marten, B.A., G. Rouse, M.A., C. Bailhache,
M.A., T. Marzials, B.D., and W. B. Tod-
hunter, Esq., M.A.

The Merchants' Lecture will be delivered
(D.V.), on Tuesday, the 6th of June, at the
Poultry Chapel, by the Rev. Newman
Hall, LL.B., at noon precisely.

PRESENTATION TO REV. SAMUEL RANSOM.

A meeting of the Committee, of Hack-
ney College, and of former and present
students, was held on May 9th, when the
sum of £300 was presented to Mr. Ransom,
as an expression of esteem and appre-
ciation of his valuable services, during
thirty-four years, as classical and Hebrew
tutor. Rev. A. Tidman, D.D., presided
on the occasion, and presented the purse.
An address to Mr. Ransom was read by
the Rev. J. Nunn, secretary to the testi-
monial committee. The Rev. Messrs.
Carey, McAll, Hall, Perkins, Vine, and
Richards, and Messrs. Carter and Stapel-
ton, took part in the interesting service.

CONGREGATIONAL UNION.

Thirty-fifth Annual Assembly of the Congregational Union of England and Wales
held in the Weigh-House Chapel, on Tuesday, May 9th, and Friday, May 12th:
David Thomas, B.A., of Bristol, Chairman. The attendance of Ministers and
congregations was very large.

Following resolutions on America and American affairs were adopted by the
Assembly:

CAN SLAVERY AND DEATH OF PRESIDENT LINCOLN.—That the Congregational
Union of England and Wales, having at different times in its Annual and Autumnal
Assemblies uttered its solemn protest against the law and practice of Slavery in the
United States of America, and called earnestly upon the friends of freedom generally
in that land, and especially upon the Congregational Churches there, to use unre-
mitting efforts for the abolition of that great iniquity, this Assembly now heartily
rejoices that the progress of events in that country has led to the actual overthrow of
in many of the States, and opened the prospect of its speedy and entire
abolition throughout the nation. This Assembly would, therefore, now present its
gratitude to the God of all Grace, who, by wondrous and unexpected methods,
has pleased to bestow the great blessing of freedom on a people long held in
unrighteous bondage, and would sincerely congratulate the Christian

advocates of liberty on this merciful and blessed result. It would likewise rejoice that additional efforts are about to be made by the Congregational and other Churches of America to convey the blessings of education and Christian teaching to this newly enfranchised people, and indulges the hope that the material and moral aid indispensable in their transition state may be amply supplied by the voluntary offerings of philanthropists on both sides of the Atlantic. Further, this Assembly would assure the Churches of the Congregational order in America of the cordial and unabated sympathy of their sister Churches in Great Britain, who will not cease to cultivate a true religious concern for all that affects their welfare and growing prosperity. And finally, this Assembly embraces this the earliest opportunity of placing on record the expression of its unfeigned sorrow at the death by assassination of the late President Lincoln; its admiration of the uprightness, magnanimity, and gentleness which he manifested in the discharge of the great and perilous duties to which he was called; its deepest abhorrence of the crime by which his death was compassed; and its expression of earnest desire for the future peace and well-being of the American people, identified as they are with the British nation in origin and language, in literature and commerce, and in those benevolent activities by which the world may be elevated and saved.

DEPUTATION TO THE NATIONAL COUNCIL OF CONGREGATIONAL CHURCHES, TO BE HELD IN BOSTON ON JUNE 14TH.—That this Assembly, while uniformly cherishing the liveliest interest in the Congregational Churches of the United States, and always desirous of cultivating friendly relations with those Churches, is constrained to give a prompt and special expression of these sentiments and feelings, in the present unparalleled crisis of American history. This Assembly, therefore, dispensing with the formality of a regular invitation, but fully assured of a cordial welcome, requests Dr. Vaughan, Dr. Raleigh, and Dr. G. Smith, to proceed as Delegates from this Union, to attend the convention of Congregational Churches, to be held next month in the city of Boston. This Assembly instructs the deputation to convey its cordial greetings to the ministers and Churches represented at the said Conference; and to assure them of its earnest prayers for their continued welfare and growing prosperity—its high appreciation of the great services rendered by them to the interests of our common Christianity, and of human progress—its cordial acknowledgment of the anti-slavery principles held and advocated by those Churches—its hearty congratulations on account of the great work of emancipation thus far accomplished, and, it is fully believed, under God, completely and finally secured—its profound sympathy with them and their fellow-countrymen generally in the fearful losses and agonizing trials of the past years' civil war, and especially in the foul assassination of the upright, patient, and noble-hearted Abraham Lincoln—its intense delight at the prospect of peace and reunion without compromise on the slave question—its profound thankfulness to Almighty God, for the spirit of moderation and clemency displayed hitherto on the victorious side—its full confidence in the efforts that will now be made to meet the physical, intellectual, and moral necessities of four millions of human beings in their sudden transition from the degradation of slavery to the privileges and responsibilities of freedom; and, finally, its readiness, in every appropriate way, to co-operate with their American brethren in these philanthropic labours, and in all future endeavours tending to promote the complete triumph of evangelical truth, religious equality, and universal peace.

"In the midst of life we are in death." Mr. W. D. Wills, of Bristol, than whom few of our laymen were better known or more respected, was present at the meeting of the Union on Tuesday, May 9th, and seconded a resolution at the meeting of the London Missionary Society on Thursday, May 11th. Within two or three hours of the latter engagement he was run over by an omnibus at the foot of Snow Hill. He was immediately carried to St. Bartholomew's Hospital, where it was found necessary forthwith to amputate the left leg below the knee. The calmness of his mind and the peace which it was evident possessed his soul, stayed as it was upon his God, encouraged a strong hope that he might survive the shock. But it was otherwise appointed. At noon on Saturday he peacefully expired, leaving as has been well said, the whole body of English Congregationalists to mourn him as a friend.

THE
CHRISTIAN WITNESS,
AND
CONGREGATIONAL MAGAZINE.

JULY, 1865.

MEMORIAL STONES OF SCRIPTURE.

BY THE REV. ALEX. THOMSON, M.A.

III. *The Altar—Jehovah's Table.—Exodus xvii. 15, 16.*

IN the fate of battles, everything does not depend on arms, numbers, and brute strength. Discipline, combination, and courage are of most avail in the encounter. In maintaining these elements of success the display of certain ensigns, reminding the soldiers of their nation, their sovereign, or their cause, has been found eminently serviceable, and not a few of these have become famous in legend and in history. In the minds of warriors they have been identified with the honour of their country and their prince. Among heathen nations, the standards which they used, bearing the symbols of their deities, acquired a sacred character, and were objects of worship. Doubtless they believed their gods were present with the standards, and gave their aid in the battle. On the monuments of Egypt these ensigns are constantly represented in the wars and processions of the kings. There we see the standard of Sesostris reared aloft, being a globe on the summit of a pole, surmounted by a pair of lofty ostrich feathers, the symbols of victory. The sight of that standard no doubt had often struck the Israelites with awe. They must have trembled on the shores of the Red Sea, as they looked behind them and saw that famous standard borne aloft above the thronging host of chariots and horsemen, showing that their royal oppressor was there in person. And among the Romans what pride and veneration were rendered to the standards of the legions, the silver eagles, the sight of which inspired that iron soldiery with indomitable resolution, as they followed them to victory or death! Those eagles, according to the old augury on the Palatine Hill, were the familiar symbols of the majesty and might of Imperial Rome, to which all must bow. What an effect an appeal to that ensign might have on the hearts of the soldiers is illustrated by the well-known story of the action of the

standard-bearer of the tenth legion, when the ships of Cæsar first touched the shores of our island. And it would be easy to bring instances from later times to show what power there is in a time-honoured standard, or national banner, to stir the hearts of a host, to rally them when giving way, and to rouse them to deeds of daring. The Church of God, as it is here a "Church militant," having to make its way by struggle and conflict against opposing hosts, has its standard also, an ensign more sacred in its essence and more inspiring in its memories than any other; and what that standard is, the name given by Moses to this monumental altar impressively reminds us. *Jehovah Nissi*—the Lord himself, in His personal presence, is His people's banner. We rear no symbol for the eye of sense to venerate, but "endure as seeing Him who is invisible."

The occasion on which this watchword was first given to the hosts of the Lord was a memorable one. It was just after the first battle in which the chosen people of Israel were called to engage, and in which God taught them their first lesson in the tactics which they were to practise. It must, therefore, be specially instructive to us, and was intended to be so. For we read (v. 14,) that "the Lord said unto Moses, write this for a memorial in the Book,* and rehearse it in the ears of Joshua: for I will utterly blot out the remembrance of Amalek from under heaven." Here, we may say, opens "the Book of the Wars of the Lord," here begins the history of the campaigns of the Church militant. Indeed, this is the earliest mention in the history of mankind of the writing of a book of any sort; there is no previous notice of such a thing. Doubtless the writing of books had been practised long before, how far back we cannot tell; but papyri of earlier date have been discovered in the tombs; and the very way in which the direction is here given implies that this mode of recording events was nothing novel and unheard-of. But this is the first authentic mention of it which occurs. We may, therefore, regard this command given to Moses as the decree which inaugurated a written revelation; the day of Amalek's defeat in the wilds of Rephidim, if not the date of the beginning of the composition of the Bible, is closely related to it. Then for the first time do we hear of a book written by command of the Lord as a *memorial*, and rehearsed for the instruction of His servants. From this date, certainly, Moses wrote down, by Divine authority, the journeyings and the wars of the children of Israel, the laws and statutes of Jehovah, and His dealings with the chosen people. Every way, therefore, there was something peculiarly important about this transaction and the events associated with it; and the lessons they convey are such as concern the Church universal to the end of time.

The Israelites had now been journeying, with certain pauses for rest, nearly two months in the wilderness, a whole nation of about two millions of people, with their flocks and herds. (We need not, however, suppose that

* Not as in our version, in "a Book," as in some loose indefinite document; but the definite article is emphatically used—"in the Book," that is, the book known to Moses, the record which he had begun, or intended to compose, of the acts and revelations of the Lord to Israel. See Hävernick's Introduction to the Pentateuch, p. 15.

ey kept together in one compact host. Various detachments might go art from the main body in search of pasture, having their points of rendez-us ; and it is evident from the narrative, Deut. xxv. 18, that the feeble gged behind. See the judicious remarks of Dr. Benisch in his examination Colenso's Objections, pp. 65—67). They had begun to forget the mighty ts of the Lord, and the wonderful deliverance which He had wrought for em, without any effort on their part, destroying the might of their pursuing emies with one breath of His power. After that escape, they probably ooked for no more enemies to encounter till they reached the borders of naan. Least of all would they look for them in the silent, inhospitable ert through which they were plodding their weary way. Forgetful for e time of the great perils of the past and of the struggles of the future, ey thought much of little inconveniences and troubles, as Christians like manner often do. For they were made of the same flesh and ood, and we see in them the same weaknesses and failings as in our- lves. Murmurings were heard because of the want of food, and again because ere was no water for themselves, their children, and their cattle. God then rmitted an assault to be made upon them, that should bring them to their ases, and remind them that their lives were in His hand, and that their ly hope of getting safely through the wilderness lay in His presence and ecting care. After Massah and Meribah—temptation and strife—the my comes upon them. The hosts of the Amalekites assault their rear, d they are compelled to “ resist unto blood.”

These Amalekites were a tribe of fierce, wild, lawless men, natives of the ert, resembling the Bedouins of the present day, and addicted to the same edatory habits. They had settlements in different parts of the tract lying tween the south of Palestine and Egypt, and even to the eastward of Edom, t roamed about in search of plunder. They were descended from the eldest n of Esau, and by their prowess in war had rendered themselves the “ first e nations,” in that quarter. They were marked by a reckless and pions ferocity, as is shewn by their not hesitating to attack the host which as still encompassed, as with a sacred halo, by the fame of that miraculous d triumphant Exodus from the land of Egypt. They knew that Jehovah as in that host ; they saw the pillar of cloud and fire which indicated the rone of the Lord ; yet against that throne they dared to lift up their hand. ey were true children of the adversary, the seed of the serpent : malevolence d greed urged them to the attack, but fear and cunning made them fall only t the rear, the weak and feeble who were lagging behind. This act of base d unprovoked hostility was immediately repelled, and in such a way as to ach the Israelites where lay their strength. As the conflict went on between e assailants and the chosen troop which Joshua was ordered to lead against em, Moses stood on the top of the hill, holding up in his hand the sacred d, the symbol of Divine power. Victory wavered for a time between the mbatants, inclining now to Israel, and now to Amalek, according as the rod as held aloft or sunk down. At last, when by the support of Aaron and Hur, e hands of Moses were kept steady till the going down of the sun the

issue was decided in favour of Israel, and Amalek was discomfited with the edge of the sword. The prowess of Joshua and his men would then have been of no avail without the help secured by the continued elevation of the rod. That act had a twofold meaning. It was a signal to the Israelites, reminding them of their great deliverance, and that the same power which had wrought that redemption was with them still. It seemed to say, "Will He who rescued you from the grasp of the mighty tyrant and all the power of Egypt at his back, suffer you to perish now by these base and cowardly foes?" It was also an appeal to Jehovah, the appeal of imploring faith. The promise of the miraculous display of God's power was attached to that rod, so that when Moses held it up to heaven he was holding up God's own word to Him. There could not be a more beautiful representation of the real nature of believing prayer. It is not simply the imploring cry of distress and helplessness. It is God's chosen servant, His child, pleading his Father's promise, reminding Him of its pledge, and presenting it again and again till it is fulfilled. But how soon human strength fails in this effort! It is exhausting to the spirit. We need all the aid we can obtain from the united prayers and intercessions of our fellow believers, as the hands of Moses were stayed up by his brethren. Moses was mighty in intercession, as he was "in word and deed," yet even he was glad to avail himself of this support when his hands became heavy. And in answer to that steady, united, believing appeal the tide of battle rose and prevailed in favour of Israel, sweeping away their adversaries in ignominious rout. A double memorial was then adopted, to commemorate, not simply the event but the Divine purpose founded upon it; the written Record of the threatening of utter destruction against Amalek, and the Altar erected in that desert valley, bearing probably the inscription of its expressive name, *Jehovah Nissi*, "the Lord is my banner." That altar was at once a proclamation to the enemy, in their own haunts, of the eternal war which the Lord would wage with them till their name was blotted out; and a memento to His people, who were to be the instruments of His vengeance, of the presence and the power which they were to follow to victory. For He said, "Because the hand (of Amalek) is against the throne of the Lord, therefore the Lord hath war with Amalek from generation to generation."

This judgment denounced against Amalek has doubtless a larger reference than to these wild robbers of the Arabian desert. Their conduct was marked by signal guilt, but it is a guilt which others have been ambitious of sharing. Often have the followers of the Lamb been assailed by adversaries who have sought to surprise them when weak and faint in the desert; so that the seed of Amalek still remains, and the war with Amalek will continue till it is finally extirpated. It is very hard for those who are but just escaped from the house of bondage to withstand such assaults. When they find themselves in the wilderness, encompassed by difficulties and discouragements, not seeing their way plainly, it is a painful and harassing thing to have to keep their ground.

* This rendering of a very obscure verse, which is found in the margin, and is that adopted by Le Clerc and others, appears on the whole to be preferable to several that might be given. There is much, however, to be said in favour of the common rendering

such enemies pressing on their rear. You cannot expect the valour of a babes in Christ, the courage of veterans from those who are just in their armour. In such straits what are we to do? Think of the *iovah Nissi*, and of all it brings to mind. These adversaries lift up and against the throne of the Lord, and the Lord himself will war with it is His cause that is at stake, His honour and prerogatives are in this contest, and He himself will lead His people on; His presence before them as their banner and pledge of success. How should this and direct our movements! We follow no consecrated standard, no with its cross, no oriflamme or eagle; but we look to the form of our leader contending in the van; we hearken to His voice, and watch the of His hand, assured that where He is, victory must be. For shall be a root of Jesse which shall stand for an ensign of the to Him shall the nations seek, and His rest shall be glorious."

ow shall we enjoy the advantage of His presence? Not by a mere acquiescence in the truth that He is with us. Like Moses, we must appealing to the promise; while, like Israel, we fight, exerting the supplied by looking to the standard. The Altar-form of the monu- s commemorative of the act of public worship; it spoke to future ages answer vouchsafed to the persevering and united prayer of God's servants. re exhibited at Rephidim, is that which is ever being renewed in the march of the consecrated host. Human effort and divine aid are seen ng and acting together through the mediating element of believing

Let us then bestir ourselves in the conflict with vigour and resolution, e Spirit of the Lord lifts up a standard against the intruding flood. strive, wrestle, and press onwards, "looking unto Jesus, the author her of our faith." His interceding arms, stretched forth on our behalf, r weary. Through Him we shall be more than conquerors.

MICHAEL BRUCE: HIS HISTORY AND HYMNS.

PART FIRST.

e foot of "the Lomonds," in shire, and overlooking Loch-amous in the history of Queen stands the village of Kinness- and there was born on the

March, 1746, two weeks e Battle of Culloden, a child n the Christian Church is

more indebted than she has hitherto known. Michael Bruce was the son of Alexander and Anne Bruce—his mother's maiden as well as married name being Bruce.* His father was a weaver; his cradle was rocked beside the loom; and, though in far other sense than Sir John Falstaff

are indebted for the materials of or entirely to a volume of deep ust published:—"The Works of Bruce. Edited, with Memoir and r the Rev. Alexander B. Grosart." .: Mackelvie began in 1837, Mr. as completed in a masterly and

unanswerable manner—Bruce's claim to the authorship of certain poems and hymns which were wickedly appropriated by another. We use Mr. Grosart's words as well as materials freely in this sketch, and refer to his book for further information.

intended when he said, "I would I were a weaver and could sing psalms,"—psalms were sung in his house. Alexander Bruce was a man of much individuality and sterling worth, of what Mr. Grosart calls the old Scottish type. He was a "seceder" and an elder in his congregation; and as an evidence of the breadth of his opinions in a time of great narrowness, nor less of his independence of judgment, he adhered to Thomas Mair, of Orwell, when that holy man was ejected from the Anti-burgher Synod for holding that "there is a sense in which Christ died for all men." Both Mr. and Mrs. Bruce were connected with Mr. Mair's congregation, and reckoned it no burden to go Sabbath after Sabbath to Milnathort—a journey to and fro of fully ten miles. Anne Bruce was a genuine "mother in Israel;" vigilant, loving, frugal, and—having been spared long after her husband and nearly all her children—she mellowed beautifully as she wore her crown of silver hairs, and exemplified "the hoary head found in the way of righteousness." Thus the lines of Cowper, which can no more grow trite from often quotation than can a rose and a violet lose their perfume, express his lineage:—

"My boast is not that I deduce my birth,
From loins enthroned, and rulers of the
earth;
But higher far my proud pretensions
rise,
The son of parents passed into the
skies."

Michael Bruce was a delicate infant. He was the fifth of a family of eight. While "Saunders," the father, plied his shuttle, and "Anne," the mother,—having put all to rights exactly as photographed by Robert Burns in "The Cotter's Saturday Night"—

sat down at "the spinning-wheel" worked away at materials for underclothing "*for a' the* Mary Miller, an adopted took charge of the sickly little

Before he had reached his year Michael could read his

When he went to the village the master was surprised to find him read with fluency the poem which was pointed out to him.

dear little fellow!" well exclaimed his biographer, "better far had it been about the hills awhile, ruddy cheeks on their breezy

An anecdote has been preserved which bears witness to his progress in attainments. The father and mother

then a mere child, having visited a book-stall in one of the markets of the village, the poems of Sir James Lindsay of the Mount, were

for. The vender of books happened to have the volume

learning that it was asked for by a child before him, he was so struck that *he* should wish it, that he

up a little volume entitled 'The Gates of Heaven,' and promised to let him have it on condition that he would read a portion

upon the spot, which being done to his satisfaction immediately, he gave him the prize.

Michael's progress in other branches of school learning was equally

He could write when in his six years. But his often infirmities caused

frequent absences from school. "touching," says his biographer

the reminiscences of the age of Michael. He was slender—breast narrow

shouldered, neck long, his skin even pallid and 'glistening;' his

flushing into red rather than into his hair golden, and inclined to

es his detention by illness, as the further abstraction of mer months of six years, dorch, according to the use and persons in his circumstances, d as a "herd" among the ad" hills, that rise behind ive village. Perhaps these s in the open air, following heep" thro' "strath" and "brae," in devious wander-ve him what of the brief lease he got. If one might recal "Michael" as he went about y task, there should doubtless y a "daunder" along the Vale" to be followed; many ug pause among the huge of "Richard Cameron's pulnterrogations of sky, earth, and his own deepening nature, "the Book." These are not merely. The proprietor of Kinneston, a small estate e south-west declivity of the id Hills," used to tell in his how "Michael" was wont to many a wondrous story, and ay a strange question, when ed his little meal to him—e he was always forward to e for the sake of having a " with the "auld-farrant" while his "Lochleven" is r a reproduction of his youth-erings and "visions," trans- with the hues of poetry. Like pherd-boy David "of old," is early there was a shadow pon his young spirit; and he l to turn the conversation to hings. If at any time it d that his father was absent usual hour for "family wor- and in the godly weaver's prayer was the key of the

morning and the lock o' the nicht," as the old Scottish proverb runs—Michael, by the common consent of the household, took his place.

Spite of the hindrances from sickness and "herding," Michael had no difficulty in making up lost ground at school; indeed, it was commonly seen that his class-fellows soon lagged behind him. All who were his associates at school agreed in ascribing an unaccountable "weight" and influence to all he did or said. It was a common saying, that Michael's word was of as great authority as the master's. The quarrelsome were abashed by his look; the injured fled to him for help; he was the decider of all disputes. He might have sat for the portrait of Beattie's "Minstrel,"—

"Poor Edwin was no vulgar boy,
Deep thought oft seemed to fix his
infant eye;
Dainties he heeded not, nor gaud, nor toy,
Save one short pipe of rudest minstrelsy.
Silent when glad, affectionate tho' shy;
And now his look was most demurely
sad,
And now he laughed aloud, yet none knew
why;
And neighbours stared and sighed, and
blessed the lad,
Some deemed him wondrous wise—and
some believed him mad."

When only in his eleventh year it was resolved that Michael should be educated for the Christian ministry. And for several years thereafter he devoted himself to classical studies. When the time for going to college drew near a relative died and bequeathed to the father 200 marks Scots (£11 2s. 2d.) This sum was received as a direct "gift" from God. It was at once "separated" to Michael's use; and he proceeded to enrol himself, in his fifteenth year, as

a student in the University of Edinburgh. The father of an attached young friend who had lately been removed by death, Mr. Arnot, of Portmoak, declared his readiness to render what assistance lay in his power; and the monthly "chest," as it passed from Kinnesswood to Edinburgh, showed that he did not fail of his promise, for there went in it now a little kit of sweet butter, and now a dozen new-laid eggs—even well nigh all the presents to David at Mahanaim, "honey, and butter, and sheep, and cheese of kine."

Michael Bruce entered on his studies in Edinburgh in November, 1762, and completed his college course in four years. At the close of each session (which lasted only five or six months) he had, like other students in his circumstances, to look out for employment towards replenishing his purse and preparing for the demands of another winter. One of his vacations was spent as master of "Gairney Bridge" school, a school which had been commenced by John Brown, afterwards Professor John Brown of Haddington. This village *academia* had gone down after Mr. Brown's departure, and was in a very low condition, when young Bruce acquired possession. It was kept in an old cottage, which happened to be previously untenanted; a few deals laid on blocks of wood sufficed for forms, and an old table served as a writing-desk. This latter article of furniture was so frail, that before the end of the first month in which it had been so used, it was damaged beyond repair.

The school was not large. About two months after its re-establishment there were only twenty-eight pupils. A "Dialogue," written by the poet-

teacher, has been preserved; and while there are in it evident humorous touches, verging on caricature, it is nevertheless plain that the fees were trifling, and not very willingly paid by certain of the parents. One is glad to find that the cloud of melancholy which brooded over him, was not without its silver lining of a quiet, "pawky," mirthfulness. It is pleasant to think of the worn face, "sicklied o'er with the pale cast of thought," illumined by the gentle smile that accompanies felt power of insight into character, especially *pretence*. Here is the "Dialogue:"—

"As I was about to enter on my labours for the week, an old fellow like a Quaker came up and addressed me thus:—

"Q.—'Peace be with you, friend.'

"M.—'Be you also safe.'

"Q.—'I have brought my son Tobias to thee, that thou mayest instruct him in the way that he should go.'

"M.—'He is welcome.'

"Q.—'Our brother Jacob telleth me that thou showest thyself a faithful workman, hearing thy scholars oftener in a day than others, because thou hast few.'

"M.—'I presume I do.'

"Q.—'Verily therein thou doest well; thou shalt not lose thy reward, it shall be given thee with the faithful in their day.'

"M.—'Aye! but, friend, I need somewhat in present possession.'

"Q.—'I understand you, that thou wouldest have the prayers of the faithful?'

"M.—'Aye, and something more substantial; in short, my friend, I must have *two shillings per quarter* for teaching your son Tobias.'

"Q.—'Ah! friend, I perceive that

vest the mammon of unright-
is; let me convince you of your

—‘Certainly, since thou seem-
est a most righteous man, who
hast the servant worthy of his hire.’
—‘Hearken unto my voice;
I, who was also called Holdfast,
at sixpence in the quarter, as
thou dost it. He was a good man,
and sleepeth; the faithful mourn
for him. He catechised the children
three times a day. He was one of
the righteous; yea, he was upright in
the matter of——’

—‘I still think that the labour
deserveth me to bestow upon your son
who is worth two shillings a quarter.
—‘Two shillings! verily, friend,
thou art an extortioner; yea, thou
hast the face of the poor, thou
pursuest filthy lucre. Thou hast respect
for his present world.’”—*Cætera*

At the end of his college course,
Michael Bruce entered on the study
of divinity at the “Hall,” then recently
located in Kinross, in connexion with
“Burgher,” or “Associate”
under the professorship of the
John Swanston, of Kinross. The
professor, who was both scholarly and
kind, treated him with great ten-
derness and affection, and saw reason
to induce him to give up study alto-
gether for a time. But he persevered
right on, though wounded and
grieved inwardly. The family into
whose bosom he was received during
his absence at Kinross had peculiar
relations to him. There were the
remnants of the Covenanters, there
was hereditary taste for ballad-lore
and “auld manners” of “auld
time;” there was generous hos-
pitality; there was a fellow-student

like-minded; and above all, and about
all as an atmosphere, real godliness
of no austere but contrariwise joyous
sort.

At the close of the Hall in 1766,
Bruce had to look out for another
school, and found one at Forrest Mill,
fifteen miles from Kinross. The
school-room was low-ceiled, earthen-
floored, chill, musty and close; out-
side, dreary spaces of moor, flushed
with heather, skirted with sombre
pines; society uncongenial; children
dense, stupid, backward. On his way
to Forrest Mill, in fording the Devon
on horseback, he was thrown off and
wetted “all through,” though not
otherwise hurt. On his arrival he
received all the attention which kind-
ness could dictate. But disease was
already working out to its last issue,
and the letters which he wrote from
Forrest Mill betray his consciousness
that his days were hastening to their
close. In a few months the young
heart yearned for home—for a mother’s
hand, a mother’s face, a mother’s kiss,
a mother’s love; and giving up “The
School,” he hied him slowly eastward
on foot. He walked the full twenty
miles, resting only for a little at
Turfhills. He reached the humble
dwelling, not unwilling to live, but
prepared to die.

For a little while, through a few
weeks, he was able to go out into
“the garden, reclining on a bank of
soft grass,” which until recently was
pointed out. Having also procured a
quarto volume of writing paper, he
with pathetic earnestness daily trans-
cribed his “Poems” therein, including
his “Ode to the Cuckoo,” “Hymns,”
and “Paraphrases,” and “Elegy on
Spring;” and, in short, all that he
deemed worthy of preservation. Lat-

terly he was altogether confined to bed. There, his one inseparable companion was his little pocket Bible, from which he was wont to commit portions to memory, repeating and commenting upon them to visitors very sweetly and modestly.

One day his old College and Hall friend, George Lawson, (afterwards Professor and D.D.) hastened to Kinnesswood to see him. He found him in bed, very pale, his eyes large and lustrous, but delighted to see his unexpected visitor. Mr. Lawson observed to him that he was glad to find him so cheerful. "And why," said he, with noble trustfulness, "should not a man be cheerful on the verge of heaven?" An answer which reminds us of the poet's picture of the Christian's death-bed :—

"The chamber where the good man meets
his fate
Is privileged beyond the common walks
Of virtuous life, quite on the verge of
heaven."

"But," said his friend, "you look so emaciated, I am afraid you cannot last long." Quickly, and with a flash of the humour of his healthful days, he answered, "You remind me of the story of the Irishman who was told that his hovel was about to fall; and I answer with him, 'Let it fall, it is not mine;' or perhaps his words were, 'It is not me.' 'Thou wilt keep him in perfect peace whose mind is stayed upon Thee.'" He maintained this cheerfulness throughout his illness, overcast only for a moment by the sudden death of his beloved minister and professor, Swanston; lingered for a couple of months, "wearin' awa' to the land o' the leal;" and in the night-time, when "deep sleep falleth upon men," slept the deeper sleep—

being found in the morning of 5th July, 1767, dead, aged twenty-one years and three months. "He was not, for God took him." His Bible—which is still lovingly preserved—was found upon his pillow, a corner of the leaf turned down at Jer. xii. 10, "Weep ye not for the dead, neither bemoan him." His father was "chief mourner." The world heeded not the weeping that day in the "weaver's" home of Kinnesswood. But "devout men carried Michael Bruce to his grave, and made great lamentation over him." "A very gentle, very modest, very pure, very holy, very beautiful, very genuine, very gifted life had here its premature close. And a sky-lark that rose, with broken wing, from his grave when last we visited it (says Mr. Grosart), supplies us with at once an emblem of his life and a guarantee of his fame. Of his life: for his delicate constitution was as a 'broken wing' to his heaven-aspiring spirit. Of his fame: for it needeth not 'great things,' no 'Sinai thunder, but a 'still small voice,' to win an abiding place among the 'sweet singers' who last."

Alexander Bruce survived his son for a few years only, but his mother lived till 1798. In her old age, while "poor," she continued "steadfast" in her "faith," and received, with touching gratitude, certain small annual sums which admirers of the poet sent her. It is told that, regularly as these little payments arrived, she was seen with basket on arm going from house to house of still lowlier neighbours, and on being asked what she was about, said, in the largeness of her heart, "When heaven is raining so plentifully upon me, I may let two or three drops fa' on my puir neighbours."

ard the beginning of autumn, the fields were mellowing to , one of her acquaintances g to "look in" upon her, found erable saint seated in her arm- with her head leaning a little nd her open Bible on her knee. l tranquilly "fallen on sleep."

Her spectacles were removed and placed upon the Bible. "Thou shalt come to thy grave in a full age, like as a shock of corn cometh in in his season."

The strangest part of our tale remains to be told. But we must reserve it till next month.

CHRIST IN THE FOUR-FOLD GOSPEL.

FROM BERNARD'S "BAMPTON LECTURE."*

all feel how different would en the effect of possessing one of Christ," however full and tic, instead of four. We spend me and (if I may use the ex-) feel more at home in the four ive chambers than we should ne in one long gallery; and pression of all that is there to us sinks deeper into the from the repetition of many s of the story under slightly lights and in different relative ions. Lively attention, minute tion, careful comparison, and which is never fully satisfied, akened at every step by that r combination of resemblances erences; and the mind is thus l to dwell longer on the scenes, ing among them in a more d spirit, and with an interest s perpetually refreshed. Wo he immense expenditure of n our own day on the com- characteristics of the Gospels,

and the manifold attempts to harmonise or to reconstruct them, to ascertain the point of view of the writers, and to account for the variations in their selection and position of incidents, and in the turn which they give to discourses. Whatever be the spirit in which such attempts are made, they at least afford an incidental witness to the care which divine wisdom has taken to detain and occupy our minds at the outset in those scenes in which alone we can learn to know Jesus Christ *himself*.

It is plain that the four histories are modified by their own instinctive principles of selection and arrangement, which do not indeed announce themselves, and almost elude our attempts to ascertain them, but yet result in giving four discriminated aspects of their common subject, as the Royal Lawgiver, the Mighty Worker, the Friend of Man, and the Son of God—four aspects, but one portrait; for if the attitude and the accessories vary, the features and the expression are the same.

Progress of Doctrine in the New nt—Being the Bampton Lecture . By Thomas Dehany Bernard, Ve extract from Lecture II. of nirable volume, omitting some not essential to completeness.

Who does not perceive the immense assistance hereby given to us for receiving the knowledge of Christ? One representation, however full, would still have suggested the thought,

"This is the impression made upon a single mind. Who can say what part of it is due to the idiosyncrasies of the witness? If we had the impressions of another mind, perhaps we should have a different image." As it is, we derive the impression from four different quarters, and the image is still the same. It is represented from four different points of view; but, however represented, it is the same Jesus. The conception is one, and its unity attests its truth. We feel that we see him as he was. No human being that ever trod the earth has left behind a representation of himself more clear and living, and more certain in its truthfulness, than is that which we possess of the Prophet of Nazareth in Galilee.

From time to time some fresh portrait may appear. Some adventurous imagination, charmed and yet perplexed by the Gospel story, may attempt to reconstruct it in accordance with the spirit of the world. Unable to receive as real the sole example of sinless humanity, it may introduce into the picture touches of the error and infirmity which are not there: and may mistake the awful gleams of the indwelling Godhead for the glimmer of an enthusiasm which deludes and is deluded. The world may read the bold romance, and half commend the creation of fancy. But the creations of fancy perish as they rise, and the Jesus of the Gospels remains; not only as a perfect ideal, but as a *vivid reality*, a representation which appears after every fresh attempt to change it, more glorious in majesty and beauty, and more conspicuous also for truthfulness and life.

In placing *the statement of the person of Christ* as the first work of the

Gospel histories, and as the beginning of the Gospel itself, I speak in accordance with the spirit of those books and of the whole ensuing system of doctrine. Jesus Christ created the Gospel by His work; He preaches the Gospel by His words; but He is the Gospel in himself. . . .

The collection of memoirs of Christ is divided into two parts by a line demarcation perceptible to every eye and recognised in every age; the three Gospels forming the one part, and the fourth Gospel the other. The former naturally precedes, and in effect prepares us for the latter. We are to learn the great lesson of the manifestation of Christ: and here, in most other subjects, the order of fact is not the order of knowledge. In the order of fact the glory of the divine nature precedes the circumstances of the earthly manifestation; but in the order of knowledge the reverse is true. Events occurring in time, a place in human history, the external aspect of a life, must supply the antecedent conditions of the higher disclosures. Thus the triple Gospel, which educates among scenes of earth, prepares for that which follows. Our eyes are led along that very course of thought over which they would not have moved if we had been eye-witnesses of the manifestation of Christ, in which we are familiarised with its ordinary aspect and most frequent characteristics, before our thoughts are risen on those peculiar passages in which the revelation of glory is most concentrated, and which serve to interpret all that we had before felt to be implied. If the synoptic Gospels (the first three) are taken by themselves, we observe, even within

of this division, certain orderly steps of advance. Each of these Gospels has its own *prevailing character*, whereby it makes its proper contribution to the complete portrait of the Lord: each also has its own *special associations*, whereby it represents a separate stage in the presentation of Christ to the world..... The Gospel of St. Matthew, ever regarded as the Hebrew Gospel, is the *commencement* of the New Testament, showing how it grows out of the Old, and presenting the manifestation of the Son of God not as a new phenomenon, but as the prelude and completion of the long course of divine dispensations. It is the Gospel of the Generation of Jesus, the Son of *David*, the son of *man*. It founds itself on the promises of the old covenant. It refers to the former Scriptures, and shows how that was fulfilled which was foretold by the prophets. It is a Gospel of *fulfilment*, presenting the Lord as the fulfiller of all righteousness, the fulfiller of the Law and the prophets, not come to destroy, but to fulfill. It sets Him forth as a Lawgiver in that kingdom of heaven for which a birthplace and a home had been prepared in Israel: it corresponds to that period in the historical course of events when the Gospel was preached to none but to Jews only.

The Gospel of St. Mark is traditionally connected with St. Peter, who opened the door of faith to the Gentiles, and has the appearance of being addressed to such a class of hearers as it was given to that Apostle to gather, men, like the soldiers of *Cæsarea*, in whom

the Roman habit of mind was coloured by contact with Judaism. It is the Gospel of *action*, rapid, vigorous, vivid. Entering at once on the Lord's official and public career, it bears us on from one mighty deed to another with a peculiar swiftness of movement, and yet with the life of picturesque detail. Power over the visible and invisible worlds, especially as shewn in the casting out of devils, is the prominent characteristic of the picture. St. Peter's saying to Cornelius has been well noticed as a fit motto for this Gospel, "God anointed Jesus of Nazareth with the Holy Ghost and with power, who went about doing good and healing all those who were oppressed of the devil." In relation to the expansion of the word from its first home in Jewry to its ultimate prevalence in the whole earth, this Gospel occupies an intermediate position between those of St. Matthew and St. Luke. Its representation of the Lord is disengaged from those close connections with Jewish life and thought which the first Gospel is studious to exhibit, while it is wanting in that breadth of human sympathy and special fitness for the Gentile mind at large, which we recognise in the treatise of St. Luke.

This latter Gospel intimates its character in this respect by a genealogy which presents to us not the son of Abraham, but the son of *Adam*; and it carries out the intimation by special notice of our Lord's familiar intercourse with human life, His tender sympathies with human feelings, His large compassion for human woes. The preface, addressed to a Gentile convert, indicating the position of the writer in regard to the facts which he will relate, and speaking

in the language of classical composition, shews us at the outset that we have passed from Jewish associations to a stage in the history of the world, when its purpose of expansion has been proved, and its character of universality established. The whole tone of this Gospel constitutes it pre-eminently a Gospel for the Gentiles, specially adapted to the Greek mind, then, in some sense, the mind of the world. Its internal character thus accords with its historical position, as the Gospel of St. Paul, written by his close companion, and circulated, we cannot doubt, in the Churches which he founded.

As the Book of Acts shews us three stages in the outward progress of the Gospel, first within the bounds of Judaism, then in the work of St. Peter, spreading beyond those limits in the Roman direction, and finally in the ministry of St. Paul, delivered freely and fully to the world ; so do the synoptic Gospels, as they stand in the canon, correspond with a singular fitness to those three periods. We are going forward as we pass through them, and are completing the representation of Christ, not by mere repetition or fortuitous variation in our point of view, but in a certain orderly sequence, corresponding to that in which the knowledge of Him was historically opened to the world. The evangelical narratives are the proper monuments of a Gospel, which first asserted itself as the true form of Judaism and the legitimate consummation of the old covenant, and then unfolded its relations with the whole race of mankind, and passed into the keeping of a Catholic Church.

If in traversing the synoptic Gospels we march in the line of a historical

advance, it is still more plain to do so when we pass to the testimony of St. John.

The Gospel of Christ had not completed the conflicts through which it established its relations to the world, than it entered upon those profound and subtle, various and protracted controversies which turned on the person of Christ. This was the natural course of events, whether we regard the tendencies of human thought, the wiles of the devil, or the government of God. The revelation of Christ himself distinguished from what He taught (what He wrought) is the foundation of the whole Gospel, it would be to explore this mystery that the subtleties of thought would turn themselves ; it would be first to destroy this mystery that the attack of the enemy would be directed ; it would be first in securing this mystery that the divine guidance of the Church would be made manifest. One of the first and the last of the "company," was chosen as the instrument for settling human controversies, defeating the wiles of the devil, certifying the witness of God. There was but one moment in which the conditions for such a productive co-exist. It must be after a time when theosophy had begun to take language and manifest its ability. Yet it must be while the voice of the eye-witness could still be lifted to tell what eyes had seen, and ears had heard, and hands had handled the Word of Life ; so that the intuitions of the divinity might be for ever blended with the plainest testimony of the senses concerning Him. Such a monument secured by the providence

and that John should live till the heresies had shaped themselves. The disciple who first came to Jesus, who followed Him most closely, who was in His bosom, who stood by His side, who believed when others were added, who saw with more penetrating eye the glory which they all saw, was reserved to complete the statement of the person of Christ in a record which has been preserved from ancient days as, "the Gospel according to the Spirit." The other Gospels respectively prominent the ideas of law, of grace, and of glory, so does this Gospel the glory of Christ. "We saw His glory, the glory as of the only-begotten of the Father." All the disciples beheld it, but there was none so pure, lofty, and contemplative as he who fitted him to be the best exponent, and therefore the best expositor, of the sublime disclosure. It was his office, therefore, the office was assigned, and his Gospel is its fulfilment.

He begins; not like his predecessors from an earthly starting-point from the birth of the son of David, or the son of Abraham, or the origin of the human ministry, but in depths of unmeasured eternity and recesses of the nature of God; when bringing the First-begotten into the world, traces with adoring eye the course of word and deed by which manifested forth His glory, and at length delivers his record to others, that they may believe that Jesus is the Son of God, and that believing they have life through His name."

We have now seen that in the three other Gospels the representation of Christ, as He lived and conversed with men, is carried on by three successive stages, from its first Jewish

aspect and fundamental connection with the old covenant to its most catholic character and adaptation to the Gentile mind; and that these steps correspond to and are connected with the historical stages of advance, by which the word of God passed from its first home to its destined sphere of influence. We have seen that in the fourth Gospel we rise to a more distinct apprehension of the spiritual mystery involved in the picture which has been presented; and further that this advance also is connected with historical conditions, subsequent in time to those under which the preceding books originated. The course of teaching thus produced is according to that principle which places the earthly things as the introduction to the heavenly, and keeps everything in "its own order, first that which is natural, and afterwards that which is spiritual."

And yet these stages of progress are constituted only by differences of degree. There is nothing expanded in one book which has not been asserted in another. Take whatever may seem to you the distinguishing idea of any one of them, and you find a strong expression of it in all the others. The Judaism of St. Matthew reaches out to the calling of the Gentiles; and the catholic spirit of St. Luke falls back upon its Jewish origin. St. John, in exhibiting the divine nature of Christ, exhibits only what the others have everywhere implied and frequently affirmed. "The Johannine conception of Christ," as it has been termed by some, who would place it in opposition to preceding representations, is in fact their explication and confirmation. In the former Gospels we behold the Son of God,

proclaimed by angels, confessed by devils, acknowledged by the voice of the Father ; with authority and power commanding the visible and invisible worlds, and at the central moment of the history transfigured on the holy mount before the eye-witnesses of His majesty. The first word in the Temple declares to His earthly parent His conscious relation to His Father ; the last charge to the Apostles founds the Church in the name of the Father, the Son, and the Holy Ghost ; while, in the intervening period, some voice of self-revelation more deep than usual is from time to time suffered to fall upon our ears ; like that which so many commentators have noticed as a kind of anticipation of the language of St. John, " All things are delivered to me of my Father ; and no man knoweth who the Son is but the Father, neither knoweth any man the Father save the Son, and he to whomsoever the Son will reveal him."

On the other hand, it is in the record of St. John that we read words which, if found in another Gospel, would have been eagerly urged as antagonistic to " the Johannean conception." We can imagine what use would then have been made of the argument (John x. 34—36) founded on the text " I have said ye are gods," or of the assertions, " The words which ye hear are not mine," and " The Father is greater than I." Now standing in connection with the claim to the incommunicable Name, and with the statements, " All things that the Father hath are mine," and " I and the Father are one," that argument and those assertions cannot be mistaken ; but they serve to confirm the unity of that revelation of God

manifest in the flesh of which aspect is more fully exhibited in part, and the other aspect in the part of the Evangelical record.

Asserting then the peculiar development which the last Gospel gives to the doctrine of the person of Christ, we also assert that there is no break from the original conception. The exposition is continuous ; the subject is one. From the beginning of Matthew to the end of St. John, one Lord Jesus Christ, as really the Son of Man in the last [Gospel] as the first, as really the Son of God in the first Gospel as in the last. We find, in passing under the teaching of St. John, that here the mystery shews more vivid and real ; that the intuitions of it have become more conscious and clear, and the assertions of it more definite and indisputable ; that we have added to the simple observation of Christ, to the state of retrospection : reflection, and that we have attained to the formation of a language fit to express the highest conceptions of Him who is the Only-begotten of the Father, the Life, and the Light, and the Word and the Word Eternal.

Such is the character of the collection, regarded as an expression of the doctrine of the person of Christ. As a scheme characterized by unity and progress it has the appearance of design ; and the appearance of design is an argument for its reality.

But *whose* design is this, appears not in the separate book, but in the collection taken as a whole. The agents were severed from each other, and wrote as their respective turns of mind and historical circumstances determined. Where the

considering mind which planned the and, in qualifying and employing the chosen agents, divided to man severally as he would? By the voice of the Church as a body, by the accumulating consent of her members, an unchanging comes down from age to age. The spirit of the Lord is here.

The Spirit was to testify of and the four-fold Gospel is His present testimony. In it He has laid that the foundations of our world should be laid in the region where foundations of all human knowledge, namely, in the evidence of senses, in that which "eyes have seen, ears have heard, and hands have felt of the Word of Life." He

has provided that the object of our faith should be known to us as He was known to those who saw Him, that He should be clearly known by the simplicity, fully known by the variety, and certainly known by the unity, of the narratives which give to the world the perpetual and only representation of its Redeemer. Finally, He has provided that the representation should be completed by a progressive course of teaching, which first familiarises us with the conversation of our Lord among men in its general and ordinary aspect, and then admits us to the more concentrated study of the glory and the mystery, which had already made themselves felt at every step.

ANGLICAN SISTERHOODS:—2. THEIR CONSTITUTION AND INTERIOR LIFE.

BY THE REV. A. MACKENNAL, B.A.

The simple origin of the Devonport Good Society was related in last month's

It was a household of pious, united by mutual love, and in communion of good works. By one who knew the house well in 1848, said to be the basis on which the sisterhood was founded—their one rule:—"This is my commandment, that ye love one another as I have loved you. Greater love hath no man than this, that a man lay down his life for his friends. Ye are my friends, if ye do whatsoever I command you." A lady writes:—"I came to the house in 1848. When I first, the rules were entirely different from those which were afterwards adopted. I remember one rule which Sister was to have three

weeks every year to go and visit her friends. Hard work, love, and obedience were all in all. The household was the happiest, busiest, merriest, least constrained, and most united of any I ever was in; not only unlike, but the very opposite of all it was when I left in 1855." Gradually, and almost imperceptibly, the rules were made "crushing, narrowing, freezing, producing spiritual death, and petrification." The conventual system was developed. The simple life of goodness was depressed into the formal 'religious' life. The simple demand of obedience to the head of the organization became a rule of "Holy Obedience." The rule of purity banished from the recreation room all literature, except silly Tractarian

stories. The Sisters were forbidden to speak to any one out of the Society, except with the permission of the Superior. Almost perpetual silence became the law within the establishment. Private friendships were forbidden ; so that if two Sisters were observed to be specially attached to one another, they were separated. A round of fastings, meditations, and watchings took the place of natural exercises of devotion. "Month by month, year by year, the freshness, beauty, and grace of the Sisterhood wore away, and a miserable, ghastly, lifeless skeleton remained, whose grasp was intolerable bondage."

The first departure from the original idea of the establishment seems to have been the admission into the Society of women, who, from sickness and other causes, were unable to undertake its active labours, but who wished for a life of seclusion and meditativeness. These women, numerically a small section of the community, influenced at length its whole habit : their presence and example appear to have depressed the tone of the establishment.

By 1851 the household had become settled according to a conventual model. The community consisted of one general Order—the Order of the Holy Communion—subdivided into three Orders :—the Order of the Sacred Heart, the Order of the Holy Ghost, and the Order of the Crucifixion.

The Order of the Sacred Heart was contemplative ; its badge a gilt triangle, bearing as pendant a Heart pierced with an arrow. The only Sister belonging to it in 1851 never spoke, except when with the Mother, or by her direction or permission ; never came into the recreation room, but spent the whole day in prayer and

meditation, in painting and illustrating services for the Superior, such other work as she gave her.

The Order of the Holy Ghost called the Grey Sisters, consisted of ladies living in the institution, of those who, married or unmarried and living in the world, belonged to the community and assisted it in various ways. While with their families, these were directed by the Superior what to do and how to conduct themselves ; they were also to render her an account of all that happened around, within and without them. The badge of this Order was a gilt triangle, with a Cross as pendant.

The Order of the Crucifixion had as badge the same triangle, with a Crucifix suspended. These were commonly called the Black Sisters ; they lived in community, entirely under the direction of the Superior, who appointed them their work among the poor, in the schools, or elsewhere.

All who joined the Society were first admitted as Novices. Any who seemed to the Superior to show a decided vocation for the religious life was privately received as a "Child" into the Order the Superior appointed for her. She was invested with the badge, to be worn under her dress, and looked forward to be admitted a "Sister" of her Order. For admission to Sisterhood, the permission of her parents was required ; and she was then solemnly consecrated in the presence of an officiating priest. The "Child" returned to her parents, but continued under the rule of the Order of the Holy Ghost.

Supreme in the house was the Mother Superior ; the second in rank was the Mother Eldress, nominally head of the house, and often c

Sellon's mouthpiece," Much time came to be spent with the r, and thus it was necessary to a "Deane." To assist the n upholding the rule, Eldresses appointed. Then came the of the Society; next Children, tly Novices. At one time, there o Eldresses and only one Sister. oodman says:—"Miss Sellon is liar in her love of various ranks; Sisterhoods are terraced in the anner. I may stop to remark, love of ruling—of standing a gher than, and governing some —being inherent in our nature, hood will be the more likely to , the more it conforms itself to man weakness."

seven great rules of the Devon- isterhood are those of Holy nce, of Holy Poverty, of Hu- of Purity, of Holy Communion, amination, and Prayer. The utter give directions for the per- ce of these religious duties. rule of Holy Poverty requires ister to renounce, on the day entrance into the community, nly the possession, but the use sposition of everything which s, or shall be given her." 1 Sellon affirms that this rule ly intended by his daughter to he annual income of the Sisters; at they were at liberty to take em, on leaving the community, ncipal amount, or to dispose of ill as they thought fit.

following are extracts from the f Holy Obedience:—"Ye who ffered up to God your judg- and your will, must try to ve and grow in the submission e professed. Actions, in them- indifferent, become sanctified

when done in the spirit of holy obe- dience; for all authority descends from God, and Superiors bear the image of the Divine power of God, which He vouchsafes to imprint upon them. And He will surely require it at your hands if ye despise His authority in them: for the powers that be are or- dained of God. Ye should ever address the Spiritual Mother with honour and respect; avoid speaking of her among yourselves; cherish and obey her with holy love, without any murmur or sign of hesitation or repugnance, but simply, cordially, and promptly; obey with cheerfulness, and banish from your mind any question as to the wisdom of the command given you. If ye fail in this, ye have failed to resist a temptation of the Evil One." "Ye shall learn through daily and constant observation and practice, that through the exercise of lowly and entire obedience ye will receive the gift of the Holy Ghost."

Each Sister had a private rule book; in which the Mother wrote special directions for her work and conduct. Every morning this book was sent to the Mother, and it was usually returned to the Sister in the afternoon. It was called "The little Soul," and was to contain notes of the least fault, irregularity, or breach of rule. In it, for some time, the Sisters were bidden to write down their thoughts every day for the Mother's eye. If a Sister should discuss, either within the Society or without it, the rules of the Order, or the commands of the Superior, or should make any comment upon either, she was to make it a subject of immediate confession to the Superior, and was to "receive a penance, but no word of admonition or reproof for the same."

The supervision was so close and

constant that the house was called, by some of the sisters, a glass house. The epithet "Holy" attached to the Rule of Obedience, and the spirit of the rule, make it evident likewise, that it was not merely a "useful principle, essential in all societies which would possess elasticity, harmony, and efficiency." "It is," says Miss Sellon, "much more than this: it is a religious principle, it is acted on for the sake of things spiritual, not for the sake of things earthly." And she adds, that spiritual gifts are multiplied by the exercise of obedience.

The Rule of Purity says:—"You shall be diligent in reading Holy Scripture, the Psalter, the Breviary according to the use of Sarum provided for the Society, the Book of Common Prayer, the Imitation of the Life of Christ, and the Devotions of Bishop Andrews." "Ye shall not read any other words, except by the express direction of the Superior. And the Superior shall be very careful that she suffer not this rule to become corrupt through innovation." "Ye shall not speak to any one out of the Society, except with the permission of the Superior. It is not permitted to any Sister to give messages or commissions, to receive letters or send replies, without direction or permission."

The Rule of Humility affirms—"You will gain more in the love of God by meekly receiving an affront, or a discipline you do not understand, than by fasting ten days on bread and water." What is meant by "receiving meekly a discipline you do not understand," will be illustrated by the following statement of a young lady, who, by her own shewing, certainly seems to have been a very troublesome inmate of the house. On one oc-

casional she was sent to bed, where she was kept for two or three days under the plea of illness, though, as she emphatically protests, she was in perfect health. For another offence she was ordered to lie in the Oratory, in the form of a cross, for twenty minutes daily, during several months. One day Miss Sellon entered while she was thus prostrate, and bade her think of something to humble her. Miss Sellon then left the apartment; and soon returning, enquired what she had thought of. The young lady had thought of nothing; when the Mother replied that she had not thought enough, or not properly. "Opening my mouth with her hands, she enquired if that humbled me. I replied that it was very uncomfortable, but not humbling. She sat displeased, and fixed her eyes on me, gazing in a most unaccountable manner; every now and then bending my arms, opening my mouth and lips, and putting her fingers into my mouth. At last she asked if treating me as a child would humble me. "Yes," I said, turning crimson, "to be put in a corner and treated as a child would indeed be humbling; but I hope you will never try it, for I could not stand it." She said she would do it before any and every one if she chose." Sister Catherine was then summoned to put the young lady to bed like a child. She resisted, but the Mother said it must be done. Without a word spoken further she was led up stairs, undressed, and lifted into bed, where she was laid with her hands crossed on her bosom. "Silently, and as I thought sorrowfully, Sister Catherine kissed me, and then knelt in prayer for a space."

The canonical hours—Matins, Lauds, Prime, Terce, Sext, None,

, and Complies—were ob-
laily in the Oratory, by way of
orating the periods and events
lay of our Lord's Crucifixion.
ervices were engaged in by all
ters, who were not working
re. On special occasions what
ed a "Chapter" was held,
e Sisters confessed their sins
charity, or their rules, to each
nd the Mother; at the con-
the Mother washed her "Chil-
feet. Miss Goodman says:—
veral of the Sisters this act
d in the light of an awful
r: moreover, they said it was
means conducive to love and
in the house, for a Sister to tell
kind and censorious thought
another which had crossed
id, or every little depreciating
they may have made."
e will not permit us to multiply
strations of the internal eco-
f the Devonport Sisterhood;
ndicate all the false principles
l in it. Some future oppor-
may be afforded us of showing,
against society, against God,
inst their own souls, is involved
very mode of life the Sisters
opted. Though so few years
psed since the formation of the
ort Sisterhood, some of the
vils of Romish conventualism
ready been manifested. But
fine ourselves now to the in-
of the Conventual System on
ly life of the Sisterhood itself,
z only some of its effects on
sonal spiritual life of the sisters,
tercourse with each other, and
ritable work to which they are
. Miss Sellon herself visited,
8, a London Sisterhood, and
s of it that "the strictness of

rule appalled her; she hated it. When
she woke in the morning, she felt an
overwhelming oppression on her heart
before fully conscious, and on re-
gaining her memory, she knew what
was crushing her—the idea of another
day of this fearful rule; and yet the
rule she afterwards invented was more
crushing and fearful." Any one who
knows what Paul means when he says,
"by the law is the knowledge of sin,"
will understand how fearful are the
temptations and struggles we prepare
for ourselves when we multiply minute
requirements and meaningless re-
strictions. The members of a Sister-
hood are taught to attach to their rules,
written and unwritten, the sanctity of
Christian obligation. The life on which
they enter is the "religious" life; the
voice of the Superior is as the voice of
God. The fear that God will reckon
with them for unfaithfulness, even
in tho ught, to their rule, must be a
constant burden on their spirits.

The habit of confession to the
Superior, and to one another, is de-
structive of all sincerity. It is simply
impossible to confess freely to any one
who does not know us fully; we
search our hearts before God, because
He has already searched us, and knows
our ways. "Let me fall into the hand
of the Lord, for his mercies are great;
and let me not fall into the hand of
man." Shallow souls may be comforted
by confession to a Father or Mother
Superior, and the discipline appointed
by him; but the very effort to be honest
in such confession must be, to any
earnest soul, an intolerable burden.

"It is scarcely possible," says Miss
Goodman, "to conceive the crushing
effect this artificial mode of life has
upon young fresh hearts, or the bitter-
ness it engenders in the minds of

restless spirits." While engaged once in conversation with a Roman Catholic nun, "we observed," she adds, "a lady approaching, whom we both knew to be one of the silliest, and at the same time most self-satisfied and serene beings in existence, unless perhaps it might be a little sparrow. The nun said, speaking of this lady, "Miss X—is one of the happiest women in the world, she really enjoys life. Do you know why? It is because she is almost a born fool." And a Protestant sister of a kindred spirit, remarked of another who was near-sighted and a little deaf, "that she made a capital nun, and was always happy, because she lacked three of the five senses—seeing, hearing, and feeling." We must not allow the tinge of bitterness in these observations to obscure their substantial truth. To women of feeble mental and spiritual vitality, the convent life may be tolerable. Sincere, true-hearted women must abandon it, as so many have left the Devonport Sisterhood, if they would save their souls.

To high-minded ladies, seeking in the Sisterhood a nobler life than any they could live in the world, one of the most distressing discoveries must have been that of the petty-spiritedness which their life in community engendered. The Rule of Humility is itself a moral contradiction. Miss Sellon's submissiveness is of a lordly type; the proud tone of her humblest statements is unmistakable. There is a striking contrast between the unconscious dignity with which Miss Goodman tells us how, in the Crimea, well-born ladies washed the bed-clothes of sick soldiers, and undertook all sorts of menial offices—

and the murmuring of the Sisters, at Devonport they scrubbed ro and scoured kettles, and fetched from the public-house, doing which there was no necessity for to do, and which servants could done better than they. The separation from the world which to so many the charm of a religious community, is the cause of its degradation. The little cares, and vexations which meet us in the world, are intended by God to wean us from selfishness and to elevate our character. Cut off from these by their own choice, compelled to constant watchfulness of themselves and of one another, Sisters must ever find themselves a prey to the meanest jealousy and the life they have chosen is infinitely more petty than that they sought to escape. The narrative from which our quotations have been drawn, contain sharp, ill-tempered and selfish criticisms, which it will be difficult to parallel, except in the scandal of the most heartless flippant "worldly" circles. Sellon's room is too well furnished; the purple coverlet of her couch contrasted with the Sisters' poor furniture. Her dress, her gait, her pompousness of her entrance to the Chapter-service; the cup of wine and plate of meat, caught sight of on the supper-table of a Mother-assistant, into whose cell a Sister slyly peeped; all these are dwelt upon with an amount of feeling which would prove our merriment, if we did not remember that the women who appear so spoiled were high-minded ladies; if we did not reflect on the sharp disappointment they themselves must have experienced, at finding that the life which they had hoped to be

, had really fostered in them
 anæst of "worldly" passions.
 itæ ne animis cœlestibus iræ?"

convent life is inconsistent
 the attainment of the charitable
 or which professedly a sister-
 constituted. The perfect or-
 tion, of which the advocates of
 stem make so much, is inter-
 with by the institution of the
 rule book. Each Sister re-
 specific instructions from the
 or for each day's work, and no
 is aware of what precisely her
 tors are told to do; hence
 occasional misunderstandings,
 the thwarting of each other's
 es. The results of con-
 l training have proved most
 able in the case of many friend-
 phans, who at various periods
 persisted in leaving the shelter
 Sellon's roof. A lady writes:—
 we had such wretched letters
 some of the dear little orphans I
 e care of at —; it makes me
 ad. Some have died in peni-
 ties; others, after the accustomed
 two years, have just come out,
 e is actually now wandering the
 of London, creeping into a
 house or stable, or sleeping in
 pty cart. Poor little things!
 s they were so out of the world,
 can they know of its ways?
 marvel is it that they should
 own into sin?" The rule of
 in the streets, and of not seeing
 ng there, is also embarrassing.
 their efforts not to see, the
 were reduced to walking with
 heads bowed down in a most
 l manner; and this, in a
 : degree, caused them annoy-
 n that it called the attention of
 passer-by upon them. One of

the Sisters carried this ridiculous cus-
 tom to the East with her, and of course
 her usefulness was much impaired;
 for what could a woman do there whose
 head was bowed almost to her feet?
 She was sent home without having
 laboured in the wards for an hour;
 and among other reasons given for her
 unfitness for the work, it was remarked
 that a person who was under a vow
 never to lift her eyes from the ground
 could only be a burden at Scutari."

But far more injurious to active
 usefulness than these minor re-
 strictions, is the depressed vitality
 produced by the conventual life. A
 woman to do well the work of mercy,
 must have all her heart in the work;
 her perceptions and her sympathies
 must be fully active; and any system
 that teaches her to be blind to passing
 occurrences, and to suppress her
 spontaneous impulses, must unfit her
 for the work to which she has devoted
 herself. The marvellous success of
 the Sisters during the cholera season
 at Plymouth, and in their work in the
 Crimea, is due to this—that circum-
 stances made it impossible for them
 to adhere to their rule. The work of
 mercy and the conventual habit are
 destructive of one another; and the
 conventual habit is cast aside under
 the pressing necessities of suffering.

At a time when much attention is
 directed to women's work in the
 Church, it may not be amiss to con-
 clude with a notice of the Order of the
 Sisters of Charity, founded by Vincent
 de St. Paul. The following description
 is from the pen of an English lady
 who saw much of these Sisters in
 France:—"The Sister of Charity is
 not a nun; she wears no veil; she
 shuns not the face of man—on the
 contrary, if necessary, she looks

straight up to it, and acts as one who had nothing to fear, and was not naturally given to fear. She is not a 'penitent;' not a contemplative being; she has nothing to do with silence, mortification, and seclusion. There is no formality about her: none in appearance, none in manner, none in speech. Her dress is known, her work respected. She is a privileged person, and can pass scot free where no other woman could. She walks with a very active step, an upright head, and usually a good degree of colour in her cheeks. She is, in general, a frank, lively, merry-hearted woman; one whom you like to be with, even when well and happy; with whom you can, if her time permit, chat and laugh; and yet, without a repressing word or look from her, you never feel afterwards that you have gone too far."

"I would beg of you to mark a feature of this active piety. It is that almost all the women of charity whose names have been rendered memorable from the foundation of the Order to this time, were those actually connected with the closest and dearest ties of human life. They were almost all those of widows, having children, whom they never ceased to watch over, and to consider their first object.

We read of the tender anxieties of mothers, the love of sisters for a brother; never that I know of, do we read of any of these women, who rank among the heroines of charity of the 17th century, believing that it was their duty to separate themselves from those connecting links of love which God had formed for them."

We, too, have had devoted women in Protestant England, and we have them still. Both parish clergymen and dissenting ministers know where to look for them; we find them in the busiest, most carefully watched, and tenderly affectionate households, and there we wish them to abide. It is well that women should make the care of the poor and suffering a real work of life; it is well that they should organize themselves for this work; it may be well sometimes that they should assume a special dress to secure them from insult, and to gain them access to the needy. But we would keep our mothers and wives and sisters for our families, even while we devote them to this service; and they will be the best Sisters of Mercy who rule their own households well, and are most active in the discharge of the sacred, inviolable home duties to which God has called them.

THOUGHTS FOR THE LORD'S TABLE.

BY THE REV. A. MACMILLAN.

"Jesus said, It is finished."—John xix. 30.

THE Saviour was all alone in this dark hour of His trial. As, just before this, He left behind Him the three favourite disciples in the garden, saying to them, "Tarry ye here whilst I go and pray yonder," so now on the

cross He passed alone into this hour of deepest sorrow and suffering, when "The Lord laid on Him the iniquity of us all." Several different expressions escaped the sufferer at this time, which, though not addressed to man,

oken in his hearing. Having
 and His mother, with a last
 , in the care of the beloved
 , from a sight which was like
 and piercing through her soul,"
 dently maintained unbroken
 for a time. No one but the
 could know what was passing
 mind as this last earthly link
 aking, and the last wave of
 g rose to break upon His spirit.
 ce the silence, and "Knowing
 things were now accomplished
 Scripture might be fulfilled,"
 I thirst." He did not ask
 g to drink until all things
 ; our salvation were accom-

This achieved, then He
 attend to personal wants. We
 in words express, nor in
 conceive, the bitterness of
 row, but, compassionate Re-

He does not desire their end,
 a their alleviation, until justice
 ured and the atonement com-

The response to His touching
 or water was a sponge filled
 inegar pressed to His lips.
 s if insult could go no farther,
 tient sufferer said, "*It is*
 /" Who can understand

meditation on His death, the
 on has always been borne in
 r spirit as a partial disclosure
 was passing in His own heart.
 clamoration is more than the
 nt of a glorious fact: it is the
 e of deep emotion. So far as
 bearing upon Himself it is
 uage of personal relief from suf-
 nd humiliation. In its bear-
 us, ransomed and happy ones,
 ngratulation upon a completed
 for us. He had not actually
 t He had endured the cross

and despised the shame; and with-
 out pause, having said "It is finished,"
 He gave up the ghost. The things
 concerning Him as the Paschal Lamb
 had an end. All things were finished
 when He, our substitute, offered per-
 fect obedience to the law and endured
 its righteous penalty. All that the
 prophets, speaking in the spirit of
 Jesus, had foretold, was fulfilled in
 the truest sense. All that types had
 prefigured was realised. He who is
 "The end of the law for righteousness
 to every one that believeth," is finish-
 ing His redemptive work for us, and
 already His ambassadors have their
 commission, "To preach repentance
 and remission of sins in His name,
 among all nations, beginning at Jeru-
 salem," He would have us, His
 people, to know that as He has *paid*
 the penalty of the law by enduring
 the whole of the positive sufferings
 comprehended in its curse, it loses its
 hold upon Him, and, by a covenant
 arrangement, upon us who believe in
 Him. "He bore our sins in His own
 body on the tree," took them away;
 He hath made an end of sin. They
 are, therefore, removed from us, for-
 given, blotted out. But it was not
 enough that Jesus should stoop to us
 by atoning for our guilt; we, to be
 safe, must be raised to Him by be-
 coming partakers of His righteousness.
 He thought of and pronounced upon
 this righteousness in the exclamation,
 "It is finished!"

It is a survey of life, embracing
 every thought and act. He compared
 the divine claims upon us with His
 own obedience unto death. There
 was not a single charge entered
 against Him either by His own con-
 science or by His Father. And
 gathering up His life as representing

a perfected righteousness, and having presented it to His Father as a garment spotless, seamless, and of sufficient amplitude to cover the guilty race of men, naked and shivering under the cold shade of death, He says, "It is finished."

In regarding this word as the language of congratulation addressed to us upon a completed work for us, it is not meant that we may now sit still and fold our hands and look for His coming; but it is meant that meditating upon Christ in this supper or before approaching His table we should rely upon His work, enjoy it, glory in it, without any attempt or wish to add to it. It was perfect in His death. Time, nor the trust in it of millions, poor, needy, guilty, like us, cannot diminish its virtue. As a foundation it will endure for the Church through all eternity; as bread of life it will feed the Church for ever; as a garment it will never grow old! His blood cleanseth us from *all* sin, so that not a solitary stain is left for our tears to wash away. His sufferings have so fully satisfied justice that we need not suffer for sin; His righteousness, now ours by faith, is so perfect before God, that we are mercifully delivered from all miserable attempts to establish our own. Those of us who have felt the burden of guilt, and who may never think of meeting God in death without painful fear, may surely be satisfied with Christ's atonement for us, seeing that God is well pleased with Him in it; and with Him not simply as His beloved Son, but as our substitute and redeemer.

In obeying His command, "This do in remembrance of me," we will think of the intimate connexion be-

tween Jesus and His Father, as Father in His death. In this at least—"It is finished"—He can be said in any sense to be absorbed by His Father; indeed, it is regarded not only as a soliloquy, and a congratulation but also the language of loving devotion to God. In this last it is an appeal addressed to the Supreme Judge to decide whether all He has fully undertook for us is not finished. And may not we, recalling His table His sufferings and victor-

"Love and grief our heart divide
accept His resurrection, and
descent of the Holy Ghost as
to promise, as the Father's
active response to the appeal?
trust thankfully that His atonement
will be efficient in all our need
let us be very jealous of its
We must discriminate between
the presumed saving grace of
sacraments administered by men as
to be priests. And with the firmness
of faith push aside all the superstitions
of misguided men as no better than
rotten wood, or untempered metal,
and cling to the one sacrifice
designed, adapted, and proved by
experience, to give pardon and
quillity of conscience. As it is
for the salvation of sinners, we
communicants at the Table, should
and declare to others that man
sinner, weighed down and weakened
by sin, need not delay coming to
Christ. Delay cannot add to the
Lord's work for him, though it may
utterly ruin his soul. Oh! be
fresh with the dew of His
grace received at the Supper, go
and tell him that all is finished for him
to remove the last vestige of

to his salvation; that prudence, arrest, gratitude, the value of and the worth of his soul prompt a hearty and grateful in of the Saviour himself by

finished! Saviour, help us, ildren, to realize our interest

in it, so that it may finish all our fears, fortify the feeblest disciple, and fill the holy and believing soul with unspeakable peace!

O Saviour! calm our troubled fears,
O Saviour! gather up our tears,
And let us in this solemn hour,
Behold Thy glory, feel Thy power.

EMENT OF ALEXANDRIA AND EPHRAEM SYRUS AS HYMNISTS.

ALEXANDRIA—now little more than hotel and port on the overland—once sat proudly by the blue reanean sea, a queen among ies. The stately buildings w to Egyptian massiveness had dded the luxury and chaste-Grecian art, while all around palaces were gardens, groves, , flowers, and statues. Foreign-om every land thronged the and spoke every language of the own world, from that of the e Goths from the black forest, of the glossy negro slaves who in the sun in the market. By white quays on the beach, and t the blazing light that gleamed ie Pharos and flung its beacon r across the sea, bade welcome fleets of the world, and the r of Eunostus was crowded ountless masts—from that of idily-painted barge, to the ships were loading their many decks ostly manufactures of linen, and glass, with Oriental merse, and with corn from the valley Nile which lay beneath that s sky in huge unsheltered heaps. city of Alexandria was the ot only of merchants and men

of money, but also of those who ruled in the world of mind—of historians, geometricians, philosophers and poets, until her intellectual influence upon the age was almost supreme. And though the Jew in his own land was not of very literary taste, there were some in Alexandria who caught the spirit of the city, and the children of Abraham might be seen busy with the works of Plato and Aristotle, and discussing subtle Greek theories, Roman dogmas, and Oriental dreams of ethics and philosophy. But before the close of the first century a mightier power than they had ever known was working among the people of this city; a power richer than all their wealth, and wiser than all their wisdom—the Gospel of Jesus Christ. The philosophies of Paganism, and the prejudice and obstinacy of Judaism, came into fierce conflict with the faith; and persecution assailed the preachers of the cross. But within a hundred years from the resurrection of our Lord, the Christians of Alexandria formed an important proportion of the inhabitants, and, it is said, “were as numerous as those who remained attached to the indigenous superstitions.”

Towards the close of the second century, and while Alexandria was a centre of thought and life the slightest pulsation of which vibrated in a thousand directions, there might be found in the city one who "seems to have been a merchantman, seeking goodly pearls, until he found, at length, the pearl of great price. He wandered restlessly from school to school, seeking, it seems, not to become learned, but to find truth; not content, as an intellectual curiosity-hunter, to hoard up treasures of information, he wanted some living truth to live upon." Clement of Alexandria was his name. Pantænus was his teacher in the truth of Christ, and when the master resigned his office as head of the catechetical school at Alexandria in order to go as a missionary to India, the pupil succeeded to his post; and here, amidst many labours and trials, and while daily, "martyrs were burned, beheaded, and crucified before his eyes," Clement taught and wrote. And he was the earliest Christian hymn writer whose name has come down to us.

We know but little of the particulars of the outer history of Clement, but still he speaks to us by his writings, and speaks through us in our Sabbath worship. We seem at a glance to know much of the heart that could thus utter itself on prayer: "Prayer," he says, "if I may speak so boldly, is intercourse with God; even if we do but lisp, even though we silently address God without opening our lips, yet we cry to Him in the inmost recesses of the heart, for God always listens to the sincere direction of the heart to Him." He bids the Christian husband and wife consecrate

each day by commencing it withing the Scriptures and prayer; he adds, "that the Christian may in every place," and "although ever thinking on God in the chamber of his soul, and calling his Father with silent aspiration God is near him, and with him, is still speaking to God." And there not a new joy, and some of profit, too, when in these days celebrate the anniversaries of Sabbath-schools, when we tell "He shall gather the lambs with arms," as we remember that we repeating the devout thoughts filled the heart of Clement of Alexandria, seventeen hundred years ago we join in the song?*

Shepherd of tender youth,
Guiding, in love and truth,
Through devious ways;
Christ, our triumphant King,
We come Thy name to sing,
And here our children bring,
To shout Thy praise.

* * * *

Be ever at our side,
Our Shepherd and our Guide,
Our staff and song:
Jesus, Thou Christ of God,
By Thy perennial word,
Lead us where Thou hast trod
Make our faith strong.

So now, and till we die,
Sound we Thy praises high,
And joyful sing:
Infants, and the glad throng,
Who to Thy Church belong,
Unite, and swell the song,
To Christ our King.

But we must now turn to another scene and another name. There triumphs won by the Christian C

* New Congregational Hymn No. 975.

the boundaries of Palestine, those who were "aliens from monwealth of Israel," centred Antioch, the capital of Syria, he disciples were "first called us." The position which occupied made it a place of se for all classes and races of and it was accounted, what tinople afterwards became—Gate of the East." Here pent their young days; here s died; here emperors were ith admiration; here Oriental ition mingled with the vices of ism, and all that was beautiful and nature was made the r of sin.

was the arena on which the of Christ fought its first battles, n its first spiritual victories "strangers." And from that metropolis the work of God over the land, and the saints multiplied. Tradition assures the Apostle Thomas founded ristian church at Edessa. It is le, that here the Syriac transla- the New Testament was pre- and it is certain it was used wards the close of the second —the period at which Clement mmencing his public career at dria. In this egion the eccle- l Syriac tongue, which is a r form of the Aramaic dialect, prevailed. It is in this garb riac Church literature appeared, part of which, though appa- written as prose, has been by the learned to be metrical 1.

he structure of the hymnody of rian church, two forces came lay to which we have already ed. It is evident that, from an

early period, the psalter of the Old Testament was in use, and it appears that about the middle of the third century the bishop of Antioch forbad the use of any other sacred songs than the Psalms of David. This prelate was Paul of Samosata, who sym- pathized with the heresy which after- wards took the name of Arius; and thus, under the pretence of a love of antiquity, he sought to silence those freer compositions which directly dis- countenanced his own views.

Gradually, however, the stately hymnology of the Hebrew Church had to enter into alliance with the more free, varied, and popular rhythms familiar to the ear of Greek and Latin converts; and the best appliances of heathen minstrelsy were not only made servants to the house of the Lord, but were employed as powerful engines of controversy for good or for ill. In Syria, as elsewhere, says Dr. Burgess, Christians "introduced into their practice, whatever of national customs, in relation to music, they found ready to their hands."

The first name connected with the metrical literature of Syria, is that of Bardesanes, a Gnostic Christian, and a native of Edessa. He flourished in the second century, and wrote nearly two hundred hymns. He seems to have cultivated the art of accommoda- ting his opinions to those that were prevalent; though, as Neander says, "he could write from honest convic- tion against many of the Gnostic sects then spreading in Syria. His own heresies, however, he circulated far and wide by the use of metrical com- position, in which he had great skill." "He thus concealed," said Ephraem, one of his successors in song, "for the simple, the bitter with the sweet.

For the sickly do not prefer food which is wholesome."

Harmonius, the son of Bardesanes, greatly improved the metrical compositions of Syria, introducing into them some of the results of his study of the language and arts of Greece, and enriching it with new Grecian measures and melodies.

But the father of Syriac poetry was Ephraem Syrus, deacon and monk of Mesopotamia, who flourished about the middle of the fourth century. Twelve thousand songs are said to have come from his pen; songs in which he turned the weapons of heresy against itself by fitting the hymns of orthodoxy to the tunes of Bardesanes and Harmonius. And while the productions of his predecessors have been nearly all consigned to oblivion, his own survive, "an everlasting monument of fine abilities consecrated to the service of God." This "champion of Christ," says an anonymous Syriac writer, "the blessed Ephraem, seeing that all men were led by music, rose up and opposed the profane games and noisy dances of the young people, and he stood like a father in the midst of them, a spiritual harper," and "taught them odes and scales and responses, and conveyed in the odes intelligent sentiments, in a sententious form, until the whole city was gathered to him, and the party of the adversary was put to shame and defeated."

Nor is this estimate overdrawn. The materials which this good man wove into song were no mere creations of the fancy. "He knew," says Dr. Burgess, "of no store-house of facts and principles but the Bible, and the very slight addition made to it by ecclesiastical tradition. His God is

the Jehovah of the Old Testament revealed in the person of Christ in connexion with the personal exodus of the Holy Ghost; his world of visible and spiritual beings is peopled with the cherubim and seraphim, archangels and angels, both benign and good, made known by the inspired writers; his heroes are saintly martyrs, who triumphed over death through the indwelling of the Redeemer."* But what fountain of which he ever drank that of

"Silos's brook that flow'd
Fast by the oracle of God,"

still he showed everywhere the creative energy of a master-mind, the translators have complained of exceeding difficulty of conveying the Doric sonorousness and grace of Syriac language into another tongue.

The monastic life of Ephraem appears to have choked up no flow of human kindness in his poetry. His hymns "breathe much of the fragrance of a home." And with fancy we see children clustering round his knees as he bids the babes and sucklings sing the praises of God, and tells how "the happy flock of 'spotless lambs' feed in heavenly meadows" amid "the trees," and are led on by "the prince of angels." He seems to have known a parent's joy and grief as he utters the "Lament of a Father on the Death of his Little Son," a stanza of which has thus been translated:—

* Select metrical Hymns and Hymns of Ephraem Syrus. Translated from the Original Syriac. By the Rev. Henry Burgess, Ph. D.

oice, thy childish singing,
th ever in my ears,
en, and remember,
ie eyes will gather tears;
of thy pretty prattlings,
r childish words of love;
I begin to murmur,
y spirit looks above,
the songs of spirits—
, longing, wondering,
aseless glad Hosannas
at thy bridal sing.

ins of Ephraem touch upon
varied Christian themes.
f "the death of a Presby-
ow "the wings of supplica-
are swifter than air, and the
angels of whom thou hast
panion," should guide the
ong the "trodden pathway"
bitation of the living." In
e tenderly refers to the
he body and soul at death,
ow the spirit cares little for
le the dear one from whom
undered; and then, stand-
addresses the now tenant-
(the original, though not
tion is metrical):—

ath dismissed me,
thou here in peace,
m going away."

ody replies,—

thou in peace,
tenderly loved!

The Lord who hath fostered us,
He will procure our deliverance
From Gehennah!"

He moralises on the death of the
beggar and the prince, and tells how
each must lie as lowly as the other,
and bids the rich not confide in his
riches, for his possessions cannot
descend with him into the grave, nor
the comely in his beauty, for it will
fade in the tomb:—

"There lie those who wore enemies,
And their bones are mingled together."

He sings the song of the morning,
and how the evening brings release to
the world and its toils; of the Sabbath
as the day on which our Lord arose
from the sepulchre, "with power and
might, and with the strength of a
giant," for which the "holy church
adorns herself," and he prays in
song for defence against Satan.

But his themes are more varied and
more sweet than we have time to tell.
It must content us merely to add, in
the words of Chrysostom: "St.
Ephraem was the arouser of the sloth-
ful, the consoler of the afflicted, the
instructor of the young, the guide of
the penitent; an arrow and javelin
against heretics, a depository of vir-
tues, and an habitation and resting-
place of the Holy Spirit."

HYMNOPHILOS.

THE CHRISTIAN AT SUMMER RETREATS.

BY THE REV. RUFUS W. CLARKE, OF BROOKLYN.

ER shall I flee from thy
"said the psalmist. The
the omnipresence of Deity
ous and terrific—joyous to
hat is at peace with God,
mony with His holy prin-

ciples; terrific to one in antagonism
to his Maker. Indeed all the features
of the divine character are welcome
or repulsive, according to the state of
our minds. The rigidity of the
divine law which is a source of delight

and admiration to the righteous, is a most horrible feature to the wicked. The purity that surrounds the eternal throne attracts the one class, and repels the other.

The psalmist, who enjoyed sweet communion with God, and enrapturing views of His character, offers a beautiful anthem of praise to His all-pervading presence. In language of nervous and majestic eloquence, he ascribes to God a knowledge of his movements, his down-sitting and up-rising, an understanding of his thoughts almost before they come into form and consciousness, an acquaintance with all his ways in the activity of the day or repose of night, that the most rigid human searching could not attain to. After revolving the subject in his mind, and striving to give expression to his thoughts even with an inspired pen, he suddenly exclaims, "Such knowledge is too wonderful for me; it is high, I cannot attain unto it." He felt that his capacities were not sufficient to grasp its wonders, his strength not adequate to climb the glorious heights of the stupendous theme. Glimpses of the dazzling eminence flit across his vision, and thought darts along the various avenues that open all around him; and he can only ask (though in the Scriptures an inquiry is often the form of an intense or positive affirmation), "Whither shall I go from Thy spirit, or whither shall I flee from Thy presence? If I take the wings of the morning light, and fly with their swiftness to the uttermost parts of the sea, even there shall Thy hand lead me. I may say, surely the darkness shall cover me; but the night shineth as the day; the darkness and the light are both alike to Thee."

This omniscient eye needs no guide its vision, no star as light to enable it to search the caverns of the universe.

human life in its thoughts, passions and deeds, is perfectly luminous to its searching gaze. No height, no depth, no distance nor concealment can afford any hiding-place for its all-pervading presence. As a doctrine, this bears with an irresistible pressure upon our individual and future destiny! But, on the present occasion, we wish to have application to those seasons of recreation and leisure, when we devote ourselves in a measure exempt from close divine inspection, and free from the rigid discharge of the duties of religion.

Under the light of this great truth we would remark:—

I. *That Christianity is a law, not a local or temporary institution.* It is not a matter for Sabbath churches, and homes alone; nor confined to the work of sustaining reputation in the public estimation where we reside; but is a part of spiritual existence, to go with us wherever we go, and abide with us wherever we abide. The very essence of religion shows that it is not a matter of circumstances and localities; like a cloak that can be put on or taken off at pleasure; but is a living principle, planted in the heart to regulate the affections, planted in the mind to give motion and direction to the intellectual powers, planted in the soul to give its aspirations an upward tendency, and unite the spirit with the Infinite Spirit. There is nothing as two kinds of religion, (one for the outward conduct and another for the heart. If it does not exist

inciple, it does not exist at
it does not control us when
it from human inspection and
more exclusively under the
it has no real controlling

ist allow that religion has
mmensely from a want of a
onsistency of conduct on the
professed advocates ; from
ngness to let its light shine
he varied circumstances and
of life, and the reluctance to
ne principle, " Whether ye
rk, or whatsoever ye do, do
glory of God."

any there are at this hour,
orts of gaiety and fashion,
no indication that they differ
rticular from the pleasure-
altitude ; who afford no sign

have been solemnly con-
to the service of a Master
require a strict account for
ment of time and for every
that is spoken !

uld be the last to advocate
se of religious zeal, which
erfere with any proper re-
r enjoyment, or which would
elf upon all circles, at all
thout the exercise of dis-
m. We have implicit faith
ver of religion, to impart not
rfulness but buoyancy to the
add happiness to all the
and circumstances of human
it is one thing to be car-
by the tide of fashion, to
ious principles swamped in
ties and gaieties of the pass-
and quite another to main-
l all our pleasures, that lofty
bearing, reverence for every-
ed, and true Christian cour-
would lead every spectator

to take knowledge of us that we had
been with Jesus and had learned of
Him.

II. *In the next place, a relaxation
from business, and a resort to the
country, or to the various attractive
retreats that are open to the public,
may be a means of positive spiritual
culture.*

That the intense devotion to busi-
ness that characterises the American
people, this fierce hungering and
thirsting after gain, is most hostile to
the growth of vital religion, needs no
argument. We almost wonder at the
stability and progress of our churches,
at the success of our Christian enter-
prises, when we realize the force of
those agencies that are constantly at
work to secularize everything spiritual,
and enlist in the service of Mammon,
time and property and energies that
belong to God.

Now, for the growth of personal
piety, for the cultivation of the pure,
noble, and heaven-aspiring virtues,
there must be days and weeks rescued
from the toil of the counting-room
and store, and given to religious
meditation and the study of the cha-
racter and perfections of the Deity
through His works. Let one escape
from the prison-streets of the city,
from the suffocating moral atmosphere
occasioned by the constant rush for
the gold and silver and perishable
things of earth, and if he has a spark
of religious reverence or love, it will
be kindled by the beauties and sub-
limities of nature ! The very breath
of the mountains will invigorate his
soul as well as his body. The chang-
ing landscapes will be so many pic-
torial illustrations of his heavenly
Father's skill, wisdom, and love. The
woods by their soft murmuring music,

their Gothic arches, cathedral lights and shadows, will invite to worship.

Can any one suppose that God has scooped out the channels of the river without designing that currents of thought and affection should run with them; that He has piled up the mountains to stand in solitary grandeur, apart from all appreciating and sympathising spirits; that He has built Niagara, and ordained its eternal rush of waters, its ever-rising vapours of incense, revealing, as they ascend the bow of promise, its rich and variegated scenery, without a thought of the moral lesson that it is calculated to teach? Did He not place this wonder of waters on the line of the territories of two great nations, that there might be a perpetual recognition and baptism of their fraternity? Do we not see here in the mighty expenditure of force, God's willingness to lavish upon the beautiful as well as the useful? A sordid mind might mourn over such a waste of mechanical power; but it has its connecting wheels and bands, though invisible, and they are united to the intellect to set in motion its delicate mechanism; united to the heart to quicken its aspirations.

Why, too, we would ask, should men resort to the Springs, attracted by the healing qualities of the waters, and yet have no thought of the fountain of salvation that has been opened for the sin-sick soul? Can a multitude gather, morning after morning, to receive the cooling draughts and not be reminded of those waters of which if a man drink he shall never thirst again? Can we be insensible to that great and precious invitation, "*Whosoever will, let him come and take of the waters of life freely?*"

Some one has said that a splendid cathedral is but the thought of the artist embodied in stone. More truly is the earth, with its solid foundation and splendid decorations, the thought of God. The monarch of falls is the thought of His power. The ever-flowing spring, with its healing virtues, is the emblem of His ever-flowing love. The mountain is the thought of His stability and sublimity. It is a consecrated temple. It is a monument of the ever-present and eternal.

One of the most delightful reminiscences connected with a visit to the summit of a mountain in a Northern State, was the season of devotion enjoyed just as the shades of evening had fallen upon the splendid prospects that had been open to us during the day. Our company, our host, and all the inmates of the hotel assembled. Those whose pathways had never crossed before, and may never cross again this side the judgment, met around one common altar. The stars watched over the worshippers with unwonted brightness and beauty. The villages at the base of the mountain and dotting the vast plain were lying in sweet security. The rivers looked like silver threads reflecting the soft moonlight. An appropriate psalm was read, remarks were made, and a prayer offered up, the echoes of which may be yet lingering among those hills, the spirit of which may still hover over the spot consecrated to worship. Can any one suppose that such a service would detract from the enjoyment of that visit, or lessen the interest with which the surrounding wonderful works of God were contemplated?

If the gay may take their frivolities to these resorts, and the learned their

science, and the sceptic his tempt for religion, and if the mer is not restrained in his hall not the Christian take on with him? Shall he who the pearl of great price be of his treasure? Shall he ows the divine Master be of his service?

Another influential consideration fact, that in travelling new of usefulness are opened.

It will be allowed, that no ances in life can exempt us duties we owe to our fellow- and no Christian would desire eased from the privilege of y benefiting another, in guid- to Jesus. It may be said a journey for pleasure. We eation. We require a respite oils and cares of the Christian e must occasionally put off r Christian armour, and have gh from the strife of the ld. Perhaps I am not familiar private history and exertions eat multitude who compose army; but, as far as I know, ined to the opinion that not rge number suffer from over- n the cause of their Master. ge of ease and luxury there mmediate danger that the ill break down under its load and duties. We do not very r meet with those who are l by the fires of their zeal, ght too valiantly the fight of who are too anxious to win s of immortality. I never Christian, on his dying bed, ; that he had been too ex- devoted to the service of his hat he had been too anxious alvation of men. But even

allowing all that is asked; admitting that we go to the springs, mountains, waterfalls, for pleasure, would it lessen one iota the enjoyment at the springs to lead a thirsting soul to the fountain of spiritual waters? Would it detract from the sublimity of mountain scenery to be able, from a lofty summit, to point a fellow-traveller to the distant mountains of spiritual light, and induce him to enter the narrow pathway leading thither? Would not such a deed consecrate the mount upon which you stood, and make it a monument of the highest pleasure? Travellers are often anxious to engrave their names upon a high and conspicuous rock. Would not the engraving of the name of Jesus upon a soul, a more enduring material, be a more precious memorial?

Suppose any personal sacrifice were made by a Christian for the good of others, would it be any unwonted display of virtue? I remember reading of a Russian drummer, who, on being taken by enemies, was made a party to a stratagem to gain a particular fortress. The foes appeared in Russian costume, and ordered the drummer as they advanced, to play the dragoon march of his countrymen, that they might suppose that a friendly regiment was coming to their aid. As they approached the gates, the drummer, instead of the march, beat, with all his strength, the alarm, which instantly aroused the garrison, caused the gates to be closed, and preparations to be made for resistance. The retreating foes cut the drummer in pieces; and though he foresaw his fate, still he was willing to sacrifice his life for his country. If a soldier can serve an earthly prince with such devotion, shall the soldier of the cross

be backward in making any necessary sacrifice for his Master?

IV. Finally, *as we cannot flee from the Divine presence, so we cannot flee from that equally universal presence—danger.*

If you will take the wings of the morning light, and fly to that spot where no peril, physical or moral, lurks; there may one be safe without his religion. Everywhere else he needs it. You may take your seat in a railroad car, and there is an invisible messenger by your side. You may purchase a ticket for a distant village

or city, and know not that it will find you to

“That undiscovered country, from whose bourne no traveller returns.”

You may join an excursion party, and find the notes of joy, as recently, changed to those of sadness. Youth, beauty, gaiety any protection against the arrows of the mysterious ever-present messenger? Where shall we go and he is not? He sits upon the swift engine. He sits upon the bow of the steamer. He sits upon the pestilential vapour. He sits upon the lightning flash.

“So live that when thy summons comes to join
The innumerable caravan, that moves
To that mysterious realm, where each shall take
His chamber in the silent halls of death;
Thou go not, as the quarry-slave at night,
Scourged to his dungeon: but sustained and soothed
By an unfaltering trust, approach thy grave,
Like one who draws the drapery of his couch
About him, and lies down to pleasant dreams.”

AMERICAN NATIONAL PREACHER

LIFE AND DEATH AMONG THE ESQUIMAUX.

BY THE REV. W. DORLING.

CAPTAIN HALL, the writer of a strangely interesting book, entitled, “Life with the Esquimaux,” gives us graphic and startling pictures, not only of the scenery and natural objects of the frozen lands he visited, but of the inhabitants of those inhospitable wilds of snow and ice. “Inhospitable,” save so far as Mr. Hall testifies, the people are very kind and generous, welcoming all foreigners to their homes with a heartiness and simplicity which does them high honour. Our Arctic traveller had a passion, while living in his own “dear Ohio,” in the town of Cincinnati, to explore the

North Sea, and search for the fate of Franklin. And although Captain M’Clintock brought home no definite tidings, the American enthusiast held that there might be some of the men living, and it was a duty to search for them. He succeeded, after many difficulties in persuading several well-American citizens, particularly philanthropic Mr. Grinnell, to his plans, and to aid his enterprise. He was sent forth in a whale supplied with the means of exploring those parts which he fancied were sufficiently investigated. His

to make himself thoroughly acquainted with the habits and customs of the Esquimaux, and with a purpose to live with them in their own fashion. He thought he would ultimately succeed in finding out something concerning Franklin's crew which had never been discovered.

The traveller's enthusiasm finds its description of the midnight sun as it slowly descended into the sea, and then, as if bathing in the vast waters, to gain like a renewed and re-energized traveller for his daily march. The ship's crew were on deck at the scene, and at the moment when Sol lifted his limbs from the sea, the men gave a lusty hurrah rang forth in the mid-

He paid an interesting visit to Holstenborg, on the shores of Greenland whose natural glories and comforts, the traveller was enabled to enjoy. He accords a very high praise to the Danish government in Greenland, both in its social and religious aspects, and believes that a similar course must be adopted by the Esquimaux, ere they can be saved from degradation. We are told of the Danish colonization which has arisen mainly from the exertions of *Hans Egede*, the Danish explorer, and of the fact that there are thirteen settlements, besides civil and missionary stations. The town of Holstenborg, promoted for the education and improvement of the people; and it seems that Greenland is an independent fief of the Danish crown. "The European missionaries and priests number thirty-two, German, and eleven Danish. The first and second governors there

are thirty-one. Three doctors visit each place once a year." Sunday commences on Saturday evening here, and closes on Sunday at 4, P.M.; after which time the people give themselves up to dancing in the dance-house, and other amusements.

Captain Hall's researches amongst the Esquimaux are extremely interesting. He saddens us by the statement that they have been contaminated by the intercourse of some Europeans, from whom they have acquired certain tastes and habits which spoil their own simplicity. Amongst other things he alludes to the habit of *swearing*, which is charged upon the Americans more than upon the English. Let us hope, however, that they have derived many elevating and ennobling lessons which will not be lost when

"Time hath sundered shell from pearl."

Captain Hall relates a very thrilling and impressive tale of the habits and feelings of the poor Esquimaux, upon the approaching death of one of their number. His account throws much light upon the religious beliefs of these people, and helps us to understand how they regard the entrance into that Dark Valley, of which the Psalmist speaks in the inspiring strains of the 23rd Psalm. It was known to the natives that the whalers had with them, as usual, medicines which were often useful in curing diseases from which both the Europeans and themselves suffered, and Mr. Hall was made aware of the illness of a poor Esquimaux or Innuut at a village not far from the ship, to which a kind of ice causeway conducted himself and the good Tookoolito, a half-civilized Innuut. The poor woman, whom they found in her little hut, had been left by her

people, in fear of her approaching death. She was extremely weak, and was suffering much agony. The medicine afforded present relief, but in her sad condition there appeared no prospect of recovery. She had been very kind and useful to the whalers and her own people; but owing to the strangely independent habits of the race she had dropped out of society without exciting any curiosity or anxiety. There, in that igloo, or hut made of snow, lay this dying woman, on skins of reindeers, placed on a snow platform, perhaps not unlike the berth of a ship, sinking into an uncomfortable posture, owing to the melting of her snow couch from the heat of her poor wasting body. The good American, by the aid of a few friends, succeeded in making her a more comfortable bed, not by shaking up the feathers, but by placing some of the small dry scrub which is used for the purpose upon flakes of drifted snow.

About the period when Christmas-tide was shedding its beneficent light in the homes of Christendom, this poor woman was dying in these icy wilds of the far north, dependent mainly for the gentle charities of a dying hour, upon the kind American explorer who was winter-bound on those shores of ice and snow. He sought to light up the gloom of her dreary march into the halls of death by speaking through Tookoolito of Him who is the Conqueror over death and the grave. Who can tell how much of balm there may have been in those words about Jesus Christ as they fell upon poor Nukertou's ear? Mr. Hall bathed her aching temples with spirits of camphor, and strove to calm and soothe the weary spirit.

A day or two afterwards, when he

paid a visit to the poor woman, he discovered that they were building a new snow-hut; and was horrified at finding that they intended to remove Nukertou to this as her last snow-home, which was also to become her tomb. Into this place she was carried on reindeer-skins by four women, and every preparation was made for closing up all avenues into the igloo, and leaving her there to die alone. But Mr. Hall entered, and found that the dying woman was thankful for the kind attention she was receiving, and was waiting her death in the full knowledge that this was to be her tomb. Left alone to die, in a little hut of pure white snow, she was resigned to her destiny. Mr. Hall made provision, however, that he should be allowed to attend her.

On the evening before her death, January 7, in the dreary darkness of that region, with the thermometer standing at 57° below the freezing point, the kind American started forth from the ship, guided by a few natives and lighted by a lantern, on a visit of tender sympathy to the dying Esquimaux. He pushed with difficulty through the low and narrow tunnel-entrance to the snow-tomb, and heard the irregular spasmodic breathings of the poor dying creature within. She answered to no calls of her kind visitor, and her pulse told that she was dying fast in a state of unconsciousness concerning all around. It was with great reluctance that any of the people would enter the igloo. While Mr. Hall left the hut for a few minutes to call at another hut belonging to Ebierbing, the husband of Tookoolito, an Innuut man remained in charge; but when he returned, he found that the hut was firmly sealed up with

snow as if death had won

Having heard that it was ice of these people to leave a person when found to be in the article of death, and on no return to the hut, he suspected such might have been the removed the blocks of snow entrance, once more venturing the snow-sepulchre. There lying, but not yet dead woman: though the cold of that dreary was intense, and the lamp was burning out, he remained a lone by the bedside of his fast fellow-creature. One or two were heard stopping up the mouth, (of course in ignorance Hall's presence inside,) but checked by his voice. They were called in, and consented and remain an hour. But was left alone with the feeble lantern glimmering in that place upon the living man and woman. It was only by the exertion he could keep himself from freezing, but still he held to his watch. The heart-throbs distant and still more distant intervals, and at last the spirit returned "returned to God who

The genial Arctic traveller knew her name, but the deep and silence of death reigned in the tomb.

Hall was compelled to perform offices for the dead, simply by an Esquimaux, who would hold a lamp while the American lay on her snow bed, crossing his arms upon her breast, closing her eyes by placing lumps of the pure fat of heaven upon her eyelids, with a pillow under her head," and he remained there till the blast of the

Trumpet shall reverberate amid the icebergs and frozen seas of the north, and all the dead shall awake to judgment.

Another case, instructive as to the beliefs and customs of these dreary parts, relates to a poor fellow whose name was *Kooperarchu*, who suffered dreadfully from ulcers on the neck, which resisted all efforts to cure them. This man was brought under the complete sway of the *Angeko*, or Wizard, or Priest of the Esquimaux. These *Angekos* are the spiritual rulers of these poor people, and exercise a control over them of the most despotic character. They act like sorcerers, and use their influence to extort gifts from the people in the shape of food and clothing for themselves and their wives. They are of course indisposed to work when they can subsist upon the labours of others, and in some cases their hold upon the poor creatures is like the bondage of Satan.

In the instance to which reference is now being made, Mr. Hall, to the surprise of the Innuits, obtained admission to the igloo of the sick man, although a female *Angeko* was present, sitting cross-legged at the farther side of the hut, under a pile of seal-skins. At her side knelt the poor sick fellow, *naked*, in his ice-home. The *Angeko* was interceding with an unknown spirit, and the people joined in the intercessions. But sickness prevailed, and the man was doomed to die. On the two following days, as Mr. Hall was ill, Tookoolito visited the man, at his request; and on the second day, as soon as the woman had returned to her own igloo, "Jack," a brother of the sick man, went to her to say that he was dying. Tookoolito found his pulse almost gone. The poor fellow

felt the great change creeping over his poor frame, and said to his country-woman, as she afterwards explained it to Mr. Hall, in her broken English—"I going to die—I cannot help it—I wish to die. My father and mother in *kood-le-par-mi-ung* (the Innuith heaven)—I go to meet them—I must go—I cannot stop!" She asked him,—"Go now?" He said—"Yes," and soon died.

The feelings of the people about a future state are illustrated by the following incident, met with in an evening walk by Captain Hall, when he came across the grave of an Esquimaux. "The grave was simply a steep ledge of rock on one side, and on the other long stones set up on end. Within this were the bones and skull of the deceased man. At the head was a pile of rude stones, covering the utensils that belonged to him when living. Through the openings I saw a powder-flask, a little tin tea-kettle suspended over a blubber-lamp, the knives which he was wont to use, and other trifles, all placed in perfect order. Beside this pile, were his seal, walrus, and whaling instruments. The grave was without cover, that he might freely roam over the mountains, and freely traverse the seas, to that world whither he had gone."

Tookoolito gave the following account of the religious beliefs of her people concerning a future state of rewards and punishments:—

"My people think this way: *Kood-le-par-mi-ung* (heaven) is upward. Everybody happy there. All the time light; no snow, no ice, no storms; always pleasant; no trouble; never tired; sing and play all the time—all this to continue without end.

"*Ad-le-par-me-un* (hell) is down-

ward. Always dark there. No trouble there continually; snow all the time; terrible storms; very cold; and a great deal there. All who go there must remain.

"All Innuits who have been go to *Kood-le-par-mi-ung*; that I have been kind to the poor and happy—all who have been happy living on this earth. Any one who has been killed by accident, or has committed suicide, certainly to the happy place.

"All Innuits who have been that is, unkind one to another who have been unhappy while on earth, will go to *Ad-le-par-me-un*. If an Innuith kill another because mad at him, he will certainly *Ad-le-par-me-un*."

Mr. Hall mentions that the traditions of a deluge, which they attribute to a very high tide. He says that they believe in two creations of man; the first of the white man was a failure; the second of the Innuith who are the crown and glory of the creation. They have no religion amongst them, and are brought under no sway of their fellows, save as connected with the *Angekos*, the mightiest influence which prevails among these poor people is that of the priestcraft. They have no aristocracy, intolerance, and no democratic jealousies. It seems that they are honest, and that they are, as a people, hospitable and kind.

Mr. Hall relates a beautiful incident which occurred as he was confined in a tent, owing to the wet and cold day in August of that year. Innuith women were there, including one unusually interesting, of the name of Tweroong. He was returning

the things to a tin case, and ob-
his Bible. He took it out, and
ed, while he held it up in his
-“ This talks to me of *Kood-
i-ung.*” This casual sentence
ed an extraordinary excitement ;
resembling terror, but finally
g in joy. They both sprang
l expressed a wish that he
talk to them about what it said

His imperfect knowledge of
uage prevented him from say-
thing that could be of much

Tweroung wanted to know
ake of Ad-le-par-me-un, point-
n ; and he could only answer
affirmative, lamenting that he

had not the power to tell to these poor
women the tale of justice and mercy
as it is set before us in the Word of
God.

The fervent traveller had all his
sympathies drawn out towards these
poor children of the polar regions, and
yearns for some means whereby the
charities and principles of the faith of
Jesus Christ may be made known to
them ; so that the wild ice-deserts and
bleak snow-clad islands and continents
to the west of Davis's Straits may
resound with the psalms of regenerated
hearts, as well as

“ Greenland's icy mountains
And India's coral strand.”

AMERICAN COUNCIL OF CONGREGATIONAL CHURCHES.

ECLESIASTICAL Councils are the
of no small suspicion. And well
they be. They are for the most
the historical landmarks not of
and truth, but of spiritual
ism and error. And both the
and the world have an interest
in their designs and doings.
The great Council which will have
led in the land of the “ Pilgrim
” before these words are in the
hands, and to which Doctors
n, G. Smith, and Raleigh,
en deputed by the Congrega-
Union of England, is convened
ciples and for purposes which,
re they are examined, will
re command confidence and
ity. At the preliminary con-
held in November, 1864, at
it was finally resolved to
the Council, the following
ons were adopted as its basis :

reas the Congregational Churches
e two, and only two fundamental

principles of Church polity, viz. ; 1. That
the local Church is the only organized and
authoritative ecclesiastical body estab-
lished by Christ and His Apostles, complete
in itself for all Church purposes, and with
an authority which cannot be delegated ;
and (2), That all Churches hold relations
of fellowship one with another, under
which it is one of their duties and privi-
leges to meet for counsel in cases of general
moment ; therefore,

Resolved, 1. That the National Council
now proposed is wholly destitute of any
power or authority whatever over indi-
viduals, churches, or other organizations ;
and (2), That the Churches are to meet
in the proposed Council, to consider the
present exigencies and opportunities of the
Kingdom of Christ.

Resolved, 2. That the National Council
of Congregational Churches now to be
called, be selected by the Churches as-
sembled for convenience as to numbers in
local conferences, and be made up of
pastors and delegates of Churches, accord-
ing to the following ratio of representa-
tion—that the Churches represented in
each district conference, or association of
Churches, select in conference one pastor
and one delegate, or two delegates for

each ten Churches, and for any remaining fraction greater than one-half of that number ; each conference or association of Churches being allowed at least one pastor and one delegate.

Resolved, 3. That in localities where no such bodies exist, representing Churches, the committees constituting this conference be requested to secure a representation of the Churches within such districts, on the above basis.

Resolved, 4. That the committee from each state be authorized and requested to issue, at an early time, prior to the meetings of conferences, circular letters embodying the call for the Council, and pointing out in what manner the delegates are to be selected in each state or territory, in accordance with the above basis of representation, to be forwarded to each Church for action, as well as to the several conferences ; and that they use their best endeavours to secure a complete representation.

Resolved, 5. That the Council meet in the city of Boston, Mass., or in such other place as the Committee of Arrangements may designate, on the second Wednesday of June, 1865.

The following resolution with reference to the present position of American affairs was adopted at the same time :—

Resolved, That it be recommended to the National Council of Congregational Churches, when assembled, to appoint, early in its sessions, a special service of devotion, for the acknowledgment of the marvellous and merciful dealings of Almighty God with the nation, in connection with the war, and for supplicating a gracious dispensation of the Spirit of God upon the land, that our restored national unity may be consecrated in righteousness and in the peace and joy of the Holy Ghost.

The Congregational Churches of America are often said to be “more Presbyterian” than our own. But the remark is founded on a vague idea of what Presbyterianism is. Nothing could be more thoroughly “Indepen-

dent,” than the first principle of the American Council :—

“That the local Church is to be organized and authoritative ecclesiastical body established by Christ and His Apostles, *complete in itself* for Church purposes, and *with an authority which cannot be delegated.*”

This is a fundamental principle of our Congregational Union is not implicit : “That the Union of Congregational Churches and Missions throughout England and Wales was founded on a full recognition of its own distinctive principle, and of the Scriptural right of every local Church to maintain perfect independence in the government and administration of its own particular affairs, and, therefore, that the Union should not, in any case, assume legislative authority, or become a court of appeal. The difference between the two facts, in favour of the American fact, is that while the English ‘principle’ only ‘the Scriptural right of every separate Church to maintain independence,’ the American ‘principle’ the *duty* or obligation of every Church so to do, by declaring the ‘authority with which it is invested to maintain authority which cannot be delegated.’”

But the Americans recognize the principle more clearly than we, and are less afraid to act up to the principle of union or combination for common purposes. They maintain not the lawfulness merely, but the duty of such combination. “Fellowship” of Churches is to them as sacred a principle as individual “completeness” or “authority.” “All Churches are to read in the document already referred to ‘hold relations of fellowship with one another, under which it is one

l privileges to meet for cases of general moment." principle is acted upon more ally than among us, and is in more regular forms of n. Hence the appearance arianism. But the essence terianism is not union ination and counsel, but "—the authority of the s," or ministers and elders ot, over the worship and of the Churches of the And one of the gravest questions which English cy has to consider, is through dread of the ' of Presbyterianism, it rifice much of the strength e attained only by union ation.

efully the American Inde- atch over their own dis- ciples will be seen in the n which they resolved to ir great council. "The Council," it was resolved, ' sent to *each Church* in low it to take action before delegates to the various nces," and to instruct those xordingly."

int is of vital importance," erican minister, in the New York "Independent," as it is likely to serve as a r future action in similar s it involves the whole Congregationalism. In rian Church, the Presby- dy representing Church ie Synod represents the ; and the General represents the Synods. All s and all our history unite *it it not be so among you!*"

Christ has given His sanction to no organization but the local or parochial Church. All the rest are mere affairs of convenience, and it is to the honour of Congregationalism that, after leaving the local Church, all uniformity ceases, and every cluster of churches and ministers devises such a style of association and fellowship as seems to it good. The local Church should be honoured. Its Independence, its dignity, its vast superiority to all 'conferences' and 'associations' of every name and nature, should be jealously guarded. While the usurpation of any of its functions and prerogatives by any outside body should be sturdily resisted."

The general object of this Assembly is stated to be :—

"To consider the present exigencies and opportunities of the kingdom of Christ." And the preliminary conferences agreed to recommend the following subjects for consideration :

1. The work of evangelization, in the West and South, and in foreign lands.
2. Church building.
3. Education for the ministry—in colleges, theological seminaries, or otherwise ; and ministerial support.
4. Local and parochial evangelization.
5. The expediency of issuing a statement of Congregational Church polity.
6. The expediency of setting forth a declaration of the Christian faith, as held in common by the Congregational Churches.
7. The classification of benevolent organizations to be recommended to the patronage of the Churches.

There is one expression here which reminds us of the past—"parochial evangelization." Few of our readers probably need to be told that Congregationalism was at one time the *only* religion in New England, and that it

was an "Established" religion, and had its *parishes* like the mother country. Some of the nomenclature of that state of things survives to this day.

The first object of the Council in Boston, specified in the programme which we have quoted, is "The work of evangelization West and South and in foreign lands;" and in exposition of it we avail ourselves of letters by the Rev. John P. Gulliver, in "The Independent":—

"The duty of the Congregational Churches to participate with other Churches in the 'evangelization of the West and South,' to the full extent of their resources, is placed at the head of the topics to be considered by the National Council. It was so placed by design. Its consideration is to be the *great* point in the deliberations of that body. All the other themes proposed, as is well understood, are to be discussed chiefly as they bear upon this. The re-enunciation of our Church polity, the declaration of our doctrinal agreement, the investigation of the causes which are turning men of talent from our ministry, with all the rest, are to be considered chiefly in their relation to the vast augmentation of power and responsibility which is rapidly coming into our hands. To use the Scripture phrase, the denomination is "girding up its loins" for the new work upon which it must soon enter, all over our renovated land. A distinguished Western Congregationalist has forcibly expressed the whole matter thus:

'If I understand the calling of this Council, it is to have one object, viz., the arousing, organizing, and impelling the whole vast slumbering denominational power and resources of our body upon the immense work of

Christianizing the southern part of this nation, so suddenly opened fully thrown by God upon His Church."

"The deliberations and conclusions of the Council will doubtless have results than the one thus specified aimed at, and these results will have great value, even though no missionary work were before us; but the thorough evangelization of the territories of the West and the renovated territories of the South is a *mediate and grand necessity*, in reference to which all the measures brought before the Council are likely to receive their shape.

"For example, the measures proposed to the Council, if they are wise, will *consolidate* our existing Churches into *one organic whole*. This consolidation will be effected, not by an artificial organization which shapes them into oneness by an hammering with rules and resolutions, but by that "unity of the Church" which is the real "bond of peace," a unity which is produced by agreement, agreement, and declaration. Our national and local action will be followed by the free and intelligent assent of each sovereign Church, enforced solely by that *public sentiment* which binds our commonwealth of dependent Churches into one system.

Again, Mr. Gulliver says:—

"Strange as it may seem, Congregationalists will at once encounter the question, 'What have you to do with the West and the South?' And, still more strange, many Congregationalists will themselves raise the question, 'Why can we not lead the West and the South to the destinations already on the ground?' questions must be met at the Council. We answer them:—

ere is a great work now to
Christ in the West and
at the close of the war that
is immense. Is there any
on why Congregationalists
e that work entirely to other
ons? Perhaps there is no
ination, properly so called,
in its hands more of the
the country, its business
its educational institutions,
dent societies, and all its
material and moral power,

Can we stand justified to
ath said 'Go ye into all the
' we remain comfortably
fathers' altars, to enjoy our
sistical polity, our fully-
churches, our learned minis-
ell-ordered communities and
less schools, while destitu-
ness, and disorder reign over
of our national domain?
his work cannot all be done
denominations, nor by us,
her denominations. There
und for Congregationalism,
simple, of the genuine, New
Puritan type. Many demand
the smell of slavery has
sed upon it. 'We hate,'
outhern Episcopalian, 'we
parties, the politicians, the
and the ministers who have
o this trouble. We want no
o with them. We want to
ng which will remind us of

them. If you have anything which is
New England all over and clean
thorough, bring us that. *That is the
thing!* Moreover the sons of New
England will be scattered over the
West and the South more numerous-
ly than ever, and will demand for them-
selves the introduction of Congre-
gationalism. They will not be willing
to abandon their forms of church-life
as they have hitherto done. New
England Christians are learning the
worth of these forms, and of the prin-
ciples they embody. They will not be
easy or happy in the strait-jackets of
other systems, especially now that
there is to be such an imperious call
for *work*. A Congregationalist can be
well enough 'laid up in ordinary' in
an Episcopal or a Presbyterian Church;
but if he has anything to *do*, he wants
a fair field and loose clothes. Major-
ities are much more to his liking than
sessions, and vestries, and organiza-
tions, and authorities. Congrega-
tionalism will be *demanded* West and
South, and will go there, whether we
push it forward or not."

Not, however, for its own sake, as a
mere system of polity, is it designed
to carry Congregationalism into the
States now emerging out of chaos into
peace and order—but as a preacher of
truth and freedom. And may God
speed it on its holy mission!—In our
next number we hope to be able to
report what the "Council" has done.

MINISTRY IN RELATION TO THE CHRISTIAN LIFE.

ADDRESS BY THE REV. DAVID THOMAS, B.A., OF BRISTOL,

Chairman of the Congregational Union, May 9, 1865.

PART SECOND.

disavow again the purpose of
that there is in our pulpit minis-
generally a want of adaptedness
building up of high Christian

character to the extent that answers at
once unfavourable and unqualified to the
questions I have put would involve. I
would only observe that I think it will

assist us to the knowledge of what may be wanting in it for that end if we follow the lines of inquiry which I have ventured to indicate. Or, if some, with such assistance as this might give, would still hesitate, on account of the limited range of individual observation, to pass any judgment on the general character of our ministry, it may at least help each one among us to judge of his own ministrations, whether they are calculated to instruct as well as to impress, to raise the superstructure of pure and noble characters on the foundations which he lays of repentance towards God and faith towards our Lord Jesus Christ.

There are many things which operate unfavourably to the prevalence of such a ministration, to some of which I propose to direct my remaining remarks. One of them is found in the *demand for strong emotional excitement which characterises our day*. It is the common and just complaint that greatly to attract and please, there must be now the power strongly to excite. It is the sensational that is sure to be popular. The theatres and lecture-rooms fill when they promise the audience what is strange and startling. The books will sell largely which contain powerful stimulants to the emotions. There is a craving at the heart of society for excitement. It is felt in our congregations. Those who form them would hear what is novel and stirring. The sensational preacher draws the crowd. But the preaching that aims, and with any prospect of success at edification, "the perfecting of the saints," will rarely be of a kind to create a sensation. There are, indeed, men among us whom we all honour and prize; and who so unite to an imaginative or deeply passionate nature the gift of eloquent speech, that whatever be their theme or immediate aim, they are able to move to some pitch of intensity the feelings of those who hear them. Even they, however, find this least to be done when they would guide the consciences they have awakened, and instruct in the ways and means of spiritual improvement. In the case of the many, who do not share in their special endowments, it will then hardly be done at all. Preaching to instruct, and so to raise the

spirit and form of the habitual life will seldom stir up strong emotion.

But, that excitement of feeling is most desired. Hence the temptation the choice of topics and in the method their treatment to disregard that which is good for the use of edifying, for that of that which is serviceable for the purpose of pleasing; to consider first what will strike, not what will profit; to make a sensation, not what will build the character.

It is not the preacher's duty or to be indifferent to the popular taste, but to adapt himself to it so far as this may serve to the end of his ministry. The danger is, that he should miss those ends in the end to gratify it. It should be his constant reminder, what he well enough knows, that he is sent not to please but to instruct, not to preach sermons which can be enjoyed because they pleasantly break the monotony of their habitual expectation, but to preach sermons which they ought not to be able to enjoy, for the reason that their aim and tendency make them better.

It is an evil sign when the congregation disperses with satisfaction on every side and praise on every tongue. It is thus with the assemblies which our Lord addressed when they withdrew from His presence. He who serves Him in the Gospel need consider and lay to rest for his guidance, and often for his consolation and encouragement, how much nobler a thing it is to be a teacher than an entertainer, a healer of men's souls than a dispenser of pleasant stimuli. How unspeakably better to lead a man some steps on towards the perfection of their nature, than only to attract and gratify the multitude; how poor a thing it is to excite the wonder of a crowd, to thrill it with the emotion of a passing hour, compared with the training of a single soul for the service and blessing of eternity.

The impatience of slow action, the delay which marks the times in which we live is unfavourable to the ministry which seeks the progress and maturity of Christian character. Men cannot endure the slow paces at which

satisfied to move. The speed they travel has become in a symbol of the quickened of their general life. They know ledge and become wise at all. They are more in ver to be rich. Study and 1st yield quick returns. suffice for what used to be days. Months must yield ch used to be gathered from cannot work and wait as in 1. And this spirit of im- e every other spirit in the entered the Church. The Christian labour must be ckly. There is no good done, ight, if it is not done at once. t is sown has perished if the ot appear in a day. There o too, speedy returns for the e. We are indisposed to watch, and wait. But it is dition we must labour if we a the highest results of the the Christian character. are, as elsewhere, silent, slow, e in its progress, remote in m. The seed we sow will be a while; we must wait and o see the blade first, after that d then, after much waiting, n in the ear. The laws of not yield to our impatience. ; but necessary to resist and s spirit of our times which t us to spare ourselves the il whose rewards are distant of that which pays quickly. dman now, as in the old and "waits for the precious fruit , and hath long patience for it ceives the early and latter e spiritual husbandman, who soil that will yield the precious aven, may also be expected is busy and hasting age to wait, and have long patience. ; artist is not moved in the of his work by the haste and e world around him. There ediate results to the labour of and hand. He has no quick ut ho possesses his soul in He is content to work and

wait through the months and years, borne up by the hope that he will succeed at last in giving body, and form, and colour to the vision of beauty that has risen before his mind. They who are engaged in the more glorious work of restoring the likeness of God on the souls of men, of reconstructing from their nature in its ruins a building for the habitation of God, may be justly expected to show even more than the artist's patience in toiling, and watching, and waiting. It is least of all for them to yield to the spirit of these days which cannot bear slow movement or delay. When the end of their ministry is attained at last, when the beauty of God shines with undimmed radiance in the faces of those on whom they have wrought, when the character which they have helped to found and raise is seen at last, complete in all its details and proportions, built up for eternity, the patience of labour demanded of them will seem little enough and the delays short enough for the achievement of so transcendently glorious a result.

The judgment which rather extensively prevails, and which subordinates all other purposes of the ministry to that of the conversion of the ungodly, cannot but exert an influence discouraging to the preaching which aims at spiritual edification.

It is chiefly by the number of conversions announced that it is sought to determine the reality and extent of revivals of religion. Some of our large religious bodies formally report their progress by the publication of the additions annually made to their numbers. Very commonly in our own churches the evidence of their prosperity is given in the figures which are believed to represent the number of converted persons added to them. It may be said that this is done of necessity and that only such changes as are involved in spiritual conversions, and as are usually attended with new relations to the church, can be reported definitely and statistically. This is in great part true. And we mention what is done, not to object to it, but only to observe that the tendency of this frequent presentation of the statistics of conversion as the one great evidence of

religious revival or progress, is to give in the popular judgment and feeling a place of secondary importance to that growth of character which cannot be reported or recorded in figures. Is it not a secondary place that is often expressly assigned to it among the purposes of the Christian ministry? Do we not frequently hear the end of it stated to be to "convert men," to "win souls for Christ," as though any service it was to render those who were "converted" and "won," was of quite subordinate consideration? This is sometimes expressly maintained. "The saving of souls," says a writer of considerable influence in our Nonconformist churches, "is of far more importance than the care of converts; and the attaining of this end would amply compensate for any supposable inferiority of pastoral care." Such a sentiment must act prejudicially on the zeal and earnestness of the ministry that aims at Christian edification. Something else is of far more importance! Then the endeavour after this may be restrained and moderated. But, if we call again to mind how "the perfecting of the saints," "the presentation of every man perfect," is declared in the Divine Word to be the end of the institution of the Christian ministry, and how the Master himself and His Apostles laboured for this, we shall be slow to admit that anything else is of far more importance, or to give this but a secondary place in our aims. And there are other considerations by which this is forbidden. To the converted themselves nothing can be of so great importance as their conversion; but can nothing be of as great importance to the world? What, in respect to Christ's kingdom in the world, and, therefore, to the spiritual interests of mankind at large, is the great want of our day? To hasten the triumph of Christ's truth in its conflict with the scepticism and ritualistic superstition and worldliness of the age. What is it that is most required? Not so much an increase in the numbers of those who have faith in it, as a bright evidence in their life of the power and worth of their faith. Twelve men went forth at the beginning of the Gospel, and waged war on its behalf against the falsehood and unrighteousness of the

world; and they overcame. We now have a vast army on the same side; if it is weak, it cannot be in its numbers; it must be in its material. We are in the conflict with Christ's adversary, which is growing hotter every day; we need much more, as better, soldiers. To be by so many conversions the number of our churches would, of itself, add to our strength than it would if they now count in them were inspired with great faith, and quickened to the life.

If we look from that warfare at the general aspect, which the Church presents with the unbelief, and error, and idolatry of the world, to its special work of conversion of individuals, we see no reason for not giving any inferiority among the aims of the ministry to the improvement of Christian character. The fewness of the conversions in a congregation is ascribed to the power of the pastor, when it might with justice be ascribed to the life of the church. His words are hindered by the deeds of those who profess to be Christians. The unconverted do not and obey what they hear one day a week, because of what they hear on all the other days. Where the Gospel of Christ is preached, this is the great all external hindrance to its success is the conversion of men, as a life of the church that by its spirituality, purity, and love, illustrated its words would be the most powerful auxiliary to that success. He who would convert, may well look with much concern, and labour with all his might for a holier life in those already converted. Nor is it in its direct relation to the preacher's success that the life of the Christian lives exerts its most important influence on the conversion of men; it has its own sphere where it acts independently for this end.

The training-up of the children in the household in the nurture and admonition of the Lord, which, when it is effectually, involves that change of tendencies of their moral nature which is the essence of true conversion, is committed to the parental care. Their salvation depends on their parents' instruction

er as it does on no other human

The ministry that would reach the ten thousand children in our streets must not give a second place in to the character of their parents. far beyond his home-sphere may influence of every Christian extend to the conversion of men.

doubts but that such a revival of piety as would show itself in the Christ- of those who compose our churches be followed by the conversion of the world, in numbers not easily counted? We desire greater power in the minister's arguments and appeals to the unconverted, but we should accommodate by the argument and appeal to a holier and nobler life in the church. No one contributes more truly, to the conversion of men than he whose services contribute to the holiness and blessedness of that life. He may be reckoned but few converts as the result of his labour; it may humble and discourage him to think that they should be more numerous; let him be comforted, therefore, that the greater than he knows, of those whose conversion is associated with his name are the records of heaven.

furthest from our purpose to imply the importance of conversion as the ultimate aim of our ministry is over-estimated. Considered by itself such an estimate is impossible. We are only able to maintain, that, unspeakably and solemn as that aim is, it is an aim and a pernicious one, which assigns the inferior to it to the building up of Christian character.

qualifications and labours which it requires are unfavourable to the prevalence of the ministry that is greatly fitted to promote the growth and perfection of the Christian life. To conduct to its spiritual stage, and with no aid from a liturgical service, the stated devotions of a congregation of average intelligence presses a command of thought and action which no one of low capacity and little culture can be expected to follow. While to preach so that it shall be the fault of those who hear if they are not growing in knowledge and goodness requires a combination of qualifica-

tions scarcely, if at all, surpassed by the ordinary demand of any other human work. What study is required of him who would succeed in any considerable measure in leading upwards to the perfection of Christ that community of souls committed for that purpose to his charge!

What knowledge, as the fruit of that study, should he possess of God's Word and Providence, of man's nature and condition, of the special character and circumstances of those whom he instructs, of the obstructions and aids to their progress in their external relations, of their inward difficulties and trials! What wisdom and skill are needed in the application of that knowledge! What firmness, and yet what gentleness, and delicacy, and tenderness in his treatment of the feeble life which is to become strong under his care,—of the babes whom he is to train to Christian manhood! What labour must the weekly discourses which are intended and adapted for that purpose of his office require! It is this demand which it makes for high and varied qualifications and laborious action that more than anything else we have named, renders it difficult to provide for the Church the ministry that is adapted in any conspicuous degree for its edification. This demand suggests some considerations of much practical importance. It points to the order of preparatory training to be desired for the work of the ministry. To preach the Gospel, understanding only by that the declaration and enforcement of Christian truth and duty in their elementary and general forms, is what may be done very successfully under some conditions where there has been little education of the faculties for that work; but we cannot reflect on what is involved in the spiritual care of a congregation of believers, in a sustained communication to them week after week throughout successive years of such light and influence as shall be adapted to their continuous growth in the image of their Lord, without feeling that to the preparatory training for such a work there is scarcely any limit to be set short of that imposed by the resources of our churches.

When the late Mr. Theodore Parker.

whose example of devotion to his life's work may be admired when there is no sympathy with his system of religious thought, was smitten with his last illness, he wrote to his congregation from the island in the tropical seas, whither he had gone in the vain search after lost health, in these words,—“Sermons are never out of my mind, and when sickness brings on me the consciousness that I have nought to do—its most painful part—still all things will take this form, and the gorgeous vegetation of the tropics, their fiery skies so brilliant all the day, and star-lit, too, with such exceeding beauty all the night, the glittering fishes in the market, . . . the silent pelicans, the strange, fantastic trees, . . . the ducks rejoicing in the long-expected rain,—all these common things,” he says after a further enumeration, “turn into poetry as I look on, or am compelled to hear, and then transfigure into sermons which come also spontaneously by night and give themselves to me, and even in my sleep say they are meant for you.” Does this language express a needless devotion, especially in a man of great power, to the work of pulpit instruction? Is it too much to expect that we whom Christ has put into the ministry, should be thus haunted by the image of the souls that He has committed to our care? Has it been really devolved upon us, and in no small degree by the sermons we preach, to assist those souls in the fulfilment of their destiny in this life, and in their education for eternity? and can any time, or power, or knowledge, or study that we can command be more than we should give to that work, so arduous in its nature, so glorious in its purposes, so awful in its responsibility? It may be urged that the objects, which claim our attention and active care, have so multiplied in the present day as to render such devotion to the duties of the pulpit as we plead for scarcely practicable. But are the objects numerous? must they *not be very few* which have a claim upon us so strong as absolutely to justify before God and our own conscience what we may know and feel to be inadequate preparation for the instruction of those committed to our spiritual guidance and training? Some

will complain and blame if we so devote ourselves to that preparation as to have less time and power for other occupations than the popular judgment has been accustomed to require. They may ascribe it to lack of zeal, and aversion to labour, not knowing that to most of us there is no trial of our zeal so severe, and no labour half so hard, as the labour of thought involved in the due preparation for our public service. It is better that we should bear the blame until those who cast it upon us come to know what is our chief and distinctive work, and learn to appreciate its difficulties and magnitude; better bear the blame than excite it by withholding from that work our supreme care.

When we claim this devotion to the service of the pulpit, we do not forget the subordination of our teaching to the agency of the Holy Spirit; we remember that He can make the poorest thoughts and the feeblest words that follow from unworthy preparation, mighty means for the improvement of those to whom we speak. But we remember, too, that it is not according to His promise, or the example of His procedure, thus to encourage our unfaithfulness. It is when we do our part that we may expect He will do His part; when we do our best God does the most. * * * * *

This intercourse with our fellow-men when the hand of God is most visibly upon them, and the Spirit of God is most actively revealed within them; this visitation of their homes when God's presence and agency are most distinctly realised in them; this communion with the sorrowing and the sick, and the dying and the dead, should leave behind it an abiding impression on our spirit and habits. It should not be “like people, like priest.” The priest should not be as the people, but wiser and holier. My brethren, we ought to be better than other men—“ensamples to the flock.” Those whom we serve expect to see in us a brighter illustration than they see elsewhere, of the truth and value of the doctrine we preach. They look to us for a higher life than their own, and they have a right to look. And it is when they do not look in vain that we may have

in their progress towards the of the saints," through the of our ministrations.

to close abruptly rather than roach on your time. I have ie limit which I had proposed

I feel that while I have o arrogate to myself a com- teach, I ought rather to have ner. I ask you, too, to forgive e spoken in a tone that seemed natory. I can assure you that at I have mentioned to indi- effective has been suggested he knowledge of what I have done myself. It is probable sometimes feel, when we have and responsibilities, and the which we have discharged before us in detail, and we are an, that we had rather have

our case disposed of before the Divine than before a human tribunal. We would prefer the judgment of the merciful God, to the judgment of our brethren. "Let me fall into the hands of the Lord; let me not fall into the hands of man." Conscious of our love to Him, and of a pre- dominating purpose to serve Him, not- withstanding our manifold failings and faults, we may assure ourselves that we shall find mercy of the Lord in that day. Only let not our faith in His forgiveness induce any tolerance of our imperfections in His glorious service. Rather let our confidence in the mercifulness of the Master's judgment inspire us anew with the purpose to give Him of our very best. May we now feel that we stand in His presence! May we begin, carry on, and finish our work at this time as in His presence, and to the glory of His name!

OBITUARY.

REV. SAMUEL ELLIS, OF WILMSLOW, CHESHIRE.

ELLIS was born in Wakefield, Yorkshire, in April, 1801, of re- and truly pious parents, members of an Independent Church in that er the then pastoral care of the Rev. Samuel Bruce. He had thus tage of early religious training, which, through the Divine blessing, need valuable and enduring fruit. At the early age of fourteen, he serve the Lord; and, in serving God, to serve his generation also. on, from the first, was decidedly, and, in one so young, eminently

He founded, with two others of his own age, Sabbath-schools at and Alverthorpe. He undertook the office of Secretary of the hool at the former place; also of Joint-secretary of the Branch n of the London Missionary Society in that town. He united, with meetings for prayer, Scripture reading, and exposition. He also tinerate at Alverthorpe, Thornes, and in other villages round about , where his services were highly acceptable to the people. He his first sermon in a school-room at Alverthorpe, from the text, nto me, all ye that labour and are heavy laden," &c. During this as engaged in his father's business; devoting every spare moment g, writing, study, visiting the sick, and preaching. He longed, for an occupation more completely consecrated to God's service. ie first entry in a diary, kept from boyhood, is this—"I have a desire, which nothing can quench or resist. Here am I, oh Lord; ie, and send me into Thy vineyard, if I am fit." At length the life- re of his heart was realized; for his eminent piety and talent soon b appreciated by his pastor and other friends, whose judgment and valued and thought himself right and safe in following, that they to turn his attention to the Christian ministry as his future vocation. ie was recommended by them to the Committee of Airedale College

(then at Idle, under the able and efficient presidency of the Rev. William Vint) for admission to that institution. He went, but not without much serious thought, and an almost overwhelming sense of his responsibility, for we read in his diary—"How important a station am I going to occupy; how shall I be enabled to pursue my course?" There, with equal credit to himself and his Alma Mater, he pursued his studies for the appointed term of four years; his conduct there being blameless. As a student he was very diligent, and was considered to excel in theological and classical attainments.

In 1824, having received, besides other invitations, a call from the Independent Church at Settle, in Craven, he, after much earnest prayer and deliberation, accepted it, and was ordained to the charge July 28th. In this rural locality, he honourably and faithfully exercised his ministry for three years, gaining, by his uniform peacefulness, and geniality of disposition and consistency of character, the goodwill and respect of all who became acquainted with him. In 1827 he received an unanimous call to Duke's Alley Chapel, Bolton-le-Moors, which he accepted. Here he successfully laboured in word and doctrine, during a pastorate of sixteen years; preaching three times on the Sabbath; engaging also in stated and occasional services in the week; and securing, besides the warm and confiding affection of his own congregation, the regard and esteem of Christians of all denominations. The Church and Congregation increased largely under his pastoral care, and new Schools were erected. While at Bolton, Mr. Ellis, in conjunction with the Rev. William Jones of that town, edited a monthly periodical called the "Voice of Truth," one of the first of those cheap religious publications which have since become so numerous. On the occasion of his resigning his pastorate in Bolton, his friends there, to whom his removal was—to use their own words—"afflicting and trying, in an eminent degree," presented him with a valuable token of their regard.

After leaving Bolton, Mr. Ellis declined, for some years, taking another charge, on account of severe domestic affliction; which, after the family had visited, and for a time resided in various places in the vain search of health, terminated mournfully for him and his family in the loss of Mrs. Ellis, who died at Bowdon, of consumption, in her 44th year, after an illness of some years, in the year 1850. In 1851 Mr. Ellis settled at Wilmslow, Cheshire, and during his ministry there, exemplified the practical influence and effect of the doctrines which he preached. Beloved by his own people, and respected by all around, he has left a void which will not be easily filled. The following extract from a letter from one of his people, dated December 31st, 1863, and which every member of his Church and Congregation would endorse, will clearly show the estimation in which he was held:—"Our real desire, in our New Year's offering, is to have an opportunity of expressing a strong feeling of esteem for yourself personally, and the high and increasing value which we attach to that ministry of the Word which the Lord has committed to your hands. We are conscious that mere human praise is frequently a snare both to the giver and receiver. Yet, when the prayerful and diligent dispensing of the Word of Life is found to be both comforting and edifying to the hearers, it does seem fitting in itself, and cannot be displeasing to the Head of the Church, that the same should be thankfully acknowledged. We do trust, that whilst all the glory is given to Him from whom cometh every good and perfect gift, it may be, at least, some little encouragement to you, to be assured that the expositions of Scriptural truth which we hear on the Lord's day, are felt to be both pleasant and profitable, in no ordinary degree, by every member of our relative circle. We feel that you have, especially of late, been enabled to set forth Christ in all His offices—Christ as the author and finisher of our faith—

manner which calls for devout thankfulness to that blessed Spirit who revealed the truth, and still gives to it its life-giving power." During his pastorate of fourteen years at Wilmslow, his labours were accomplished with very gratifying success. A new School was built, and a Day-school commenced soon after his settlement. It recently became necessary to enlarge the chapel, and steps were taken for that purpose. Mr. Ellis watched the progress with the deepest interest, greatly desiring to be spared to preach in its walls. But it was otherwise ordained. In the midst of his work, and in the active exercise of his mind, he was cut off from his beloved employ; however, without having the gratification of knowing, before his decease, that the chapel was fairly opened. For some months his strength had seemed failing; but nothing serious was apprehended by his family until six weeks previous to his death, when the sudden and startling announcement was made to them by their medical adviser, that there was no hope of his recovery. His medical advice was at once obtained, but from that time he rapidly grew worse. For some weeks before his death, all but deprived by paralysis of the power of speech, he could say but little. Though he suffered much in body, his mind was tranquil, showing no sign of impatience. From the broken sentences which he uttered, his hopes of the future were never darkened by any cloud; though well aware of the rapid approach of death, he did not seem in the least degree discomposed. About a fortnight before his death, he wrote out the numbers of some favourite hymns, and wished them read to him. The following were those mentioned—"Jerusalem, my Happy Home," "Rock of Ages," "The Lord my pasture shall prepare." Another time, two or three days before his end, he said to his son, "I want you to—read—to me—'God loved—the world.'"

The last words he spoke to me," says a dear friend who came to see him before his death, "I shall not soon forget. On my saying how sorry I was to see him so ill, he replied, with very imperfect articulation indeed, but with that exception in his own happy manner of speaking, "Better soon." Better indeed, if not for us, yet for him. Earth exchanged for heaven; all tears for the realms of bliss, where all tears are wiped away from the eye, and sorrow and sighing for ever flee away.

On many times, in the course of the few hours preceding his death, did he attempt to speak, but the closest attention failed to make out what was said; on Sunday morning, the 26th of February, at half-past five, with scarcely perceptible change, he calmly resigned his soul into the hands of his Saviour. The Sabbath commenced on earth in so much suffering, was consummated in heaven amidst joys eternal.

Mr. Ellis's ministrations were richly evangelical in sentiment and tone; and his own spirit and conduct a beautiful exemplification of his precepts. As he was a minister of peace, he was also a son of peace—an ardent lover of it; so that he would have sacrificed anything less than truth and fidelity to his claims. Considering his various endowments and gifts, natural and acquired, he was modest and retiring, perhaps to a fault; underrating his own qualifications for general usefulness, and confining himself, perhaps too exclusively, to his own immediate sphere.

The funeral sermon was preached by the Rev. Jos. Fox, of Manchester, on John xiv. 2, 3. The crowded state of the chapel on the occasion manifested, in a very gratifying manner, the feelings entertained towards him by those among whom he had laboured. His memory will long be cherished by his hearers with fond and hallowed interest. Truly may it be said of him "the memory of the just is blessed." "They that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness, as stars for ever and ever."

NEW BOOKS.

Self-formation; or, Aids and Helps to Mind Life. By the Rev. E. PAXTON HOOD. London: S. W. Partridge.

THIS is a new edition of a book which we hope is destined to see many births before it ceases to be. After a prologue of thirty pages, a compound of gossip and philosophy—the gossip not being the less instructive of the two—Mr. Hood considers in ten chapters “What is Self-formation?” “How to Observe,” “What to Read, and How to Read it,” “The Art of Thinking,” “The Education of Memory,” “Moral Habits,” “Intellectual Dandyism,” “The Pursuit of Truth,” “The Education of the Taste,” “Mental and Moral Freedom.” In all these chapters there is a mixture of manly earnest thought with fact and story and allegory, in a fashion that is sure to interest and instruct. The book is pre-eminently one for young men.

The Doctrines of the Bible: a Course of Sermons. By ALEXANDER MCAUSLANE, Minister of Finsbury Chapel. Vol. I. London: Elliot Stock.

THIS is a first instalment of one of the bravest undertakings we have met with for a long time. The author believes it to be his duty as a Christian minister, he tells us, to teach the doctrines of God's Holy Book to His people; but he thinks this cannot be done with entire satisfaction unless all which the Book says of a doctrine be collected together, and its teaching presented in a systematic and complete manner. He proposes, therefore, in dependence on the aid of the Great Teacher, “to give a series of sermons on all the doctrines of the Bible.” The volume before us contains twenty-four of these sermons. The first three are on the Bible itself; the last twelve are on the material world, beginning with its Creation out of nothing, and ending with its future. How many volumes it will require to complete the great theme we have no idea.

The sermons before us must not be judged of as we would judge of lectures in a Divinity Hall. They are necessarily popular rather than profound or original. With so wide a sweep of subjects, involving most difficult points in biblical criticism and science, we need not be surprised if they sometimes pronounce judgments which, though confident, are hasty and superficial. But, whatever defects of this order a true and stern review of them might discover, truth and justice require us likewise to say that

many of the sermons are well out and still better illustrated. We have been often struck with the felicity of McAuslane's illustrations, those that are drawn from Bible references. His volume is not to satisfy or even silence doubter; it instructs and builds up belief; we trust its usefulness will not be confined to his own congregation.

Selections from the Writings of Fuller. With a Memoir.

The Religious Tract Society.

THIS volume is one of a series under the general title of “The Writings of our Fathers” and was preceded by extracts from Leighton and from Bacon. And assuredly the wisdom of Thomas Fuller is no dishonour to “the devout spirit of Leighton and the profound philosophy of Bacon.” The volume must be welcome to those who already know something of him, and needs only to be known and welcomed by others.

Heads and Hands in the World of

By W. G. BLAICKIE, D.D.

Strahan.

THIS volume is a sequel and supplement to “Better Days for Working Men.” The author felt so astonished and alarmed, he says, at the extraordinary circulation of that little book, and how he was surprised to find him as it did under so heavy a burden of responsibility, that he resolved to say more thoroughly. And already written chiefly for the employers, he resolved next to write of the duties of the employed. By so doing, he has classes under obligation; and all interested in them—and who will find in his books both the fact which they may turn to their account.

The Model Preacher: Comprising a series of letters, illustrating the mode of preaching the Gospel. By Rev. WILLIAM TAYLOR. London: J. Tresidder.

THIS is a cheap reprint of an old book. We should be very sorry to see our seal on some of its canons and recommendations. But it thoroughly deserves the young preacher's study.

The Cottage Preacher. A book for the poor who are deprived of the privilege of the Sanctuary. By the Rev. J. WATTS. London: Elliot Stock. Very short sermons, plain and es-

etical Works of David Clarkson, Vol. II. *The works of Thomas à Kempis*, D.D. Vol. X. *Charnock's Works*. Vol. III. Edinburgh: James Macmillan.

CHOL pursues his onward course, will not be his fault if the present is not re-imbibe the spirit of mysticism. Clarkson, Goodwin, and others are well known, and no puritan can be complete without their

acles of our Lord and Saviour: Notes and Reflections. By the Rev. JOSEPH EYNOLDS, M.A., Incumbent of St. Andrew's, Spitalfields. London: William B. Eerdmans.

UGHLY good book, of a kind which is no comparison with Trench's—more of the sermonic in it than ought to have; but still, we say, good and very readable.

aid of the Gospel: Notes of a Journey in the East. By EDMOND DE PRESSENSÉ. London: Jackson, Walford, and Loder.

PRESSENSÉ does not profess to have any discoveries in Palestine or to present anything new to those who have read much about the Holy Land. His notes "have no other merit than of preserving the immediate impression of the great scenes which passed before his eye." But even the impressions on a mind as his cannot fail to have some interest, and a power to be themselves in other minds. M. de Pressensé is preparing a work on the "Life of Jesus," which he designs to be a part to the too famous work of

And it was to qualify himself for undertaking that he went to the Holy Land, to tread the paths which Christ trod, to gaze on the sights with which his eyes were familiar. For our own part, we cannot help thinking that, so far as M. de Pressensé has in hand, there is more of imagination than of reality in "the new intuitions of the glorious past" which are thus added, and that the issues of the great Gospel depend upon them in no whatsoever.

Serial Bible Dictionary.—Historical, Topographical, Geographical, and Doctrinal. Edited by the Rev. P. FAIRBANKS, D.D. Parts XV. XVI. XVII. London and Glasgow: Blackie and

Serial Bible Dictionary is a valuable addition to our library of dictionaries. Comprehensive without being excessive in bulk—for twenty of these half-parts will complete it; and

though not wanting in genuine learning it is popular in the best sense, being more fitted for general use than some dictionaries of greater pretension. The three parts now before us, begin with the "Lord's Supper," and end with "Nehemiah."

Lauries' Standard Readers. Series I. to VI. Cheap edition. London: Thomas Murby.

THIS series of school books takes up the English child when he begins his A, B, C, and continues its help till he can read his mother tongue as he speaks his own name. It is constructed on the wise principle of making the subject of the lesson interesting to the learner.

Riches Increased by giving to the Poor. By MR. THOMAS GOUGE. Cheap Edition. London: Elliot Stock.

THIS is a reprint of an old book, recommended at its birth by Dr. Owen, Dr. Manton, Dr. Bates, and Mr. Richard Baxter.

Ripe for the Sickle; or, a Brief Day and a Bright Sunset. Being Memorials of Mademoiselle Désirée Jallot. Containing an account of her conversion from the Romish Church, her dedication to missionary work, and her early death. With an Introductory Preface by J. R. MACDUFF, D.D. London: Nisbet and Co.

THIS is a long title for a very small book. The story is interesting, well told, and instructive.

The Lighted Valley; or, Closing Scenes of the Life of Abby Bolton. By one of her Sisters. With a preface by her Grandfather, the late Rev. WM. JAY, of Bath. London: Hamilton and Co.

A new edition of a well-known and useful little book.

The Redeemer and the Redemption. Sacramental Discourses and Addresses. By ALEX. S. PATTERSON, D.D. Edinburgh: Johnstone, Hunter, and Co.

SIX discourses and three addresses, "delivered at communion seasons," but without much of peculiar adaptation for such seasons. They are clear and sound, and, if well spoken, were no doubt impressive.

Heaven on Earth to me; or, the Cross of Jesus. By the Rev. DAVID THOMPSON. London: Nisbet and Co.

SOME seventeen meditations, or brief essays, each followed by an illustrative extract from a distinguished author—devout, intelligent, and fitted for usefulness.

CONGREGATIONAL REGISTER.

May—June.

CHAPELS OPENED.

May 17.—Weybridge; Preachers, Rev. S. Martin and Rev. J. Fleming.
June 7.—Tollesbury, Essex; Preachers, Rev. W. Boulding and Rev. E. Mannering.

CALLS ACCEPTED.

J. Wilks, B.A., of New College, to West Cowes.
A. Rowland, LL.B., of New College, to Frome.
John Onley, of Spring Hill College, to Wednesbury.
J. K. Nuttall, of Rotherham College, to Bowling, Bradford.
E. Walker, of Lancashire College, to Uttoxeter.

ORDINATIONS.

April 27.—J. J. Couzens, at Totnes, Devon. Introductory discourse by Rev. T. Hind. Ordination prayer by Rev. W. M. Paul. Charge by Rev. J. M. Charlton, M.A. Sermon to the people by Rev. C. Wilson.

May 24.—T. M. Prentice, at Winsham. Introductory discourse by Rev. W. Currie. Prayer by Rev. W. Densham. Charge by Rev. R. P. Erlebach. Sermon to the people by Rev. E. Edwards.

May 3.—A. C. Todd, at Tattenhall. Introductory discourse by Rev. G. B. Kidd. Prayer by Rev. J. Morris. Charge by Rev. Dr. Falding. Sermon to the Church by Rev. P. C. Barker, LL.B.

June 5.—F. J. Hoyte, at Atherstone. Introductory discourse by Rev. T. G. Horton. Ordination prayer by Rev. J. Gouge, of Polesworth. Charge by Rev. Dr. Falding. Sermon to the people by Rev. A. Picton, M.A.

June 7.—F. K. Vaughan, at Sneinton, Nottingham. The various parts of the service were taken by the Revs. J. Wild, F. J. Falding, D.D., J. Matheson, B.A., W. Crosbie, M.A., LL.B., and Isaac Vaughan.

RECOGNITIONS.

June 6.—Rev. T. W. Mays, M.A., at Smethwick, Birmingham. Recognition prayer by Rev. R. W. Mc All. Charge by Rev. T. Mays. Sermon to the people by Rev. T. Arnold.

June 8.—Rev. J. G. Rogers, B.A., at Grafton Square, Clapham. Revs. H. Allon, S. Martin, A. Tidman, D.D., B. Halley, D.D., S. B. Berge, R. Ashton, and E. White, took part in the service.

REMOVALS.

Rev. D. Anthony, B.A., Frome to Iton Hill.

Rev. J. Thompson, St. Ives to W. bridge.

Rev. E. Waite, M.A., Leatherhead Croydon (London Road.)

Rev. W. Hewgill, M.A., Warley to F. worth.

Rev. J. Marshall, Hallaton to Eltham.

Rev. W. R. Noble, Greenwich to Tiver.

Rev. A. M. Henderson, Pentonville Melbourne.

Rev. F. Pollard, Newport.

Rev. G. Nicholson, B.A., Northam to Longsight, Manchester.

Rev. R. Crookall, Tockholes to N. Allerton.

RESIGNATIONS.

Rev. R. P. Thatcher, at Fram Cotterell.

Rev. N. Parkyn, at Dartmouth.

Rev. E. J. Bower, at Buntingford.

Rev. S. S. England has been compelled to resign the pastorate of the Church Halstead, Essex, in consequence of his position. Mr. England was enabled to maintain his position until the arrangements for the erection of a new place of worship were brought to a successful issue.

DEATHS OF MINISTERS.

May 17.—R. Clapson, Exmouth, 71; Ministry, forty-three years.

June.—W. Jones, Glynarthen, age 71; Ministry, thirty-four years.

DEATHS OF MINISTERS' WIVES.

April 13.—Mrs. Dalgliesh, Jamaica Plain.

May 14.—Mrs. F. Newman, Man tree.

June 13.—Mrs. Best (Widow), Bourne, Derbyshire.

TESTIMONIAL.

To Rev. A. M. Henderson, on his departure for Australia. A clock, and a purse.

THE MERCHANTS' LECTURE.

Will be delivered (D.V.) on Tuesday 4th of July, at the Poultry Chapel, by Rev. Thomas Binney, at noon precisely.

THE
CHRISTIAN WITNESS,
AND
CONGREGATIONAL MAGAZINE.

AUGUST, 1865.

‘THE GOOD OLD TIMES:’ THEIR AND OUR PRIVILEGES.

BY THE REV. THOMAS R. STEVENSON, LUTON.

INGRATITUDE sometimes has its root in ignorance. One reason why some people do not fully appreciate the blessings of the age in which they live, is because they mistakenly suppose that previous ages were superior. They are very fond of talking about, “the good old times.” They think that not only as regards secular, but also in reference to spiritual advantages, the golden age is gone. With wistful gaze they look back at the days of the early Church, and then ask, “What is the cause that the former days were better than these?” The reply which Solomon gives to all such questioners is appropriate: “Thou dost not inquire wisely concerning this.” Why not? Because the airy assumes what may be false. Prove that “the former days” were really better than these, before you give yourself and others the trouble of trying to ascertain the cause.

The object which the writer of this paper has in view is this—to show that, critically considered, “former days” were not “better than these,” nor in any way equal to these in many important particulars.

First—in respect of *Christian privileges*—“former days” were not better than these.” Such privileges may be divided into two classes,—the evidences of the truth of Christianity, and direct spiritual help afforded us by it. Now, in regard to the first, we think it capable of proof that the early Church did not occupy a vantage-ground denied to us. “Think of the miracles,” some may say, “think of the miracles which, in Apostolic days, were worked as evidences of the divine origin of revealed religion. Surely it must have been a special advantage actually to witness them. Who could ever doubt the immediate connexion with God of men who performed such marvellous works? Had we, with our own eyes, positively seen the blind receive their sight, the lame walk, and the lepers cleansed, how would our

faith have been strengthened ! ” Our answer to this is the simple fact that thousands who did see the miracles of our Lord and His Apostles remained unconvinced by them. We are distinctly told, that “ although he did so many miracles, yet they believed him not.” The mere beholding of a supernatural display of power will not necessarily produce belief. It is quite possible, then, that had we been among those who saw the miracles we should also have been of their number who saw but believed not.

But leaving this, the true reply to the notion under consideration is this,—the worth of miracles does not depend upon seeing them, but simply upon *knowing* that they took place. Human knowledge springs from two sources,—the testimony of the senses, and the testimony of competent witnesses. The latter is as valuable as the former. I have never been to St. Petersburg,—the testimony of my senses has not convinced me of its existence. Nevertheless, I am as certain that there is such a city as if I had beheld it with my own eyes. Why? Because others who have been there, and whose veracity is indisputable, have told me about it. Everyone in England believes that the Battle of the Alma occurred, and yet what a very small minority of those who thus believe it actually witnessed it. Apply this to the miracles. The essential matter of importance is, not that I should behold a miracle in order to find in it a proof of the Divine origin of Christianity, but that I should be satisfied it has occurred. This satisfaction I can gain as much from the testimony of competent witnesses of it as by positively beholding it. The Apostles and writers of the New Testament are such competent witnesses. We have as much evidence of their trustworthiness as can be adduced in favour of any other historians, and even more. The evidences of the truth of revealed religion are therefore as much to us as they were to the early Church. Both we and it are certain of their having occurred. The only difference between us is that we come into possession of that certainty by different *routes*.

In reference to *direct spiritual help*, “ former days ” were not “ better than these.” All the gracious agencies which God gave the Apostolic Church for its moral and religious growth, are at our disposal also. Had they prayer?—So have we. We can as truly, “ move the Hand that moves the world,” as any one of the early disciples. The Infinite Father is as willing to hear and respond to the cries of His children to-day as He was then. The promise, “ Ask and receive, that your joy may be full,” has lost none of its meaning. The lapse of well-nigh two thousand years has not rendered the mercy-seat more difficult of access. Had they the Holy Ghost?—So have we. Our sinful hearts may be purified, our troubled souls consoled, our dark minds irradiated with His light as much as were His people of old. The third, no less than the second person of the Trinity, is “ the same yesterday, to-day, and for ever.” Had they the sympathy of Christ?—So have we. “ In all ‘ our ’ afflictions He is afflicted.” Was it a comfort to Paul, to Peter, to John, to know that the High Priest above was “ touched with a feeling of their infirmity ? ” Be it so. But look at yon poor child of poverty, who, in the thick of the crowded city, is on the brink of starvation. He is rich in faith, though poor in money. He glances heavenward, sees with spiritual vision

the glorified Son of Man, knows that He feels for him, and from a knowledge of that sympathy is enabled to bear his trial meekly. Therefore, as regards privileges, we have no warrant for looking enviously at the first era of the visible kingdom of God. We are equal, in point of spiritual advantages, to all who lived then.

Secondly—in reference to *Christian attainments*—"former days" were not "better than these." We believe that great misconception prevails as to the spiritual condition of the Apostolic Churches. Many persons speak of them as if they were model Churches. "Only think," they exclaim, "of such glorious, generous love prevailing as that indicated by the words, 'They had all things common!' Rich and poor cast in of their pecuniary possessions, and made one fund out of which the wants of all were met. What a noble display of Christian brotherhood! How great, moreover, was the zeal manifested in spreading the Gospel—'They that were scattered abroad went everywhere preaching the word.' The hand of persecution was actually the means of doing more ably the Saviour's work. The torch cast down and trampled upon went not out, but by the force of its fall a bright shower of sparks flew forth on every side, and set in flames whatever combustible material they could light upon. Happy days of zeal! happy days of love!" Granted. We see and feel the moral worth of all these. Albeit, there is a dark side. The primitive Church was not "without spot, or wrinkle, or any such thing." Fair as its countenance was in some respects, we cannot help seeing certain "spots" thereon. Noble as its heaven-lifted brow was, divers "wrinkles" soon grew upon it. Make a category of the evils which are discoverable in the Church now, and we will engage to make out a parallel one in reference to the Church of Apostolic times. Do you say there is much bitter sectarianism now? So there was then. "I am of Paul, and I am of Cephas," was the cry of contending partisans in the Corinthian Church. Do you say there is bigotry and exclusiveness? So there was then. What trouble Paul had with those narrow-minded converted Hebrews who sought to impose Mosaic rites upon Gentile believers! Do you remind us of the heresies now extant? We mourn over them, but we cannot consent to regard their existence as novelties. If Protestantism is scandalized by a Brother Ignatius, there were those whom St. Paul condemned for their overweening attachment to the ceremonial—"Ye observe times, and days, and months, and years." If Colenso and Essayists and Reviewers startle us with their scepticism, let it not be forgotten that of professed believers in Christ the Apostle asked—"How say some among you that there is no resurrection of the dead?" Do you speak to us of the covetousness of the Church? Ananias, Sapphira, and Simon Magus are names mentioned in connexion with the same sin. Do you advert to declension among God's people?—"Demas hath forsaken me, having loved this present world." "O foolish Galatians, who hath bewitched you that ye should not obey the truth?" Do you speak of the quarrels which, ever and anon, occur among those that ought to be peacemakers? Barnabas and Paul had a lamentably "sharp contention," which led to their separation. It would be easy to multiply cases, but it is not needful. The instances just mentioned will suffice.

"Former days," then, were not "better than these," either in respect of privileges enjoyed or attainments made. Here we might end our investigations. We are not, however, disposed to do so. Having assumed the defensive in behalf of the present, we shall now assume the aggressive. We are prepared to maintain that "former days" were worse than these. For the sake of confining our remarks within reasonable limits, we shall advert only to the superiority of the present in point of privileges. It would be easy to show that not only have we all the *evidences* of Christianity which pristine believers had, but that we have more. Moreover, our *spiritual helps* are more than those of the first believers. Only think of the following significant fact—*we have the New Testament complete!* We must not be deceived by appearances. When reference is made, in the Acts of the Apostles, to the Scriptures, we must not attach to the term the same meaning that we do now. The Scriptures which the noble Bereans examined were simply the Law, the Psalms, and the Prophetical writings. Four lives of Christ, a history of the Church, manifold letters on Christian duty and privilege, and a mystic but instructive book of Revelation,—all this did not belong to their Scriptures. Their knowledge of Christ must have been fragmentary, the result either of occasional interviews with Him, or of loosely-floating traditions. Who would have *that* in the place of what we possess? The Gospels of the Evangelists, the early Church-book, the Epistles of the Apostles, the book of the Apocalypse—all contained in a volume which may be bought for less than a loaf of bread,—what a large boon is this! Let those who talk of "the good old times," and laud the advantages of the early Church, lay this simple fact well to heart.

Not only have we the New Testament in its entirety, but we have *more light cast on its meaning* than the Church ever possessed. Every age has produced good, wise, and learned men, who, by the aid of God's Spirit, have made the significance of revelation plainer, and enabled us to appreciate it better. The New Testament is like a magnificent and spacious temple, and every pious and able man that comments on it is like one who goes into the sacred edifice and lights a new lamp therein. One after another, in solemn yet kindly succession, they come, each making the temple appear more glorious by showing us its true proportions and bringing out hidden beauties.

Once more :—If holy example is, as we so often declare to each other, so beneficial, then it must be counted as worthy a mention among Christian privileges, that we have now *more holy example* than the Church of the first century had. Each leaf of ecclesiastical history is illuminated with the noble deeds, words, and sufferings of Christ's people. Right down from Apostolic times until now there has been an illustrious succession of spiritual heroes. Lollards, Waldenses, Puritans, Covenanters, and others of "the noble army of martyrs,"

"Add a line unto the story,
Add a part unto the whole."

Richer and yet richer has the Church become in the holy example set before it by its members.

Then why sayest thou—"What is the cause that former days were better

se?" "Thou dost not enquire wisely concerning this." Our sketch necessarily been rapid and general, but sufficient, we hope, to show the reality of the present over the past. What then? *Be thankful*. If our senses are so much greater and more numerous than those of our spiritual senses, let us not waste our time in sentimental and undevout repining; let us spend our moments of leisure in wishing we had lived centuries ago. Let us believe that it is more to our advantage to live now. God knows how to send a man into the world. We come hither neither too early nor

He who overrules all things has fixed the date of our being, wisely. What kings, prophets, and righteous men desired to see and hear, and heard not, our eyes see and our ears hear. We repeat it,—be

Moreover, *remember your responsibility*. To whom much is given much is required. Is it so that we *have* more than others? Then we *be* more than others—we ought to *do* more than others. How stands it with you, my reader? "What do ye more than others?" How are you better than those who had fewer advantages? Let us try so to improve our blessings, that as we go on in life's pilgrimage, and look at our former days, we may continually feel that our "former days" are not "better days."

RECOLLECTIONS OF THE HIMALAYAS.—No. 2.

BY THE REV. J. H. BUDDEN.

former paper we travelled hurriedly the whole length of the Ganges' valley to the foot of the most outlying range of the Himalayas. We have now to begin the journey in earnest. We take our rickshas, the kind of sedan-chairs described before. There are porters to carry it at a time, and coolies to relieve them. The rickshas are made up, as far as possible, to carry small loads of fifty or sixty pounds' weight, as much as one coolie can carry. Larger packages, if not to be divided, are slung on the rickshas by two, four, or six coolies, according to their size. A ricksha, for example, requires six coolies at once, and sixteen more to carry them. It is slung to two poles, one at each side, at

each end of which cross-bars are tied, and at the end of these again others, the ends of which, sixteen in number, rest on the shoulders of sixteen men.

The road at first looks very narrow, very steep, and very stony. We hardly know what to think of it, but we start off, hoping for something to interest us presently. The first feeling, however, in the early part of the ascent is almost always one of disappointment. The vegetation is small and insignificant, and has a withered and burnt-up appearance. The road continues rough and stony, and dusty and steep; the sun is hot and the air is still. But as you ascend you become gradually sensible of having entered a cooler and a purer air; the stifling feeling of the plains almost imperceptibly leaves you.

After a time the vegetation becomes of a larger growth. The trees cast a shade which is very grateful, and their leaves begin to flutter in the wind. When the breezes blow upon you, they are more refreshing than a draught of the coolest water; the traveller is instantly revived, and begins to notice with interest the new forms of vegetation which meet his view. As he advances, ascending or descending, the scenery continually varies and improves; till he finds himself surrounded on all hands, far and near, with the most beautiful and magnificent objects of nature.

My first day's journey in the Himalayas was not finished until some time after dark. I have now a most vivid recollection of the strange, solemn feeling with which, after descending the side of a mountain for some time, sitting in the janpan, wearied with the exertion and excitement of the day's journey, I felt, rather than saw, myself carried lower and still lower down into ever thickening and deepening gloom, until at length a low murmuring sound as of water fell upon the ear. It increases as we advance. There can be no mistaking it. It is the rushing of a mountain torrent at the bottom of the abyss. All around is, to our unpractised eye, blackest, thickest night. How the bearers carrying the janpan can know where to tread is a mystery as inscrutable as the darkness itself, and one false step might plunge us into the abyss. At length a turn of the road brings us suddenly into moonlight, and there before us is the stream, at one part moving along black as ink, but in the moonlight seeming spangled with stars. Further on it is dashing over rocks and

stones into a chasm through which escapes to the ravine below.

Now this stream has to be crossed, and the road up the opposite mountain to be climbed before we can reach the journey's end. How is it to be done? There is no bridge of any sort, and no where to be seen. The bearers, however, do not seem to hesitate a moment. They move easily across the distance along by the side of the stream, until they reach the place for crossing. There they stop for a minute, and without dismounting down the janpan, balancing themselves, first on one foot and then on the other, take off their shoes, and then turning up their lower garments to about the middle of the thigh, enter the stream. The water is nearly knee deep, and the bed of the stream consists of large, round stones made slippery with water and moss. The hand of each bearer is held by another man walking beside him to prevent his slipping, and to help him if he slips. But nothing like an accident occurs. Cautiously, cheerily, and one by one, they step from stone to stone until they reach the other side. Nevertheless, it is an unusual relief to feel that they are treading on solid ground, and to hear the warning cry "*Khabardar*," (care,) give place to the gentle murmur of congratulation at the successful transit.

After this, 3,000 feet of a road up the mountain had to be climbed, and the men set themselves to do it vigorously, and with the spirit because it was the last day. They conducted me safely to the house of a brother missionary at Sabathoo, which we reached about seven o'clock, cold and

indeed it was to see the light
or a lamp shining through
dows of the bungalow as we
hed it; more pleasant still the
a veritable fire burning in the
but most pleasant of all, the
greeting which a traveller is
meet with in India, whether
rom European or American,
specially among Missionary

1. The brother in this case
American Presbyterian, and
his family did all they could
ome the traveller and make
mfortable. After refreshment
asant converse, and united
giving and prayer, we retired
but not in every case to sleep
. The new, strange forms of
glorious creation seen that day
first time, passed before the
wakeful eye, and afterwards
red—in dreams. It seemed as
the earth were heaving in
llows of mountains all around
l the consciousness of one's
e insignificance, which the sight
sts of such stupendous vastness
ndeur cannot fail to inspire, was
g rather than painful, because
new force and beauty now felt
words, "As the mountains are
about Jerusalem, so the Lord is
about his people, from hence-
ven for ever."

more time must not be spent
icing the physical features of
untry. Though all God's
are great, and worthy to be
out, still, "Man, His last
is the greatest—at least, in
orld; and the Christian heart
o know something of the moral
of this glorious country. Of
ion could it more truly be said
every prospect pleases." Is it

also true of its inhabitants that "only
man is vile?"

In giving a few particulars on this
subject, one or two Scripture passages
having reference to mountains will
help us, while they will receive inte-
resting illustration from some facts to
be observed in the Himalayas. The
prophet Ezekiel, forewarning the
idoltrous Israelites of coming cala-
mities, speaks of "Their idols and
their altars upon every high hill, in
all the tops of the mountains, and
under every green tree, and under
every thick oak, the place where they
did offer sweet savour to their idols."
No words could more accurately or
graphically represent the universal
custom of the inhabitants of the
hither Himalayas. On the other
side, indeed, of the snowy range we
come upon the Buddhism of Thibet,
with its red-robed Llama priests, its
rotatory praying machines, and its
great monasteries and libraries. But
the southern face of the highest
watershed is inhabited by Hindoos,
whose religion exhibits here, as else-
where, its great fecundity of objects
of worship, and that marvellous com-
bination of rigidity with flexibility
which makes it so subtle and so
formidable an antagonist. In point
of doctrine and ceremony it is com-
prehensive enough for the broadest of
broad churchmen, but like them also
is too rigid to bate one jot of its
ecclesiastical pretensions. Caste is
nowhere more binding among the
Hindoos than in the Himalayas.
This is proved by the number of
cases in court which turn on defama-
tion of character, arising out of alleged
false accusations of having broken
caste. But nowhere are the proper
rules of caste according to the shas-

tras more frequently broken by common consent than there, while the practical worship and mythology of the people is almost entirely of a local legendary character. Every mountain peak and every pass, every glen and every stream, every deodar tree, and every remarkable mass of rock has its own deota or devi, *i.e.*, tutelary deity of either sex. In honour of these imaginary beings, temples are built or altars reared, or bits of rag are tied to the branches of trees, or heaps of stones piled near the roadside. And all these deities a catholic Hindooism recognizes, and canonizes, and enthrones in its huge pantheon, and so "On the tops of the mountains, and under every green tree and every thick oak, and every spreading cedar," incense of sandalwood or sweet-smelling deodar is burned in worship.

The population is almost entirely Hindoo, as this mountain region has never tempted the avarice or succumbed to the prowess of the Muhammadan conquerors of other parts of India. But either from amalgamation with some aboriginal or adjoining race, or as the result of the physical conditions of existence there, the Hindoos are variously modified in outward aspect, dialect, and customs as compared with their brethren of the plains. Near the snow the cast of countenance becomes decidedly Mongolian, and the dialect has many Turanian indications. The Bhooteas, the Goorkhas, the Lepchas, and other tribes in different parts of the Himalayas, all shew these unmistakable marks of mixed origin. All, however, call themselves Hindoos, and generally *consider themselves of purer race than all others.*

The population is limited and dispersed, as compared with the crowded cities and numerous large towns and hamlets of the plains. Hitherto a census has been taken only of the part under direct British control. The province of Kumaon, lying between 27° and 31° N. latitude, and 78° and 81° E. longitude, to the north of Rohilkhand, and between Nepal and the Ganges, which has been nearly half a century under British rule, measures 110 miles in length by 100 in breadth, and contains nearly 650,000 inhabitants. Almorah, the capital of this province, has a population of about 6,000. This district is probably the most populous part of the Himalayan region, although the capital of Nepal, called Katmandoo, is more populous than Almorah. It is said to contain a population of 25,000. But that country is as yet inaccessible to Europeans.

This whole region, however, has to be conquered for Christ, "For the mountain of the Lord's house shall be established on the tops of the mountains, and shall be exalted above the hills, and all nations shall flow unto it." This glorious prediction, whether understood literally or figuratively, ensures the conversion of the mountaineers of the Himalaya to the faith of Christ, and already agency is being employed to this end. At different points of this great region now overhung with heathen darkness, faint glimmerings of the true light are beginning to appear. The Moravians, ever foremost to attempt the most inaccessible parts, have crossed the snowy range, and are at work on the confines of Thibet, in the district of Kunawar, overhanging the Sutlej. Private benevolence led some

to the establishment of a station at Simla and Kotgurh, on the road to Kunawar and Thibet. It has since been connected with the London Missionary Society, which has a mission at Kot Kangra, and a short time since sent a deputy to visit and inspect Cashmere. At Chamba, to the north of the Punjab, a Scotch Presbyterian, with all European society behind him, is struggling single-handed to raise the standard of the cross in that ancient native state. The Scotch Presbyterians have a station already mentioned, at Chamba, which is, however, chiefly valued by them as a sanatorium. At Chamba, towards the south-east, a mission has been commenced at Lepchas; and at Almorah, in Kumaon, the London Missionary Society has had a mission since 1850. Almorah is situated about thirty miles from the plains, or nearly as far as the distance from them to the Kumaon range, and at an elevation of about 8,000 feet above the sea, on a spur that runs out from a higher range of the Himalayas. On the north-west, the mountain descends 8,000 feet in terraced steps to the Kosee river, and on the south-east, to a smaller river, which joins the Kosee two or three miles further down. The native town of Almorah lies on one street, about a mile in length running along the top of the mountain, with a few lateral streets running shorter or longer distance on the two sides of the mountain. On the south side, rising from Almorah, the road crosses an iron suspension bridge near the junction of the two rivers above-mentioned, and then ascends about three miles of the road. Near Almorah the

road passes from the north-west to the south-east side of the ridge, where a nursery garden has been planted, and the leper asylum connected with the Kumaon mission is erected. A few minutes more of ascent will bring him opposite to the station church, a small Gothic building, duly consecrated, but as yet unfurnished with a resident officiating priest, though receiving occasional visits from the chaplain of a neighbouring station. After passing this, the traveller again faces the north-west, and on a clear day the magnificent snowy range suddenly bursts upon his view, apparently much nearer than from the distance travelled, he expected. On either hand, above and below the road, the houses of the European residents are seen, enclosed in compounds and gardens, and on the right, on the highest available point, rises Fort Moira, built by the English, and famous for being untenable from want of water. Just beyond this are the military lines, occupied by a Goorkha regiment in rifle costume, some recruits of which are generally practising on the parade-ground. Passing these, we come to a narrow road paved with flagstones, on the left of which, adjoining a Hindoo temple, is the "Kumaon Mission Chapel." It is a substantial stone edifice of the Grecian order, standing detached in an open space a little back from the road, with Doric portico and inscription as above, adding the date, 1858, and a text in large Hindue characters on the frieze, announcing to all passers-by, "Thus saith the Lord, My house shall be called the house of prayer for all people." Opposite the chapel is a dry tank, and beside it a native book-shop and reading-

room connected with the mission. From this point, the road through the native town commences. It is paved throughout with flagstones, which are swept every day, and kept very clean. On either hand are houses built of stone. Of these the ground floor is generally an open shop with different kinds of merchandise exposed for sale, and the upper floors, two or three in number, projecting and ornamented with open carved wood-work, sometimes varnished to look like mahogany, and sometimes richly coloured. Both ends of this long bazaar are defended by large wooden gates, which are closed at night.

On emerging from the northern gate we come upon an open space, above which, on the left, towers the old native fort, built of enormous masses of stone. The space inside this fort is now occupied by government civil offices. Beyond the fort, we come upon a small bazaar, in the centre of which is a group of buildings, consisting of the lower or vernacular mission school, open to the street, the Government staging bungalow, the post-office, and the Government dispensary. In the school-house, besides the daily instruction of about 170 boys, religious services are held every Sunday afternoon in the Hindee language, and Bible-classes in the same language on week-days, which are open to all. The verandah to this building is also used as a convenient place for bazaar preaching. The more regular Christian worship and preaching in the Hindustani language are conducted in the mission chapel at the other end of the town, as well as an English service for the Europeans on Sunday afternoons.

Just beyond the lower mission school and the dispensary, a side road leads to the upper or English mission school, which is held in a building formerly the residence of a commissioner of the province. The dance in this school, for which a small fee is paid by the pupils, varies from 120 to 140, and at the annual examinations the school hall is filled with the principal members of the Almorah community, both European and native. The main road from the dispensary goes through another bazaar, called Lal bazaar, also defended by wooden gates. Beyond this, various conspicuous Hindoo temples are to be seen, and a few European residences including the mission house. At a little distance, on a rising ground, is the new jail, a large, substantial and well-arranged building. Beyond this, on the north-west, a road leads to the Government tea plantation at Hawulbugh, and below and above the road are many houses of the wealthier and more respectable natives, mostly situated in orchards, and gardens. Beyond the jail a spur rises to the height of 8,000 feet, but at a distance of ten miles a place called Binsur.

The native population of Almorah consists almost entirely of Hindus. There are not more than 200 Muhammadans, and these are shopkeepers and the servants of Europeans. Of the Hindoos there is a larger proportion of the high castes than in the lower castes than is generally the case in Hindoo cities. This is true of the villages. In the town they are chiefly Rajputs, and Brahmins. There are different clans among the great

caste, and most of these
 sions are represented in
 1. The most numerous and
 l, however, have been the
 i, or astrologers. Many of
 eld high offices under the
 government, which preceded
 ish, and their partial displace-
 y others, owing to the change
 rs, has made them, generally,
 t disaffected and troublesome.
 e, however, eager competitors
 vers in the endeavour to obtain
 nent in government offices,
 ne of them have succeeded.
 arcantile community, besides
 hammadans just mentioned,
 of native Hindoo dealers in
 lanchester goods, salt, borax,
 n stores, furniture, iron and
 ssels, trinkets, sweetmeats, and
 ticles of native consumption.
 ' them are men of wealth, and
 in considerable banking and
 eculations with Thibet on one
 d the plains on the other.
 hese are the artizan class,
 Almorah are called Doms, and
 n a distinct part of the town,
 Dومتولا, near the vernacular
 school-house. They are
 d by the other Hindoos as
 ces and very degraded; and
 e, no doubt, a very ignorant
 glected class. They make
 men do the work of common
 s and porters, and they use
 is liquors, sometimes to
 But among them may be
 en of respectability and intel-

and occasional visitors for a season
 from the plains. It rarely numbers
 more than fifty adults.

In former times the city of Almorah
 had some reputation for the learning
 of its pundits, and the whole province
 of Kumaon was celebrated for the
 sanctity of its shrines at the reputed
 sources of the Ganges in the snow.
 In one of the Purans, a section is
 devoted to the legendary history of
 the province, under the name of
 Kurmachal. The shrines of Badrinath
 and Kedarnath, on the limits of
 perpetual snow, and during half the
 year buried beneath it, are still visited
 by large numbers of pilgrims from
 the plains. After visiting Hurdwar,
 where the Ganges leaves the moun-
 tains, they travel by the side of the
 stream through the mountains to
 those shrines which are built at two
 among the many sources of the
 Ganges. At certain points along the
 road there is a gratuitous distribution
 of food to the pilgrims, which is
 supplied by funds raised from lands
 left for the purpose by wealthy
 Hindoos of former days. Some of
 these funds have recently been
 applied by Government to the con-
 struction of roads and the establish-
 ment of dispensaries.

The above statements will show
 what an important and inviting field
 for missionary operations this district
 presents, and that some efforts have
 been made to meet its necessities.
 The European community in the
 province have warmly encouraged and
 supported these efforts, and supplied
 all the funds necessary to defray local
 expenses, and their generous contri-
 butions and Christian sympathy and
 effort have not been in vain.

European community of Almo-
 nall, comprehending the civil
 tary servants of Government,
 ired officers and their families,

THE ART OF PRAYER.

BY THE REV. W. H. FULLER, WINCHESTER.

WE can imagine some of our readers shrinking back from the very title of this paper, asking, "Is prayer then an *art*? And is not the idea of art repugnant to the very spirit of prayer?" We understand, and we respect, the feeling which prompts such questions as these, though we regard it to be a mistaken one. With deepest reverence, and yet with full conviction, we contend for the application of the term. Art is nothing but the facility which man acquires by continuous effort directed to some particular end: and we say there is a *divine art* in prayer. The power of prayer not only admits of cultivation, but requires cultivation for its true development. The cry of the estranged soul in its first awakening—"Lord have mercy upon me, a sinner"—is prayer; but the effectual, or *inwrought*, *fervent* prayer of the righteous man, of which St. James speaks, is a grace that cometh not save to the soul that diligently exercises itself in prayer, and so "stirs up" the heavenly gift.

And this gift of prayer is surely one of the "*best gifts*" which we do right to covet, and to *covet earnestly*. There are some men who possess it in an eminent degree—not unfrequently, it must be confessed, men who have had but small advantages of education, and who in their ordinary conversation exhibit no great facility of expression, but in prayer they seem as it were at home with God. There is in their prayers none of that self-consciousness which mars and enfeebles so much of our devotion, and little, if any, of that consciousness of the

presence of others which gives an constraint and formality to it, and the appropriateness of their petition to the circumstances of each particular case or occasion is such that both own wants and those of others faithfully presented at the throne of grace. It is admitted that it is always the *best* men who have would be called the *best gift* in prayer. God bestows various gifts and graces on His people in the service of the Church. But inasmuch as prayer is a duty in every life, and indeed the highest privilege, some power is vouchsafed to all, and there are very few any really devout men who might not qualify themselves profitably to the devotions of the assembly.

Perhaps we are too apt to think of the gift of prayer simply as a *gift*—something bestowed arbitrarily, not to be given indiscriminately, upon its recipients. We speak of one man as more "gifted" in this respect than another, and the matter is supposed to end. We do not pause to enquire, "Why thus gifted? Has his own ardent and prayerful effort had nothing to do with it?" Perhaps if we did we should find that in this, no less than in other matters, the law holds that those who *seek* shall *find*. In such cases we do not see the struggles and repeated failures of the past, the strong crying and tearing of the poor baffled spirit, by which it has attained to that simple confidence, that closeness of communion to an unseen God, which make the present prayer so fervent and effective. Generally speaking, we are

in concluding that it is at prayerful men who pray; that God honours most the assembly those who seek most diligently in their own souls.

Many other things have to be taken into account if we would form a just estimate. A man may feel deeply, but the want of facility of speech, defective education,

bad habits of thought, unfavourable modes of expression, various manner or arrangement; and other things which he may think of no consequence, or of which he is unconscious, may interfere with his prayer. Of those who regularly engage at our public devotions how few can be said to have made a study of prayer? It is not that there should be any fault, but that there should be so few faults, that what is objectionable and defective is not noticed.

Prayer is the sublimest service in which, as moral and rational creatures, we can engage. It is the direct and personal communion with the infinite source of our being, the Father of our souls, the God of all faculties which He has given us, in which we may find their fullest and divinest expression.

All our powers of heart and mind are brought into requisition. Then surely, if ever, the spirit should put forth its utmost effort. And not only so, not only should we bring to the great Being whom we address the utmost exercise of the faculties which He has given us, but the thoughts which engage our thought should be the greatest that can be formed in the mind of man. The great truths of sin and holiness, life and death, time and eternity, evil and good, are in all their manifold forms, the objects of God in all its infinite

relations, our dangers, our duties, our prospects, all that concerns our nearest interests and those of the whole world. Is it reasonable to suppose that one born in the corrupt moral atmosphere of a fallen world can breathe in the presence of such thoughts as these, and in the presence of such a God as ours, without forethought or preparation? The themes which form the substance of our daily prayers are such that angels might tremble rashly to handle, and yet is there any other part of our service concerning which we are in general less solicitous in the way of preparation? Is it too much to say that there are times when some of us come to the throne of grace almost without an errand, and fill up the allotted time with a mere stringing together of devotional commonplaces that come from a sluggish heart and fall, not like dew upon the green herb, but rather like rain upon the smoking flax, quenching it altogether? How can we call this prayer? How can we think to compliment the dread Omnipotence of Heaven by such a sacrifice as this? Surely there is some medium between the form of prayer, laboriously compiled though often carelessly used, and the prayer so very extemporaneous in its character that it is uttered forth without appropriateness, forethought, or propriety? Surely we should bring our best gift to the altar, not the blemished gift of hurried thought and slovenly speech, but the best thought our minds can conceive, the best words our lips can utter—not, of course, with the idea of displaying our rhetoric in the awful presence of God (that were indeed a far greater offence than any we have referred to), but with the single-hearted desire of consecrating

the best we have and are to Him and to His service.

But it may be asked, "Have those whose prayers we were just commending thus formally and systematically made a study of prayer?" Perhaps not consciously to themselves, and yet they have studied, and that in the best school. Their style both of thought and speech has formed itself upon the very best model—that of Scripture, which has been their constant study; and in view of the evening prayer-meeting there has been spiritual preparation, though so habitual as to be almost unconscious. Again and again during the day their thoughts and desires have gone forward to the hour of service. The fire has burned within their musing hearts before they opened their lips in speech. The prayers which follow such a preparation as this are almost always genuine and refreshing. Still, we frequently feel that even these, though good, would be better still for a little more definite study, on the part of these excellent men, of the proprieties of devotion; and we shall bring our paper to a close by a few practical remarks on some of the more common faults incident to public prayer, against which all who engage in it need to be more or less on their guard.

Undue Length.—The longest prayer in the Bible is that of Solomon at the dedication of the temple, and it is a noteworthy fact that although the occasion was one of special importance, and although his prayer seems to have been the chief feature in the ceremony, it was not much more than half the length of our ordinary public prayers. There are, it is true, some prayers much longer than Solomon's which those who join in them would

scarcely wish to shorten, but speaking it is when we have the true spirit of prayer that our errand at the throne of God is most directly. The longest are not often the most effectual. One who has not sympathised with the celebrated saying of Whitfield of the tedious brother who had outlasted the patience of his audience, prayed me into a good frame, and you prayed me out of it." The prayer only forms one of the occasions where there is the less occasion for digressing in this respect, for it expects any one prayer to encompass everything on such an occasion.

Want of method.—This is generally from want of preparation. We should be far from advocating anything like a formal or artificial arrangement of the parts of prayer, but surely not too much to say we should clearly understand what we are going to pray for before we begin to pray; in short, that we should have some errand in coming to the throne of grace. Other desires and thoughts will naturally arise in our hearts as we proceed, but if we start without these will not be found to be in accordance with the orderly arrangement of thought, even if our prayer altogether outgrow and surpass our original plan. But it is not the natural order of thought or feeling that should predetermine the plan, rather than any merely formal arrangement of what are the parts of prayer, though these sometimes guide our thought. Our first thought is naturally of the glorious Being to whom we are presenting ourselves. Confession, supplication, thanksgiving may follow immediately, or, as in the form of prayer which

self has given us, it may be
s kingdom and its varied
that we concern ourselves
plead our own necessities.

begin with what is beyond
and narrow our prayer to
more personal ; or, beginning
selves, our prayer may expand
we proceed. This must de-
those desires and feelings
be uppermost in our hearts
me ; thus, if penitence, our
ight will be of confession ; if
of thanksgiving. Suppose,
ple, that from adoration we
proceed to thanksgiving. The
n from the all-sufficiency of
he utter dependence of man is
natural. Then the heart over-
th gratitude for His goodness,
s the more enhanced by the
of our unworthiness. Hence,
on of sin and prayer for
for grace to live more
for the time to come ; and
from necessity to necessity ;
ags spiritual to things temporal.
allow intercessions for others,
may be as varied and manifold
wants are, the stream of our
broadening as it flows, till at
oses itself in the infinite sea
erfection, in whom we live, and
nd have our being.

htly to order" our thoughts
ds in coming before God must
aim, but the method of our
may be as varied as the
itself. By some such means
l be able to avoid those need-
etitions and abrupt transitions
ght that are so frequent ; and
peat ourselves, it will be but
mouldering heap which takes
in here and there, breaking out
ae where it seemed to have been

quenched, because the fervency of our
desires is unsubdued.

Involved sentences should be avoided.
Some men build up their sentences
clause by clause, like children building
card houses, till they become utterly
unmanageable, and tumble about them
in inextricable confusion. They put
parenthesis within parenthesis, and
pile up relative upon relative ; and
when, after much floundering, you
begin to hope that at last you see the
end, an unexpected conjunction hooks
on another and yet another member
to the unfinished sentence, till you
give it up in despair ; and the adven-
turous architect soon discovers also,
that he has begun to build and is not
able to finish. This is creating an
unnecessary difficulty. A man may
manage a horse, and yet not be able
to drive half a dozen elephants
a-team. Besides, full-stops are cheap,
and good economy whether in writing
or in speaking.

We might speak further of the ap-
parent want of reverence in some
prayers—of needless repetitions—of
references that are purely personal,
and should therefore be confined to
private devotion—of the highly ob-
jectionable habit that some men have
of making their prayers the medium
of compliment or censure as the case
may be—and of many other prevalent
faults both in the matter and manner
of our prayers, but space warns us to
desist.

In most of these matters the dis-
covery of the defect is more than
half the remedy. The great thing
that is wanted is REALITY. If those
who lead the devotions of our meetings
were content simply to ask for those
things, or for that *one* thing on which
their hearts are set for the time being,

and that in the simplest and most direct language possible, most of the faults we have referred to would be avoided. It is the idea that there is a certain allotted time to be filled up, and that people will be disappointed if they fail, that leads men to multiply their petitions after they have finished their prayer, to return to themes which seemed to have been exhausted

and dismissed, and to lengthen their sentences to their own and others' confusion. To breathe forth in simple natural language the desires of hearts, be they few or many—the prayer; and whether it be long or short it will be refreshing and profitable to all who unite in it. Surely is what all men may attain unto if they wish.

THE EARLY GREEK HYMNISTS.

IN the early part of the fourth century, two youths, natives of Cappadocia, were pursuing their studies in the old university city of Athens. Of yore it had been declared that it was easier to find in that city a god than a man; and idolatry yet retained many a shrine and many a votary. But these young men—Gregory and Basil—were armed against the enormities of paganism by the memories of a pious home. Basil came of an ancient Christian family, unto whom it had been given in the behalf of Christ to suffer for His sake; while Nonna, the mother of Gregory, was a woman of eminent piety. It was recorded that in his early infant days she had borne her son to the sanctuary, had laid a copy of the Gospel on his little hands in token of the service to which he was devoted, and had consecrated him to the Lord. Through childhood and youth, the light of his mother's piety continued to shine upon him, and her faith was a constant well-spring of joy to all around. And "doubtless her influence was as a spell which made a sacred calm around Gregory in many a storm of the tumultuous days" that followed.

The early days of Gregory spent in the little town of Nazianum, from whence he obtained the surname by which he is identified; but in pursuit of a more liberal culture he could there procure, he went to Cæsarea, the capital of his native province, and thence to Cæsarea of Palestine, and subsequently to Alexandria and Athens. He remained in Athens till he was thirty years of age, and then returned to his fatherland, where he became Bishop of Nazianum, where he continued for some time in a state of much hesitancy as to the proper kind of religious service to which he should devote himself. A contemplative and ascetic life was congenial to his disposition; but circumstances eventually forced him an active share in the stirring events of those times.

The emperor Constantius had striven, by mingled intrigue and intimidation, to secure the consent of the Western bishops to an unchristian formula, and he now attempted a similar course with the Eastern. The aged Bishop of Nazianum yielded, and in consequence a storm of persecution throughout the diocese, which

quelled only by the influence of the younger Gregory. The latter was subsequently ordained to the priesthood, and distinguished himself by his opposition to the emperor Julian, who had been a fellow-student with him at Athens, and whose real character Gregory appears to have early discovered. Afterwards he was raised to the bishopric of a small town called Sasima, but his time seems to have been principally spent in assisting his now aged parent in his episcopal duties.

Other important service awaited him. "The small and depressed remnant of the orthodox party in Constantinople sent him an urgent summons to undertake the task of resuscitating the cause of truth, so long persecuted and borne down by the dominant Arians of the capital." He came, and preached on the Deity of Christ. The mob pelted him; and he was tried for occasioning a riot. But his labours were successful: the small chapel was supplanted by a vast and celebrated church, which received the significant designation of Anastasia, or "the Church of the Resurrection" of the truth. To build up the doctrinal position of the Church, and to inspire the people with a loving Christian spirit: these appear to have been the objects to which he had now consecrated his life. On the accession of the orthodox Theodosius, Gregory was chosen Patriarch of Constantinople; but he resigned the appointment and retired for the remainder of his days to his patrimonial estate near Arianzum, where he devoted himself to his favourite studies, and wrote discourses, epistles, and poems, many of which are still extant. Among the latter are included what

he calls "the psalmodies, and vigils, and departures to God in prayer." Gregory of Nazianzum was the earliest of the Greek hymn writers, many of whom, like himself, rose to a well-deserved renown.

It was in the evening of life, when father, mother, brother, and sister, had gone, and he felt the loneliness of his own frail mortality, that he thus wrote:

Where are the wing'd words? Lost in the air.

Where the fresh flower of youth and glory? Gone.

The strength of well-knit limbs? Brought low by care.

Wealth? Plunder'd; none possess but God alone.

Where those dear parents who my life first gave,

And where that holy twain, brother and sister? In the grave.

My fatherland alone to me is left,

And heaving factions flood my country o'er;

Thus, with uncertain steps, of all bereft,
Exiled and homeless, childless, aged,
poor,

No child mine age to soothe with service sweet,

I live from day to day with ever-wandering feet.

What lies before me? Where shall set my day?

Where shall these weary limbs at length repose?

What hospitable tomb receive my clay?

What hands at last my failing eyes shall close?

What eyes will watch me?—Eyes with pity fraught?

Some friend of Christ? Or those who know Him not?

Or shall no tomb, as in a casket, lock

This frame, when laid a weight of breathless clay?

Cast forth unburied on the desert rock,

Or thrown in scorn to birds and beasts of prey;

Consumed and cast in handfuls on the air,
Left in some river-bed to perish there?

This as Thou wilt, the Day will all unite
Wherever scatter'd, when Thy word is
said :

Rivers of fire, abysses without light,
Thy great tribunal, these alone are
dread.

And Thou, O Christ, my King, art father-
land to me ;

Strength, wealth, eternal rest, yea, all I
find in Thee !

Other Christian hymns reach us
from the East. One of the earliest of
them is that of Anatolius of Constan-
tinople, who died A. D. 458. His
compositions are not numerous, and
are brief, but they have great vivid-
ness and spirit. We may cite an illus-
tration :

Fierce was the wild billow ;

Dark was the night ;

Oars labour'd heavily ;

Foam glimmer'd white ;

Trembled the mariners ;

Peril was high ;

Then said the God of God,

—" Peace ! It is I ! "

Ridge of the mountain-wave,

Lower thy crest !

Wail of Euroclydon,

Be thou at rest !

Sorrow can never be,—

Darkness must fly,—

Where saith the Light of Light,

—" Peace ! It is I ! "

Jesu, Deliverer !

Come Thou to me :

Soothe Thou my voyaging

Over Life's sea !

Thou, when the storm of Death

Roars, sweeping by,

Whisper, O Truth of Truth !

—" Peace ! it is I ! "

There is also an Evening Hymn by
the same writer which, though not
used in the public service of the
Church, is a great favourite in the
hamlets of the Greek Isles ; and,
with a melody soothing and plaintive,
takes among the people the place of

our own Evening Hymn by Bishop
Ken. One stanza will indicate the
tenor of the whole :

The toils of day are over :

I raise the hymn to Thee ;

And ask that free from peril

The hours of fear may be.

O JESU ! keep me in Thy sight,

And guard me through the coming night

While the forces of Mohammed-
anism were mustering in deadly array
against the Eastern Church, we catch
the sound of the Oriental songs, now
wailing with a penitential pleading,
and anon rising to the shout of
jubilee. We hear, too, the war-cry of
the Church militant in such lines as
these, by Andrew of Crete :

Christian ! dost thou *see* them

On the holy ground ?

How the troops of Midian

Prowl and prowl around ?

Christian ! up and smite them,

Counting gain but loss ;

Smite them by the merit

Of the Holy Cross !

Christian ! dost thou *feel* them,

How they work within ?

Striving, trembling, luring,

Goadng into sin ?

Christian ! never tremble !

Never be downcast !

Smite them by the virtue

Of the Lenten Fast !

Christian ! dost thou *hear* them,

How they speak thee fair ?

" Always fast and vigil ? "

Always watch and prayer ? "

Christian ! answer boldly —

" While I breathe I pray : "

Peace shall follow battle,

Night shall end in day.

Then again we listen to the con-
fessions of penitence, in the hymn
which the Greeks regard as the King
of the Canons—the great Canon of
the Mid-lent week. It is of enormous

length, exceeding 800 stanzas. In the earlier part we have the following lines :

" Whence shall my tears begin ?
What first-fruits shall I bear
Of earnest sorrow for my sin ?
Or how my woe declare ?
O Thou! the merciful and gracious One,
Forgive the foul transgressions I have done.

With Adam I have vied
Yea! passed him in my fall ;
And I am naked now, by pride
And lust made bare of all—
Of Thee, O God! and that celestial band,
And all the glory of the promised land.

No earthly Eve beguiled
My body into sin :
A spiritual temptress smiled,
Concupiscence within.
Unbridled passion grasped the unhallowed
sweet :
Most bitter—ever bitter—was the meat.

If Adam's righteous doom,
Because he dared transgress
Thy one decree, lost Eden's bloom
And Eden's loveliness :
What recompense, O Lord! must I expect,
Who all my life Thy quickening laws neglect ?

" John Damascene," says the author of 'Hymns of the Eastern Church,' " has the double honour of being the last but one of the Fathers of the Eastern Church, and the greatest of her poets." He was born of good family at Damascus, and died about the year 780. One of his chief productions is the Canon for Easter-day, and the circumstances under which it is still sung are calculated to make a fervid appeal to the æsthetic susceptibilities of an audience.

Midnight is drawing on. The vast congregation, holding their unlighted tapers, are awaiting with breathless eagerness the auspicious moment. The priests continue to murmur their low melancholy chant.

Suddenly a cannon's boom tells that the midnight hour has struck, and that Easter-day has begun. Instantly the voice of the Archbishop is heard—" Christ is risen!" Instantly every voice in that vast multitude takes up the cry with passionate joy—" Christ is risen!" Thousands of tapers dispel the darkness, seeming " to send streams of fire in all directions, rendering the minutest objects distinctly visible, and casting the most vivid glow on the expressive countenances, full of exultation, of the rejoicing crowd ; bands of music strike up their gayest strains ; the roll of the drum through the town," the pealing of the cannon ; the rockets sparkling in the sky ; the men clasping each others' hands, and, with faces beaming with delight, congratulating one another, and saying, " the Lord is risen." It is amid such scenes as these that the Canon of John Damascene is sung :

'Tis the day of resurrection :
Earth! tell it out abroad ;
The passover of gladness!
The passover of God!
From death to life eternal,—
From earth unto the sky,
Our Christ hath brought us over,
With hymns of victory.

Cosmas of Jerusalem holds the second place among Greek ecclesiastical poets ; but we must pass by his productions to mention the name and quote a few lines of St. Stephen, the nephew of St. John Damascene :

Art thou weary, art thou languid,
Art thou sore distressed ?
" Come to Me"—saith One—" and coming
Be at rest!"

Hath He marks to lead me to Him,
If He be my guide ?
" In His feet and hands are wound-prints,
And His side."

Is there diamond, as monarch,
That His brow adorns?
"Yea, a crown, in very surety,
But of thorns!"

If I find Him, if I follow,
What His guerdon here?
"Many a sorrow, many a labour,
Many a tear."

If I still hold closely to Him,
What hath He at last?
"Sorrow vanquish'd, labour ended,
Jordan past!"

If I ask Him to receive me,
Will He say me nay?
"Not till earth, and not till heaven
Pass away!"

Finding, following, keeping, struggling,
Is He sure to bless?
"Angels, martyrs, prophets, virgins
Answer, yes!"

We must omit several other names
of renown, and leave unnoticed the
sweet and majestic lines they have
written. We may, however, mention
that the following is an excellent

illustration of the antithetical style
many ancient hymns. The translation
by Dr. Neale is cast in the prose
of the original:

They cry to Him for strength
from Him that was wounded to the
and weak with mortal sickness
cross, they obtain might.

They cry to Him for wisdom,—at
Him that condescended to the ignominy
of childhood they receive counsel that
not fail.

They cry unto Him for riches
from Him that had not where to lay
head, that was born in the poor inn
ger, and buried in a given grave, to
receive the pearl of great price.

They cry to Him for joy,—and from
man of sorrows, and acquainted
grief, they receive the pleasures that
on His right hand for evermore.*

But the glory of the hymn which
the East was now waning, while
of the Latin Church was rising
to the meridian.

HYMNOPHON

DEATH: ITS DARK AND ITS BRIGHT SIDE.†

It is in vain that we try to persuade
ourselves that the darkness of death
is more imaginary than real. "The
earth has lasted six thousand years,"
says one, "and with the exception of
those at present alive, the millions
who have breathed upon it—splendid
emperors, horny-fisted clowns, little
children in whom thought has never
stirred—have died. And what they
have done, we also shall be able to do.
It may not be so difficult, may not be
so terrible, as our fears whisper."
But it *may* be more difficult and more
terrible. And what then? Shall we

leave it to a peradventure and
our eternity on a chance? Shall
we do this, although the strongest
evidence in our nature, the truest
witness for God in our souls,
science, unhesitatingly echoes
the declaration of Scripture, that
death is the judgment?

"In nature," we are told by
nature, "death is as beautiful as life
is needful, and for that reason as
valuable." Have those who thus speak ever
of the fact so plainly recorded,
they disbelieve it,—“By one man
entered into the world, and de-

* "Hymns of the Eastern Church."
Translated from the Greek. By the Rev.
J. W. Neale, D.D.

† Abridged from "Rest and
Shadow of the Great Rock," by Rev.
Kennedy, M.A.

In vain they tell us of the leaves from which in the new generations of things burst, and without which no flowers would arise to the breath of summer. In vain they tell us that new races spring x-like—from the ashes of which have expired; and perhaps that as there is no weeping rest, no words of sorrow in the shade when the tree falls and neither should we weep when it alters our home. In vain do such reasonings as these lead us to think that he whom they dread of terrors after all. The only future but that which the new tree to whose life it is a tribute. Man, every man, his own individual, personal existence which is independent, and whose weal or woe is not on present character. Death, then, has a dark side, a very dark one; and no folly can be more folly of him who shuts his eyes than he who persuades himself that the dark is all imaginary, except the light of those who think they have attained the highest wisdom when they have learned to *despise* death. "We are sure of," said Seneca, "the fear of death is a continual triumph as the contempt of it is certainty"—a sentiment worthy of the philosopher who taught that "hope and fear are the bane of human life." "It is a hard task," he had said, "to master the natural desire of life by a philosophical contempt of death, and to convince the world that there is no hurt in it, and to hold an opinion that was brought up from our cradles." Our death cannot be unmade in this

fashion; hope and fear will belong to it as long as the world lasts. That death is to be feared is not an opinion instilled into our minds from our cradles, but a sentiment born with us. And if those who did not know the sad history of man's subjection to death, and understood but very imperfectly what may be expected after death, found it difficult to "master the natural desire of life," and to attain a "contempt of death," either through philosophical argument or by the examples that were set before them of heroes and gladiators and suicides; much more shall we, before whose eyes the veil hath been taken away from both the past and the future, the cause and the consequence of death. I cannot, I dare not, despise death. I must first unlearn that it has entered the world by sin, and that after it comes the judgment. If I am to be delivered from the fear and bondage of it, it must be in some other way.

Death, then, we repeat, has a dark side, a very dark side, so dark that even inspired men when they gazed on it were oppressed by the vision. "As for man his days are as grass as a flower of the field so he flourisheth. For the wind passeth over it and it is gone; and the place thereof shall know it no more." "My breath is corrupt, my days are extinct, the graves are open for me." "One dieth in his full strength being wholly at ease and quiet. And another dieth in the bitterness of his soul and never eateth with pleasure. They shall lie down alike in the dust, and the worms shall cover them." "Verily man at his best state is altogether vanity."

But death has a bright side as well as a dark. The dark is turned toward

us and casts its shadow over the entire road we travel from our birth to our grave, and we find it often hard to believe that death is not all darkness. Nor is this to be wondered at. The clouds above us are sometimes so dense that they completely shut out everything beyond them from our view. Sun, moon, and stars, are to us as if they were not. And if by some chance a ray of light or a flash of lightning plays for a moment on the surface of the cloud, it is only to make the darkness more palpable and appalling. In these circumstances it requires both reflection and imagination to realize the fact that the other side of the cloud is all brightness. On that other side the sun shines brilliantly, and sheds a light serene and beautiful without an eye to see it but that of God; while the side nearest to us, and which alone we see, is by its thick darkness sending dismay into our souls. Even so is it with death. Happily, the brightness which is on the other side, and which is as "the light of seven days," penetrates to this side, illumines our path and cheers our hearts, as we approach and enter the darkness.

But this brightness beyond, and the light and hope which stream to us from it, even while on this side the grave, are not of nature but of grace. They do not result from the mere assurance of a future state and of immortality—an assurance which, if not accompanied with the knowledge of a Saviour, only adds to the terrors of the grave. They result from faith in Him by whom both sin and death are abolished, by whom atonement for sin has been made, and at whose word death shall surrender its long-captive prey.

What a contrast between those have this faith and those who have not! "I tremble," said one,—

"I tremble from the edge of life, to
The dark and fatal leap, *having no*
No glorious yearning for the Apocal
But like a child that in the night
cries

For light, I cry; forgetting the end
Of knowledge and of human destin

"I tread the common road into great darkness," said another who had no faith, "without any thought of fear, and with very much of it. Certainly, indeed, I have no fear," when there is reason to fear, is not a good but an evil. That which is not well founded is worse than no hope. The mere courage of a man who is only risking a great perdition, is not the courage which should like to feel in so great a peril as death.

In 1860, a young poet came to London in search of fortune and with his heart burning with ambition to make himself a name, and to be buried in Westminster Abbey! But he was soon arrested the vain, proud one on which he had entered, and he was almost maddened by the disappointment which befell him. "My career is laid in the dust for ever," he wrote in 1861, in the near prospect of death. "Nameless, too! How troubles me! Had I but written an immortal poem, what a glorious consolation!" And while thus cursing his lot, and bemoaning his condition with a bitterness which words could express, his chief friend, full of kindness to him, knew no other comfort to offer him than they find in the pages of heathen moralists. "I know," said one of them, "how to do a thing it is to give counsel, and

consolation ; but still I must. I am to be brave and resigned, I feel that, above being a poet, I am aware of being a man. There

in this world far sadder and than the thought of leaving the old Greeks counted every happy who died young." "Well, things are as you say," wrote I,—“which, however, I will fully believe till the good physician I have asked to examine the best reports it hopeless—we accept them as we best can, you and see what is to be done under the inevitable conditions, and looking in those trans-mortal conditions to which good folks usually do not think it imperative to turn their eyes, forgetting that the natural habit of earthly perception is to be unlearned in a day, let us do what we can do on this side the threshold.” And thus the young youth was counselled to direct his vision to this world as long as he could, and if he could not attain to the glory of a great poet, at least to be a man and face death bravely. It was in vain. He could only, like the imprisoned bird, strike his head against the bars of his cage and because he must.

Let us see how another young man, *having faith*, was able to die. Michael Bruce died,* in the twenty-third year of his age. His Bible was on his pillow, marked down at Isaiah xxii. 10, “Weep ye not for the dead, neither bemoan him ;” and the blank leaf this verse was on :—

“Tis very vain for me to boast
How small a price my Bible cost ;
The day of judgment will make clear
’Twas very cheap or very dear.”

Christians like Michael Bruce may well be “cheerful” when standing on the brink of the grave, because they are there on the “verge of heaven.” The bright side of death, of which their faith assures them, is as real as the dark side before which men have so much reason to tremble.

The poor man of our Lord’s parable was carried when he died into Abraham’s bosom. When Stephen was surrounded by the murderers who were thirsting for his life he looked up steadfastly into heaven, and saw the glory of God, and Jesus standing at the right hand of God. When Paul was anticipating a speedy martyrdom, he said, “Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me in that day.”

Stephen and Paul, honoured as they were, had no privilege in this matter of dying which does not belong to all who are in Christ. The glory of God which Stephen saw on the other side of the shadow of death which was gathering around him, is still there. The crown which Paul anticipated, he tells us expressly, belongs equally to all who love the Lord’s appearing. And not a few of Paul’s sayings point to the brightness of the other side of death. “All things are yours ; whether the world, or life, or death, or things present, or things to come ; all are yours.” “We are always confident, knowing that, whilst we are at home in the body we are absent from the Lord : we are confident, I say, and willing rather to be absent from the body, and to be

* the history of his life and death, the last number of the “Christian Era.”

present with the Lord." "For me to live is Christ, and to die is gain. Having a desire to depart, and to be with Christ, which is far better." "Whether we live or die, we are the Lord's." The Master's own sayings, likewise, point to the bright side of death. "In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go to prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also." "I am the Resurrection and the Life; he that believeth in me, though he were dead, yet shall he live: and whosoever liveth and believeth in me shall never die." And then the "saying" of the Holy Spirit crowns all by its explicitness, "Blessed are the dead which die in the Lord."

This blessedness must be realized to be fully understood. But even in the present life we can know in part wherein it consists.

The mere fact of deliverance from all trouble and sorrow is enough to make Christians rejoice. Of the grave, Job said of old, "There the wicked cease from troubling; and there the weary be at rest. There the prisoners rest together; they hear not the voice of the oppressor. The small and great are there; and the servant is free from his master." And, without tasting Job's bitterness of soul, or being driven to the verge of madness, as he was, by accumulated suffering and unjust aspersions, we can appreciate the truth and beauty of his words. There is a pathos and tenderness about them which seem to soothe and calm the breast. We turn away from turmoil and unrest,

oppression and cruelty, and see in grave only its repose, and its protection from wrong, and are comforted with the thought that there is a rest from the wicked and a rest for weary.

True, when we think of the in relation to many who enter it consolation which the idea of its imparts is subject to a great drawback. The rest of the grave, narrowly considered, becomes a fiction. Death terminates bodily suffering, it hands over the body which it delivers from suffering to uttermost ruption and dissolution. And to soul death may be only the beginning of sorrows—sorrows, to escape which it would most gladly back into the body, even if its return should be a return to the hands of oppressor and the wrong-doer that those whom we congratulate having escaped from the worst troubles, and as having reached a common abode of great and small, where the wicked cease from troubling and where the weary are at rest, have passed into a condition still more desirable than that from which they have gone.

But, in contemplating the Christian's death, there is no drawback, no misgiving of this sort. The ground to him a bed of peaceful rest. The body is no longer the occasion or seat of suffering. The stripes of the taskmaster, and the fires of the torturer can reach it no more. Aching pains, weariness and languor, at last for ever.

"Hear what the voice from heaven
claims

For all the pious dead:
Sweet is the savour of their names
And soft their sleeping bed.

Jesus, and are blest;
 their slumbers are!
 from sins released,
 from every snare."

have where the body lies,
 the heaven where the
 ; and in that heaven the
 shall hunger no more,
 rest any more; neither
 a light on them, nor any
 the Lamb which is in the
 throne shall feed them,
 and them unto living foun-
 tains, and God shall wipe
 tears from their eyes."
 shall be no more death,
 now, nor crying, neither
 be any more pain: for the
 things are passed away!"

How full of comfort this
 when the aged die—those
 whose years have brought
 travail and sorrow. We
 on their enfeebled frames,
 and the infirmities of their
 old age; and have felt, not-
 withstanding our reluctance to lose
 a little there is in their
 state of life to make it
 that life should be prolonged.
 Providence has taken them
 have felt it no small com-
 fort that feebleness, and pain,
 grief, are past, and that
 youth and wearied spirit are

For those of the young it seems
 To them life is enjoyment,
 hope, and hope; and to be
 life is to be cut off from
 from evil. Yet the
 between the old and the
 is not so great as it seems.
 The best, is full of trouble.
 The end of the brightest morning
 with many clouds; and if

the young were gifted with prophetic
 foresight they would often cry, "Let
 me hasten my escape from the windy
 storm and tempest," rather than
 "chatter like a crane, or mourn like
 a dove," as Hezekiah did, that they
 are "deprived of the residue of their
 years." The sorrows of even the
 earlier portions of life are sufficient,
 both in themselves and as the earnest
 of evils to come, to make us find com-
 fort in the thought that death has
 placed them beyond the reach of all
 affliction and pain. Had they lived,
 who can tell what their future would
 have been—what disappointments,
 what disasters, what agony, what an-
 guish, might have been their lot?
 But now they have gone where neither
 the peradventures nor the certainties
 of earthly sorrow can follow them.
 All that was mortal of them lies where
 the weary are at rest, and the im-
 mortal is with God, in the kingdom
 of His glory. This is the bright side
 of death.

But it is far from being the whole
 of it. In death, Christians attain that
 completeness and perfection which are
 the very end of all earthly discipline
 and training. Our life is divided by
 death into two parts: the former very
 brief, the latter without end; but the
 whole condition and character of the
 latter depend on the former as certainly
 as the produce which is reaped in
 autumn depends on the seed which
 was sown in spring. When the
 Christian dies his harvest is come.
 The result of sowing and watering, of
 all culture and training, are now
 attained; and, instead of lamentation
 and woe, it is fitting that there should
 be the joy of harvest and the celebra-
 tion of harvest-home.

The season of growth and ripening

varies much more as to length in the spiritual world than in the natural; and the great Husbandman has reasons of His own, of which He does not inform us, for protracting it in some cases, and shortening it in others. But when the harvest is early—when young Christians die—shall we weep on that account? Shall we weep that their days of training have not been prolonged, that they have not been exposed for more years to those vicissitudes of weather, of cloud and sunshine, by which ripening is effected? Shall we not rather rejoice that they have so soon attained the perfection of their being?

We often see a broken column erected on a tomb—the tomb probably of one who has died young, or who has died while life seemed still incomplete. And such a monument is not without its significance. But it points rather to despair than to hope, to disappointment than to fruition. The inscription that should accompany it was furnished by Job in his hour of bitterness:—"My days are passed, my purposes are broken off, even the thoughts of my heart. I have made my bed in darkness. I have said to corruption, Thou art my father: to the worm, Thou art my mother, and my sister."

Put no such monument, we would say, on the young Christian's grave. There is nothing incomplete in his life, nothing premature in his death. Many of the purposes of his heart may be unaccomplished, but they have been accepted by the Master instead of the fulfilment. And the Master's own purpose is accomplished; *his* work is finished. The Christian has been prepared by a brief but sufficient training for his eternal state. Charac-

ter has been matured and perfected. The very end for which earthly discipline was instituted and applied has been realized. This is the bright side of death.

I once saw a beautiful symbol—the grave of a young Christiana butterfly rising out of its chrysalis state to enjoy its perfect though life in the sunshine. It was designed to set forth the change which already passed on the precious that was gone, when her spirit left the body; and also the change which takes place at the resurrection, "this corruptible shall put on incorruption, and this mortal shall put on immortality." Put such symbols on their tombs if you will write on them no words of despair. Engrave on the marble such words of hope as these:—"When Christ who is our life, shall appear, shall we also appear with him in glory."—"If we believe that he died and rose again, even so they which sleep in Jesus will God quicken with him."—"O death, where is thy sting? O grave, where is thy victory?"—"The last enemy, which shall be destroyed."—"As in all die, even so in Christ shall we be made alive."

Verily death has a bright side. While it seems to be man's judgment, it is, in reality, the Christian's perfecting. And the young Christian instead of being cut off in the middle of his course, and deprived of the residue of his years, only reaches his goal before his older friends. Instead of being the object of pity and wailing, might excite the envy of those who are still to traverse the sunburnt and some road of life's wilderness.

THE RESURRECTION OF THE RIGHTEOUS.

BY THE REV. ROSWELL D. HITCHCOCK, D.D.

he whole human race, both
 ous and the wicked, are to
 from the dead, or re-em-
 n order to be judged, is
 doctrine of the Scriptures.
 it so written in the Book of
 Our Lord also declares, that
 r is coming in the which all
 n the graves shall hear his
 l shall come forth : they that
 o good unto the resurrection
 d they that have done evil
 resurrection of damnation."
 also, in his address before
 Cæsarea, speaks of "the
 on of the dead, both of the
 unjust," as a doctrine ac-
 ed by Jews as well as
 s. With such passages be-
 ne universality of the resur-
 ; not for a moment to be
 question. To no member of
 n family is death an eternal
 o ear shall fail to be pierced
 al trumpet-blast. No slum-
 man dust shall fail to stir.

Baptist shall not look in
 Herod, nor Paul for Nero,
 aint for any sinner that has
 . They shall all be there,
 i and every daughter of
 ice, to receive judgment ac-
 o the deeds done in the

st it is a remarkable cir-
 e, that in most of the New
 t passages which treat of
 ection, it is the resurrection,
 wicked, nor of all men, but
 hteous, which is brought to
 ndeed, there are but two
 in the New Testament, (the

passage in John's Gospel, and the
 passage in Acts, already referred to)
 which teach explicitly the resurrection
 of both the righteous and the wicked.
 (John v. 28 ; Acts xxiv. 15.) Taking
 for granted the fact that all would
 rise, which Daniel had long before pro-
 claimed, and which Christ had but
 re-affirmed, His Apostles preferred
 rather to dwell upon the resurrection
 of the righteous. They made it a
 theme, not so much of warning as of
 consolation. Christ would come, in-
 deed, to raise and to judge the race,
 but He would come especially to raise
 and reward His Church.

This is the view presented in St.
 Paul's First Epistle to the Thessa-
 lonians, in language which sounds
 almost as though it came from the
 throat of a trumpet : "For the Lord
 himself shall descend from heaven
 with a shout, with the voice of the
 archangel, and with the trump of God :
 and the dead in Christ shall rise first :
 then we which are alive and remain
 shall be caught up together with them
 in the clouds, to meet the Lord in the
 air : and so shall we ever be with
 the Lord. Wherefore comfort one
 another with these words." And this
 is all. The Apostle spends no breath
 upon those who awake only to shame
 and everlasting contempt. He salutes
 only the mustering squadrons of the
 blest.

So, also, in the fifteenth chapter of
 the First Epistle to the Corinthians :
 "But now is Christ risen from the
 dead, and become the first-fruits of
 them that slept." "Slept," in the
 New Testament is a word sacred to

the dying of the righteous: "Our friend Lazarus sleepeth," said Christ at Bethany. Of Stephen, the Protomartyr, it is recorded that "he fell asleep." And then it is represented as characteristic of all departed believers, that they "sleep in Jesus." Hence that sweet inscription found upon hundreds of slabs in the Christian catacombs of Rome: "Dormit, *he sleeps*." While on Pagan monuments of the same age, spared as if on purpose to furnish a contrast, we read again and again the rebellious and plaintive inscription, "Abreptus," *snatched away*. Fit description of an unbeliever's exit from life. Mark well this difference, my hearers. In the one case, a violent disruption of the tenderest ties; in the other, a slumber falling as softly as the evening dew.

"Asleep in Jesus! blessed sleep!

From which none ever wakes to weep!"

Christ, we are told, is "the first-fruits" of them who thus sleep. Allusion is here made to the waving of the barley-sheaf, which was the beginning of the Jewish harvest. It was offered to the Lord as an acknowledgment that the whole harvest was His. It was also a pledge that the whole harvest should follow. The time appointed for it was the day following the Passover. In the year our Lord suffered, that barley-sheaf was waved on Saturday, while our Lord lay asleep in the grave. When Sunday morning dawned, another barley-sheaf was waved, the first-fruits of a glorious harvest which is yet to come. A harvest which began to be reaped and gathered on the very day our Lord himself issued from the tomb. At His dying cry, as we read in Matthew, "the rocks rent and the

graves were opened, and many bodies of saints which slept arose, and came out of the graves *after his resurrection* and went into the holy city, and appeared unto many." (Matt. x 51—53.) The gate was opened them by the atoning agony; but rose not from their stony couches their victorious Captain had led way. Then they also arose. *And* perhaps, as some have conjectured, our Lord took them with Him, and after forty days, He ascended up high, bearing them as sheaves in His bosom.

Since then, millions have fallen asleep with the name of Jesus on their dying lips. Millions of children, too, have passed away too young to speak that blessed name. And millions upon millions more time rolls on, shall thus die speaking or speechless, but drop their weary heads upon that Father's breast; millions upon millions of them, till the last of the human generation shall have come and performed its part in the grand drama of redemption. And then our Lord Himself will come, riding down upon a cloud to sit in judgment upon the race. Fear not, ye sleeping millions who are asleep in Christ. shall not oversleep that trumpet. Your souls are already in the conqueror's train, coming with Him to judgment. And now your bodies shall awake. And then the world shall be changed. And then ye shall all enter together the New Jerusalem. See, oh! see its battlements! "Lift up your heads, O ye gates, and be ye lifted up, and be ye everlasting doors."

Such is the consummation proposed to us, if only we are found at last

It is not merely the immortality of the soul. It is also the resurrection of the body. Dying, we are, as the Apostle terms it, "un-
 " We pass into a state of active nakedness. Such is the first thought. And Plato had said the same. But rising from the dead, we are "clothed in immortality, which cannot be swallowed up by death." Reason itself teaches us that the former. Only revelation has disclosed the latter. Philo has told us that our spirits are immortal: "Non omnis moriar." But Christ could have told us that this body, given as food to the saints, shall be renewed and glorified. Christian faith can pronounce the doctrine: "Resurgam."
 ; a stupendous consummation!
 ; how sweet! Bodies like the glorious body of our Lord, as the disciples beheld it beaming from the mount: such is the assurance given us. Painless, tearless, ; with immortal bloom. No more sorrow, no more partings. The venerable sire, the dear mother, the faithful comforter, the sweet, sweet child: we meet them all. They are not dead. They are only lent: they will be restored to Christ, their bodies to the saints. And both are safe. For Christ risen from the dead, and

become the first-fruits of them that sleep.

Nor they alone, the partners of our blood, the companions of our earthly pilgrimage, who have struck their tents and moved on before us to the silent shore; but a great multitude, whom no man can number, out of all nations, and kindreds, and people, and tongues. We shall meet them all: patriarchs and kings, and prophets, apostles and martyrs, sages and saints; out of the dim ages that lie behind the deluge; out of Israel and Judah; out of all the Christian generations from Pentecost till now; out of all the Christian generations that are yet to come, till the whole harvest has waived and ripened. Enoch and Abraham, David and Isaiah, Stephen, Peter, Paul, John, Luther, with all the heroic and all the gentle spirits that are yet to come and go. We shall meet them all; not as shadows meet shadows, flitting in dim twilight through vast spaces, but as man meets man, as conqueror meets conqueror, all clothed in white, and waving our palm-branches as we march and sing: "Unto him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father; to him be glory and dominion for ever and ever. Amen."

THOUGHTS FOR THE LORD'S TABLE.

BY THE REV. JOSEPH BEASLEY.

unto us, O Lord, not unto us; but unto thy name give glory, for thy mercy, and for thy truth's sake."—Ps. cxv. 1.

These are the words of joy and again their great captivity, as the that were uttered by the streams in the south." With deeper t Church when God "turned feelings, corresponding to our more

solemn and auspicious circumstances, we raise the song, "Not unto us, O Lord; not unto us!" We are sitting at the Table of the Lord, and according to His promise, He is with us now, and "always, even unto the end of the world." Before our eyes, He is evidently set forth "crucified among us." In His sacrificial death, which is the fountain of all good to man, the source of most precious life to those who believe, we unitedly rejoice. "God forbid that we should glory save in the cross." We are not *now* following a multitude to do evil, nor serving divers lusts and pleasures, but uniting with the Church universal in adoring her Redeemer, and intent upon obeying the command of our great Master,— "Do this in remembrance of me." Our hopes are not now set on the perishing things of time. "We look for the blessed hope and the glorious appearing of our great God and Saviour Jesus Christ," and we would in this sacred ordinance "show forth the Lord's death till He come." Can we not joyfully answer the question, "Lovest thou me?" in the words and spirit of the humbled Apostle, "Lord, Thou knowest all things, thou knowest that I love thee?" "Happy is the people that is in such a case; yea, happy is the people whose God is the Lord!"

Looking over this assembly, we see represented the various stages of the Christian life. Here are "little children," but lately added to the family of God. "Young men," who are strong in the Lord, and some who are "fathers in Christ;" but though differing in experience and attainment, we are one in Him

who is the Head, drawn into fraternal and most congenial fellowship by the tender mercy of our God.

How is it, my soul? Let us ask ourselves, how is it that *we* are found in this state of holy privilege?

"Why was I made to hear His voice
And enter while there's room!"

Certainly we cannot find in ourselves the reason of our being at the Table—of our love to Christ and interest in His service. We did not give ourselves the new nature; neither did we, in our unconverted state, desire or seek the inestimable blessings of grace. With humility and penitence we confess that we resisted and repelled the many overtures, and must accept the conclusion that in our own case, as in all others, the Lord was "found of them that sought him not; he made manifest unto them that he was not for him."

Now let us inquire, Is this thankfulness of our God a thing of yesterday? An accident, an extraneous device to meet a sudden emergency? Ah, no! "It is from everlasting—from the beginning or ever the earth was." It is as ancient as the heavens. The love of God towards thee, O Christian, was "before eternal times."

How delightful, moreover, for us to be reminded that this state of things in which we stand reflects the high honour on the character of our blessed God and Father in heaven. "To His name, *Jehovah*, we ascribe glory, for His mercy and for truth's sake." Not an attribute of His nature is compromised in the Redemption of the Gospel. On the contrary, they are all invested

d peculiar splendour. They
 sed into Christ, clothed with
 vangelical radiance, and all
 together in perfect har-
 m the "rainbow which is
 throne." Under that ma-
 ch, type of a safety all in-
 we are *now sitting!*

d, we would say it with deep
 , but with "joy unspeak-
 is the *glory of our God to*

honour is engaged to save
 e meanest of His sheep."

thy name, *Jehovah*, give
 What is the meaning of
 ne? It means the *self-*
 the *Covenant God*. Self-
 mysteriously links itself
 , poor, feeble Church to
 ad save her.

thy *mercy* and for thy
 sake." What are these?
 ities the wretched, forgives
 sgressor, helps the fallen;
 ures the fulfilment of promise,
 nant declares, that "heaven
 a shall pass away; but God's
 all pass *not* away." Mercy
 h united are to our Redeem-
 as a diadem of glory. "This
 tod for ever. *Jehovah*, the
 the true. He shall be our
 en unto death."

celebrate the glory of God as
 mplate Him *providing* for our
 on. From this point of view,
 is most impressively seen.
 ot only of what God *is to you*
 Friend and Father in Christ
 f His gracious purpose and
 from everlasting, for sus-
 these condescending relations
 you. Illustrations of Divine
 ght and care, daily, and in
 3 numbers, meet the obser-

vant mind, and fill it with wonder and
 gratitude, and these illustrations may
 well aid us in conceiving of the sub-
 ject of Redeeming Love. The beau-
 tiful element by which we illuminate
 our streets, houses, and churches is
 made from material that has been
 formed in the bowels of the earth in
 long past ages, by Him who is "ex-
 cellent in working." And gold, which
 is now the medium of barter and
 civilization, was in remote ages, and
 by Divine Power, poured into the
 secret veins and sifted into the
 massive rocks in which we now find
 it "kept in store" for the necessities
 of civilized man. Before the creation
 of man, all was prepared for his ad-
 vent, and when the first human pair
 were joined in holy wedlock by Him
 who created them, they found their
 dwelling ready for their reception.
 All their need had been anticipated.
 There was welcome light in heaven
 above and a paradise of beauty and
 plenty on the earth beneath. And
 thus when man fell, the promise came
 from the lips of the Eternal—the
 first of a golden series that should
 encourage man in his return to God,
 "The seed of the woman shall
 bruise the serpent's head." Before
 we were in existence, He thought of
 us with pity, and projected the plan of
 our redemption—nay, the privileges
 of this hour are the memorial and
 offspring of that unspeakable love.
 "Not unto us, not unto us; but unto
 thy name give glory, for thy mercy,
 and for thy truth's sake."

But the great point is that we, as
 individuals, are partakers of the
 blessing. The redemption of Christ
 has been *brought home to us* by the
 effectual operation of the Holy Spirit,
 and with exultant and fervent grati-

tude we can exclaim, "He died *for me*; He gave Himself *for me*." We struggle with sin and much imperfection, but we have the confidence that we shall ultimately be "more than conquerors through him that loved us."

While, however, we see that God is glorified in the work of redemption looked at as a whole, or in its grander applications, we are not so ready to see that glorious principle in its minutiae—in each sentence and clause of the chapter of Christian life; and yet that life is a thing of details, of individual joys, sorrows, temptations; and the Lord is glorified in observing, attending to, watching thy every step; in strengthening the power of each holy motive; in enabling you to repel each temptation; in sustaining you under each instance of suffering, and in wiping away

every tear. "Casting *all* you upon him, for he careth for Till we see this—see the h God in the smallest circumst our experience, we cannot rea full comfort and strong consol the Gospel. Learn to associ honour of Jehovah with the w Jesus, "The very hairs of you are all numbered."

With such thoughts, pray the aid of the Holy Ghost, a forgetting the solemn admoni the Apostle, "Let a man e himself, and so let him eat bread, and drink of that cup will "keep the feast, not w leaven, but with the unle bread of sincerity and truth," i cipation of that eternal festival we shall drink the fruit of th with each other and with Ch our Father's kingdom.

MEANS OF SPIRITUAL GROWTH.

CHRIST is the only fountain of holiness as of pardon. He makes us holy and keeps us holy. This, as was shewn in a former paper,* is the great doctrine of the parable of the vine and the branches. "Without me," said Christ, "ye can do nothing." Separated from me ye can bring forth no fruit. As the branch derives the living juices which flow through it from the stem, so the believer draws from Christ a living power to produce holy fruit, and this living power is the grace of the Holy Spirit.

Have we then anything to do, and if we have, what, in order to the full

* "Life and Holiness through union with Christ," in May.

realization in us of the work Holy Spirit? Let it not be sa the branches are passive, tha involuntarily and without effort receive the sap that flows into and that therefore believers m passive likewise. The stem is, as well as the branches, and it be quite as fair to argue that must be passive, as to argue believers must be passive. This, that material illustrations of sp truth must always be inter with such limitations as the nat the subject requires. We have already the Scripture inculcates ing, running, fighting, worki connection with the spiritual life all these terms imply not mere

, but intense activity, prolonged persevering earnestness in press-ward the goal for the heavenly . This earnestness, this activity, connect itself somehow with the of the Holy Spirit, without 1, we have seen, that we must be ver barren and unfruitful.

ere is one obvious means we have se in order to obtain the daily unications of the Holy Spirit, that is prayer. Whatever of eignty there may be in the be-ment of grace, God has at sundry s and in divers manners connected t gifts with our prayers. The . Jesus himself, when a man on t, was plenteously endued with the Spirit. The purity and perfec- of His human nature resulted the measureless supply of the Spirit which He received. But nan Christ Jesus was eminently a of prayer.

ld mountains and the midnight air nessed the fervour of His prayer."

nd the words in which He in-sted His disciples to pray, were led not merely on His authority ord, but on His experience as —"Ask and ye shall receive, and ye shall find; knock and it be opened unto you;" while He ously adapted His exhortation to character and condition of His ples, "If ye being evil know how ve good gifts unto your children, much more will your Heavenly er give His Holy Spirit unto t that ask Him?"

n one occasion our Lord spoke a ble to this end, that men ought ys to pray and not to faint. And red men after Him instructed followers to "pray without ceas- ' One of them said expressly

.. I.—NEW SERIES.

that "we have not because we ask not, or because we ask amiss." That part of Scripture which is expressly devotional, the book of Psalms, is full of the language of prayer. Thanks-giving and petition are constantly intermingled. Praise and supplication alternate throughout the book. We find the chief writer of the Psalms, while humbling himself to the very dust on account of his sins, addressing himself to God, as with strong crying and tears, in this manner: "Cast me not away from Thy presence, and take not Thy Holy Spirit from me. Restore unto me the joy of Thy salvation, and uphold me with Thy free Spirit." The most eminent men of the Bible were all men of prayer. And so long as God's ordinance is what it is, we cannot conceive of any man being eminent in godliness, and pressing successfully towards the goal of high Christian excellence, without being a man of prayer.

It is no concern of ours to find out why God has so ordained. We can see many reasons for it, but if we could see none, the fact would be sufficient. We do not wait to know how or by what process food nourishes our body before we eat, and by eating preserve our life and increase our strength. We do not wait to know the nature of fire, and the manner of its action on various substances, before we avail ourselves of the many practical services of which it is capable. So neither shall we, if we are wise, wait to avail ourselves of the power of prayer to bring to us heavenly aid and grace, till we have answered every question that may be asked by those who would be wise above what is written.

In connection with prayer, we must avail ourselves of every means which

the Holy Spirit uses and blesses for the soul's good. Of these I cannot now speak particularly. They include the ordinances of public worship. The praises that are sung in the sanctuary, the prayers that are offered, the Scriptures that are read, and the Scriptural truths that are expounded and enforced, are all means of grace. And our study should be to turn each one of them to the best possible account towards promoting our spiritual life. But on one point a few words are necessary. The Bible itself, Bible truth, whether read or heard, or sung, is the grand instrument by which the Holy Spirit both converts and sanctifies; and this renders it a most bounden duty, a most urgent necessity, if we would grow in strength and in holiness, that we make the Bible our heart's chief companion, our familiar friend. A good thing, a very good thing it is to pick up a verse in a morning, to give it in charge to our memory, to recall it amid the labours and perplexities of the day. It is like the hurried draught which the soldier takes of the running brook in the heat of battle. It is like the morsel which he snatches out of his wallet in the brief pause between one shot and another. But this is not enough. It is but for a very brief period that our spiritual strength can be thus maintained. We must feed on Bible truth far more plentifully and far more regularly if we would be healthy and strong.

"Blessed is the man
Whose delight is in the law of the Lord :
And in His law doth he meditate day and
night.
He shall be like a tree planted by the
rivers of waters
That bringeth forth his fruit in his season :
His leaf also shall not wither,
And whatsoever he doeth shall prosper."

We have the highest possible example in this matter. Of the early devotion of Jesus of Nazareth to the Jewish Bible, the Old Testament, we have evidence in the only incident that is recorded of His life as a child, His interview with the doctors in the temple; and in the history of His temptation in the wilderness, in which he appealed three times to what is written in one of the books of the Old Testament. How significant is the fact of Christ's early love of the Bible and His early communion with its histories and thoughts. This is probably the only book that ever furnished thought to the pure mind, or addressed motives to the pure heart of the Son of God. We should not honour Him or His mother, if we doubted that she did as the book itself directs. "These words which I command thee this day, shall be in thine heart, and thou shalt teach them diligently to thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down and when thou risest up." True it is that never before or since had human mother such a child for her pupil. But wonderful as He was, He heard from her lips the word of the law of her God, and was taught by her to unroll for Himself the blessed volume, and trace its precious lines. From this book the child, the boy, drew spiritual nourishment, and increased in wisdom; and the man still loved the book on which the boy had fed.

If the constant study of holy Scriptures and the constant habit of prayer, were simultaneous with the progress of the sinless Jesus; why should we hesitate to believe that they were the means of that progress

this made like unto His
He has taught us how we
spiritual strength and make
advancement in gifts and

other principles of great
connection with this matter.
receive largely of the grace
Spirit, we must be care-
His dictates as far as we

For whosoever hath to
a given, and he shall have

The right use of gifts
the way to prepare us for
of greater gifts. Again,
receive largely of the Holy
must be careful to avoid

“Grieve not the Holy
od, whereby ye are sealed
lay of redemption;” and
apostle means by this is
by the words—“*Let all
nd wrath, and anger, and
nd evil speaking, be put*

*away from you, with all malice; and
be ye kind to one another, tender-
hearted, forgiving one another even as
God for Christ's sake hath forgiven
you.”*

And, lastly, would we receive the
Holy Spirit in large measure, we must
seek to realise the ends of divine dis-
cipline. While we are not to lay
stripes upon ourselves, yet when God
is pleased to lay stripes upon us, we
must bear His will with submission
and with spiritual profit. It is the
part of the husbandman to prune and
purge the branch; and when we are
the subjects of such an operation, we
must seek that the result shall be
that we bring forth more fruit. Thus
shall we perpetually invite and draw to
ourselves the grace of the Holy Spirit,
and shall grow up into trees of righteous-
ness, adorned with beauty and laden
with fruit to the praise and glory of
God.

MICHAEL BRUCE: HIS HISTORY AND POEMS.

PART SECOND.

angest part of Bruce's
ains to be told, and it is
most painful stories in the
literature. It will be re-
that Michael spent some of
eks of his life, before he
d to bed, in copying into a
ume certain poems which
ten in the years preceding.
nee of those poems was
to his parents, to many of
students, and even to the
f Kinnesswood who had re-
es of some of his “Para-
f Scripture, and were ac-
to repeat them. Letters

addressed to him by friends still exist,
in which these poems and the inten-
tion to publish them are referred to.
He had not been gone many months,
when John Logan, an Edinburgh fellow-
student, who was at the time a tutor
in the family of Sir John Sinclair,
Bart., came to Kinnesswood; and
having called on the parents of the
deceased poet, expressed the deepest
interest in his fame, and prevailed
upon Alexander Bruce to furnish him
with all Michael's MSS., as also all
the letters *by* and *to* him, and parti-
cularly those which he—Logan—had
himself addressed to him.

Before leaving the village, Logan assured Mr. and Mrs. Bruce, that every paper with which they had entrusted him, or might send, should be carefully returned; and that he had no doubt of realising from the publication of their son's poems, such a sum as would maintain them in comfort during the remaining part of their lives.

Anxiously was the publication looked for by the household of Kinnesswood, and by the circle of admirers who cherished the poet's memory. One year passed, and then another, without the slightest intimation of what was being done. Wearied and wistful, Alexander Bruce addressed a letter to Logan, requesting information as to progress. No answer was returned. The first letter was succeeded by several others, with the same result. At length, in 1770, three years after the papers had been delivered to him, a slight volume appeared, containing seventeen poems, under the title "Poems, on several occasions, by Michael Bruce." No name of Editor was given, but Logan informed his friends that he was the Editor.

In the preface to this volume, after some account of the Author, the Editor said—"To make up a miscellany, some poems, wrote by different authors, are inserted, all of them original, and none of them destitute of merit. The reader of taste will easily distinguish them from those of Mr. Bruce, without their being particularized by any mark." The full meaning of the wicked plot indicated in these words, was not apparent till Logan published a volume, *professedly his own*, eleven years after. There was no need that he should introduce other men's

poems among Michael Bruce's to "make up" a miscellany. withheld from the public man his young friend's poems, and so them he afterwards published a own. No wonder that one of his biographers should say, "As I of Bruce's works, he has been of an infidelity which, as it is of which poisons the very well-spring literary history, cannot be too so condemned."

Some time after the publication the volume which has been described its Editor sent six copies of it, with one word of explanation, to Alexander Bruce. Copies had previously reached the village, and it was instantly talk of the community that should be next to nothing in the indicative of the profoundly Christian character of the poet, what everything had impressed all who intercourse with him. There universal wonder; and all the that the villagers could repeat that breathed the most seraphic devotion, which they knew to have his productions, but none of were included in the volume, or explanation given why they were. When the volume was put into Bruce's hands, he went over its contents, and, bursting into tears, exclaimed, "Where are my son's 6 Sonnets?"

Feeling indignant and injured, the good old man resolved upon recovering his son's MSS. from Logan, and lishing them himself. He found his way to Edinburgh, and was directed to the house of a Baillie Logan Leith Wynd. Thither he proceeded. Logan was not there at the moment. While strolling about, awaiting return, the old man met and re-

told him his errand, and m with keeping back the l the best portion of his s. Logan took him to his here he delivered to him a papers, containing the first "Lochleven," "The Last "Lochleven no more," ext it he would be satisfied with Alexander Bruce's heart was everything on the "Gospel —his boy's devotional pieces, sted on having the large uscript volume, containing on of carefully transcribed sted "Poems" in Michael's writing. Logan professed y to place his hand upon it, sed to make a search. Ill

able to bear the expense, an remained over another hen he returned the follow-ogan was not prepared to the book, and expressed his "the servants had singed it!" The poor old father dejected, and returned to od "cast down" and broken

The shock caused his n the death of his beloved o bleed afresh. He soon became ill, and died on 1772. Of this sad story rt says, "There is not a our account but rests on ity of eye and ear witnesses engeable integrity." But uns.

l appeared a thin octavo titled—"Poems. By the ogan, one of the ministers

London: Printed for T. the Strand." The volume reface," and not a single xplanation. Nevertheless, rst poem in the volume is

the "Ode to the Cuckoo," which was regarded as the truest gem of the volume, which he had himself published as "Poems on several occasions, by Michael Bruce." From the date of publication of Bruce's poems up to the publication of this volume, Logan never had hinted his own claim to the "Ode:" neither in his interview with Alexander Bruce, nor in any way publicly. And in addition to the "Ode to the Cuckoo," Logan published as *his own* those very "Gospel Sonnets," which were so dear to Alexander Bruce's heart, and not a few of which, are now the favourite hymns of Scottish worship. Mr. Grosart, who has so happily completed the work which Dr. Mackelvie began, tracks the history of the proceedings which followed, and the gradual discovery and development of the evidence which restores his own to Michael Bruce, with a minuteness and diligence which leaves nothing to be desired, and, we may add, nothing to be doubted. For those who may feel an interest in the subject, and who can appreciate the mode of proof, we may safely promise that they will find a treat in Mr. Grosart's pages. To the bulk of our readers, it is only necessary that we should indicate certain results in which they cannot fail to be interested.

At the close of the volume, professedly Logan's own, published in 1781, there appeared nine hymns, which were at once recognised by the villagers of Kinnesswood as substantially the Gospel Sonnets, or poetical renderings of passages of Scripture, of Michael Bruce,—some of them revisions of already existing hymns, and others wholly his own. The circumstances which enabled them so con-

fidently to identify the productions of their fellow villager were these. A class for instruction in Church music was formed in the village, and was joined by Michael Bruce in 1764. In this class the following verses or rhymes, among others, were sung in practising tunes :—

“ O mother, dear Jerusalem,
When shall I come to thee?
When shall my sorrows have an end,
Thy joys when shall I see? ”

“ The martyrs’ tune, above the rest,
Distinguished is by fame;
On their account I’ll sing this
In honour of their name.”

“ Fair London town, where dwells the
king,
On his imperial throne,
With all his court attending him,
Still waiting him upon.”

John Buchan, the teacher, knowing Bruce to be both a poet and a scholar, requested him to furnish the class with verses which might be substituted for those which he considered calculated to produce a ludicrous effect when sung to solemn airs. With this request Bruce complied, and wrote a number of hymns, several verses of which, in consequence of being often sung in these rehearsals, became familiar to the inhabitants of the parish. The following are of the number thus recognised :—

“ O happy is the man that hears
Instruction’s warning voice;
And who celestial wisdom makes
His early, only choice.”

“ Few are thy days, and full of woe,
O man of woman born;
Thy doom is written, dust thou art,
And shall to dust return.”

“ The beam that shines from Zion
Shall lighten every land;
The king who reigns in Salem’s to
Shall all the world command.”

This last stanza is one verses of Hymn 925 in our Congregational Hymn Book,* is one of the “ Paraphrases,” Scotland, two verses being the complete “ Paraphrase” published by Logan as *his* in his of 1781; but it was identical the villagers of Kinnessw Michael Bruce’s, and *he* has greatly altered and improved trical version of Is. ii. 2—6 had been printed twenty years The verse, “ The beam that is was entirely Bruce’s. Logan lished as *his own* in the same Doddridge’s Hymn, “ O (Bethel,”—perhaps (this is only inference) finding it among poems as one in which he has some alterations. As a “ C of Literature,” though not directly related to our subject, we present parallel columns, that which gave as his own in 1781, and a of the same hymn printed and dated in 1745, in a tentative copy by a committee of the Church land,* premising that we know the date of the *original* tion of the Hymn by Doddridge

* “Translations and Paraphrases of several Passages of sacred Scripture, collected and prepared by a Committee appointed by the General Assembly of the Church of Scotland, and by the Assembly transmitted to Presbytery for their consideration. Edinburgh: by Robert Fleming and Company to the Church of Scotland, 1745.

JEN[ESIS] xxviii. 20, 21, 22.

LOGAN, 1781.—THE PRAYER OF JACOB.

I.

Bethel, by whose Hand
 rael still is fed !
 this weary pilgrimage
 our Fathers led.

O God of Abraham ! by whose hand
 Thy people still are fed ;
 Who through this weary pilgrimage
 Hast all our Fathers led !

II.

ur humble vows we raise :
 address our Pray'r :
 y kind and faithful Breast
 all our care.

Our vows, our prayers, we now present
 Before Thy throne of grace :
 God of our Fathers, be the God
 Of their succeeding race !

III.

hrough each perplexing Path,
 our constant Guide ;
 It daily Bread supply
 ment wilt provide ;

Through each perplexing path of life,
 Our wandering footsteps guide ;
 Give us by day our daily bread,
 And raiment fit provide !

IV.

It spread Thy Wings around,
 e our wand'rings cease,
 r Father's lov'd Abode
 s arrive in Peace ;

O spread thy covering wings around,
 Till all our wanderings cease,
 And at our Father's loved abode
 Our feet arrive in peace !

V.

as to our Cov'nant God,
 r whole selves resign ;
 ; that not our Faith alone,
 we have is Thine.

Now with the humble voice of prayer
 Thy mercy we implore ;
 Then, with the grateful voice of praise,
 Thy goodness we'll adore.

were *seven* of Bruce's *original*
 ublished in Logan's volume

James Bruce, a brother of
 who lived till 1814, and was
 sterling worth, declared in
 solemn manner, from his
 sonal knowledge, that the
 ses published in Logan's
 re written by Michael ; that
 often read them, heard
 en repeated, and frequently
 tions of them in Buchan's
 ; before the addition to the
 Assembly's collection was
 —that is, the final collection
 sent Scottish "Paraphrases,"
 s published in the same year
 r's book,—1781. Of these
 two in our "New Congrega-
 -mn Book." One of them,
 ur of my departure's come,"
 e name of Bruce ; but the
 Where high the heavenly
 tands," bears the name of
 The former was rescued

from Logan, when the new hymn book
 was prepared. And now that the author
 of the latter, as well as the former, is
 proved to be Bruce, it is a question of
 jurisdiction for the constitutional law-
 yers of our denomination to determine
 by what authority the honoured name
 of Bruce may be substituted for the
 dishonoured name of Logan.

Some may be curious to know
 more of the man who perpetrated the
 great crime which is now so conclusively
 established against him. John Logan
 was the son of a small farmer, a mem-
 ber of the same communion to which
 Bruce and his family belonged, now
 represented by the United Presby-
 terian Church. His parents educated
 him for the ministry in their own body,
 but he preferred the Established
 Church, and became minister of the
 parish of South Leith. He became
 an active member of the party in the
 Church, known as "Moderate," the
 party whose high-handed proceedings

in over-riding the rights of the people drove the Erskines and others out of the Church, and whose opposition to evangelical doctrine well-nigh destroyed all spiritual life in the Established Church. After some ten or twelve years in the ministry, poor Logan's drunken habits rendered it necessary for him to resign his charge, whereon he was allowed some portion of the "stipend." He then came to the metropolis and devoted himself to literature,—living the life which had already made him prematurely old and desolate, and "trembling with the trembling of fourscore within his fortieth year."

One glimpse of the fallen man we get which gives hope concerning his end. "He is said, away in one of the lanes of London, to have called in

neighbours' children, and gather one or two about his knees, to get them to read the Bible to him. Who knows whether the prodigal not have even then returned to Father and found mercy? But *of* life the biographer of Bruce is just in saying, "I know not that a *false* life has ever been lived,—worst of all falsity moreover, seen is a serving the devil while we Christ's livery." He died in 178 the fortieth year of his age.

The more that is known of *La* the deeper becomes the impression his thorough *badness*. The more is known of his injured friend, *Mr* Bruce, the brighter becomes the light that surrounds his name. And in the land of his birth, at least, that name be held in everlasting remembrance.

THE GOSPEL AND THE LOW-CASTE HINDOO WOMAN.

WHILE in some portions of the Mission field the labourers have been called to reap a glorious harvest, in India the progress of the Gospel has been slow and its triumphs comparatively few. Still, there are not many who have laboured there long and seen no fruit,—who cannot in after years think of this and that one as a brother or sister in the Lord, and of others who have died in the faith, and been gathered into the heavenly fold. Much has been said about the various means to be used, and sometimes one mode of going to work has been unduly exalted, while another, equally good, has been set aside. The fact is God has blessed in a greater or less degree every species of effort, sometimes, indeed, causing the good seed to germinate in the most unlikely soil. The low-caste woman of India is well known to be among the most ignorant

and degraded of our race. To this class belonged the subject of the following notice. My first acquaintance with her was in 1841, when she became connected with our Mission at Benares by marrying one of our Christians. A year or two before she had been to the great annual festival at Allahabad, where she heard the Gospel preached by Mr. Smith, a Wesleyan missionary of the Baptist Society. He himself bore witness to the fruitfulness of the S. pore Mission. Her attention was arrested; she felt herself to be a sinner, and the Saviour Mr. Smith proclaimed suited her case. Her spirit seems at once to have reverted to her those fundamental truths of her own sinfulness and Christ's sinlessness. When I knew her first, her knowledge of the facts of the Gospel was exceedingly small, but her views of sin were deep and clear, and

trust in Christ as the only most satisfactory. She attended regularly a weekly Bible-class commenced with the two native Christian women in India. One of these had been time in an orphan school, consequently much readier in answers when Scripture or fact was concerned. Christian experience or maturing spiritual perception solved the difference was all her way. This was all the remarkable as in other respects was a person of small capacity of character. Though it is of sixteen years since she cannot forget the appearance of a simple woman as she sat to the words of Jesus with simplicity of interest I have seldom equalled. She never learned to read, though she often attempted it was her habit to go and the reading of God's word for she had an opportunity. It was often the case, as it is the case of native Christians in India, that they stood aloud outside their houses, usually under the shade of some big tree. She continued to live of humble faith in Christ, and, so far as I remember, only on one occasion been such a subject for serious rebuke. She was once involved in a quarrel with some of our native Christians, guilty of something, so like that it was judged necessary to rebuke her as well as the others in their rich fellowship. She showed herself truly repentant and Christian and at she was restored almost immediately. After a few years she died with a long and painful

illness, which after eighteen or twenty months terminated in death. The Saviour whom she had found did not forsake her in her affliction. During most of this period I saw her several times every week, often daily, and was not a little cheered by her simple faith and trust in Jesus. I remember her once saying, with much emotion, "I was being carried down by sin into the gulph of misery and pit of destruction; He let down His arm and drew me up, and saved me." One Sabbath morning shortly before her death I found her very weak, and supposed her end at hand. At the afternoon service I was amazed to see her sitting on the floor in a corner of the chapel. When it was over I remonstrated with her on the impropriety of venturing to come out when she was so ill. She looked me full in the face and said, with extraordinary energy, "My soul has been made fresh; I am strengthened;" using many similar expressions, which made me feel she was more my teacher than I hers. On the morning of her death I found her weak in body, but strong in spirit. She repeated some of those beautiful verses in Revelation, such as, "They shall hunger no more, neither thirst any more, neither shall the sun light on them, nor any heat." When speech failed I asked her to move her hand if she still felt Jesus to be a sufficient foundation for her soul to rest on. She did so with all her remaining energy, and soon after passed into His glorious presence. Often has the case of this simple woman made me think of the Saviour's words, "Thou hast hid these things from the wise and prudent, and hast revealed them unto babes."

M. S. K.

THE BAPTISM OF THE SPIRIT.

"He shall baptize you with the Holy Ghost and with fire," said John the Baptist concerning Christ. And again, "The same is He that baptizeth with the Holy

This is, emphatically and pre-eminently, *baptism*. It is the "one baptism" of which the Apostle Paul speaks. Under the Gospel, there is but one baptism, as there is but one Lord. Others are but emblems and shadows and figures of this. And Christ is the only Baptizer. He did not baptize with water. He instituted and administered the Lord's Supper; but He did not baptize with water. That was committed to the disciples. About this one baptism, among all sections of the Church, as to the subjects and the mode of bestowing it, there is not a thought of disputation. Christ baptizes *whom* He will; *how* He will: and *when* He will. There are diversities of operations; but it is the same spirit, in all the subjects of grace. There are very various *modes* in which people are brought under the saving influences of the Spirit, as at different periods of life, though the *young* are much more frequently and numerously visited with His gracious influences than the aged; and as the Gospel spreads and triumphs, as it will do in the latter day of glory, probably nearly all, in the morning of life, will be baptized with the Holy Ghost. But, while the Holy Spirit is represented as being given in various ways; and a variety of figures is employed to denote the imparting of His gifts and grace, He is always described as *coming down* upon the partakers of this blessing; poured out upon them, descending from heaven upon them, as the rain from heaven and as the

showers that water the earth. all the delightful effects are proof of purity, vitality, beauty, felicity and a constant growth and increase in these and in all the fruits of the Spirit, in the life and love and holiness of the Son of God.

Though the element of fire is employed more frequently and variously to denote the Spirit at work upon the soul and life of man, yet other elements of nature are, referred to with the same object, the Word of God.

The *air*, or *wind*, is among the principal and primary elements employed to denote the character and work of the Spirit. How suggestive and expressive is that passage, as to the state of human nature, prior to the Spirit's quickening influences; as to the glorious *effects* produced by His operations!—"Come from the four winds, O breath! and breathe upon these slain that they may live." So, as to the necessity of His influences upon the *living* as well as the dead; upon the *Church* as well as upon the world. "Awake thou north wind! and come thou south. Blow upon my garden, that the flowers thereof may [flow out. Let the beloved come into his garden, and eat of his pleasant fruits." That is, instructive, as to the state and wants of the Church of Christ. Fire is wanted above all things and above all things is the Spirit of the Lord. Where it is wanted, more than in other places, and in the most place, is in the *Lord's garden*. It is wanted there especially:

ty may be more manifest, and graces in more active and profitable exercise, and that presence and the power of God and Owner may be more apparent. There is nothing needfully needful, to give life to the world and fruitfulness and to the Church, as the blessings indicated in those two portions of the Word of God. And, as it is pointed out, *prayer*—universal, *prayer*—is the one pressing duty of the Church, for itself and for the world. That is the happy, certain precursor of regeneration of our whole world when the whole Church, as one, is united in invoking the presence as the breath of life, on the part of the Church and on a dying

element of *fire* is, often, employed to represent the Spirit and His work. So, on the Day of Pentecost when the Spirit came and sat on the disciples as cloven tongues of fire. Bright tongues, as James says, fire of hell; not drawn swords, nor men's lives; but, indeed, the Word of the Spirit, which is the Word of God. The disciples were in the light, and life, and love; the Spirit, wisdom, and the fire and life. These were the great representatives of what all the ministers of the Word should be. "He maketh the Church a flame of fire."

The *water* is the most frequently employed, of all the elements of nature, and in the greatest variety of elements, to show the various operations of the Spirit's operations. He is as the *dew* unto Israel; "He shall come down as *rain* upon the parched grass, and as *showers* that

water the earth." "I will pour water on him that is thirsty, and *floods* upon the dry ground." "He shall be in you as a *well of water* springing up into everlasting life."

It might be asked, "If the baptism of *water* is nothing, as to any vital properties, or saving effects, what is the *design* of its institution?" It is, evidently, *only* an ordinance of instruction, and belongs to the *School*, rather than to the *Church* of Christ. It is for the discipline and instruction of those, that are taught the way of salvation, by the Cross of Jesus Christ. And, important *lessons* are conveyed by it as by the preaching of the Word of Life, such as the *defilement*, total and radical, of our whole state and nature, on account of sin. "Behold, I was *shapen* in iniquity, and in sin did my mother conceive me." "Who can bring a clean thing out of an unclean? Not one." What mighty moral purification and cleansing is needful, to restore us to the image of God, and to prepare us for the service of God and His worship on earth; and to fit us for His presence in glory. There shall enter there nothing that defileth. "If I wash thee not, thou hast no part with me."

Connected with this view of our original defilement, there is indicated in the water of baptism, the *purification* of our nature by the blood of Christ. This, like the element of water, has a cleansing property and power. "The blood of Jesus Christ His Son cleanses from all sin." "How much more shall the blood of Jesus purge your consciences from dead works to serve the living God?" "These are they that have washed their robes and made them white in the blood of the Lamb." So

also, there is a direct allusion, in the water of baptism, to the *Spirit* and His quickening, purifying, reviving influences. "We are saved by the washing of regeneration and the renewing of the Holy Ghost, which He shed on us abundantly." "Ye are washed, ye are sanctified, ye are justified, in the name of Jesus, and by the good Spirit of our God." This appears to

be the great work of the Spirit, tainly in the first place, to give to the dead; and then, which secondary to this, to remove pollution of our nature by sin, thus being set free from sin, we should become servants unto God, having our fruit unto holiness and everlasting life.

Scarborough.

W. T.

WHAT OUR SAILORS' SOCIETY IS DOING.

THE British and Foreign Sailors' Society is *ours* only in so far as it includes a not exclude us. Its fundamental principle is very explicit: "It shall be an unalienable Law, that the Religious Instruction given shall be confined to those doctrines of Christianity which are held in common by all evangelical churches: and that hereafter shall any regulation be adopted, the effect of which would restrict the management, or abridge the operations or advantages of the Society to the peculiarities of any religious community." This is all we want. We would not make it difficult if we could. There is no Society with which we have a deeper or more cordial sympathy; and we trust that the following sketch of its operations, presented at the last Annual Meeting, will awaken some interest even where its claims have not been sufficiently appreciated.—EDITOR.

It may be supposed that an Inquirer wishing to inform himself would, in the first instance, pay a visit to the Society's head-quarters—THE SAILORS' INSTITUTE AT SHADWELL.

There he would find a large and noble building, erected expressly for the sailor's use, and in its various departments well adapted to promote his welfare. The visitor would probably first enter the READING ROOM, where he would find an extensive library, the tables covered with various magazines and other periodicals, and sundry newspapers spread upon the reading-stands. He would observe a handsome set of maps and charts, a case of specimens of the Bible in different languages and styles of binding for the option of purchasers, and a set of pigeon-holes, arranged alphabetically, for the reception of letters addressed to seamen and awaiting their application. He would hear with pleasure that this room is open daily for the use of seamen, and without charge;

and that the number of visits the year 1864 amounted to 3 while as many as 3,337 seamen's letters received and delivered the same period, evince the position held by the Institute in confidence and esteem. He moreover, be gratified to find many an incidental benefit is conferred. That the sailor's may often be seen asking intelligence of her son's arrival at some port, or a captain inquiring for hands he wants to ship for his voyage; or an honest tar waiting the Librarian can spare him moments to pen a letter to the one who has left anxious for his safety in the distant town.

Our Guest would next be conducted into the adjoining REFRESHMENT ROOM, where provisions of a simple and moderate charge; and thence to the SAVINGS BANK, in which he would find that as much as £1,721 has been

l by seamen since its establish-

his office, too, would be seen the
r's SHIP LIBRARIES which are
siderable and growing request.
are neat mahogany boxes, sup-
with a variety of attractive and
volumes, and prepared for loan
tion.

t, ascending to the Class Rooms,
er of sea-apprentices, sailors,
icers of ships would be found in
IGATION SCHOOL, pursuing their
ional studies under the direc-
the Master, Mr. R. J. Nelson,

This gentleman would state
ring the year 1864 he has had
ndents under his care, and that
e, fifty-eight had passed the
ation of the Marine Board;
e would probably express his
that under the new arrange-
of the Science and Art Depart-
it had been found impossible
tinue the school for boys as
fore.

isit to the LECTURE HALL would
be round of inspection. Here
ev. George Wilkins and the
naries divide between them the
Sunday services and those on
y and Thursday evenings, and
the attendance is necessarily
l by the number of places of
p in the neighbourhood, yet the
total on the year amounts to
5000. The Friday evening
s of the past season were dis-
ed somewhat earlier than usual
equence of a diminution of the
e; but the weekly Temperance
er meetings held in the Hall
ime to time, have been, and
e to be well attended.

Visitor may be supposed as ap-
ting another day to the inspec-
f the work of the SOCIETY'S
NARIES in London. To do so
lly, he would have to be early
river side, and stepping into the
ary's boat, he would be con-
from tier to tier of coasters
liers as they are ranged up

and down the Pool. He would there
find fruit vessels from the Mediter-
ranean, grain sloops from Yorkshire,
and fleets of general traders from
Scotland, Yarmouth and Ipswich,
from Plymouth, Falmouth, and Bristol,
and numerous other ports in England,
Ireland and the islands of the sea;
besides a forest of colliers laden with
black diamonds, from the North.
Passing from ship to ship, the mission-
ary would be found actively engaged in
speaking to the crews as he may have
opportunity on the great topics affect-
ing their spiritual interests, and set-
ting before them Christ and the salva-
tion of God. Now, he is distributing
tracts amongst a few stragglers on
deck—now, he is selling a Bible in
the cabin—now, he is down in a fore-
castle reading a chapter to the hands
below, and spending a few moments
with them at the Throne of Grace.
But having at length secured a couple
of vessels, on board of which services
may be held at night, he hands out
his flag to be displayed in the mean-
time at the masthead, and then he
returns on shore.

Or, our friendly Inquirer may ac-
company the WELSH AGENT in his
visits to the shipping of the Principa-
lity, and hear him discourse, or in the
evening conduct his service, with
characteristic pathos, in terms as
strange and unfamiliar as the accents
of a foreign tongue.

Or, he may choose to join the So-
ciety's FOREIGN MISSIONARY, as with
knapsack stored with Scriptures and
religious tracts in various languages,
he boards the Baltic corn and timber
ships in the Commercial Docks, and
those from other lands in the London
or St. Katherine's; where German,
Norwegian, Swede, and Dane, and
Frenchman hear in succession from
his lips, each in his own tongue, the
wondrous way of salvation; bowing
the knee with him as he finds oppor-
tunity to tarry with a willing crew in
the course of his visitation, or accom-
panying him to the Society's new

INSTITUTE FOR FOREIGN SEAMEN, in Thames Street, Rotherhithe.

There, in the evening, will be sure to gather a company of foreign captains and sailors to read and write, as in the Institute at Shadwell; and amongst them, in all probability, he will conduct Divine worship in either Swedish or Norwegian. It would be worth while, too, to note in passing, that the amount realized by the sale of Scriptures has been exactly doubled during the past year, and that this result is owing almost entirely to the large number disposed of to these foreign sailors.

Instead of going afloat, however, it may be preferred to join the missionary in his *work on shore*, visiting from ship to ship in the various DOCKS; accompanying him to the SHIPPING OFFICES, where a word may always be dropped to good effect amongst the loungers waiting [for engagement, or for the receipt of wages at the end of a voyage; or to the SAILORS' LODGING AND BOARDING HOUSES in the neighbourhood of the river; then attend the dinner-hour service held amongst the Royal Naval Volunteers in the vicinity of their training ship, and witness the marked attention with which some sixty or seventy of these brave fellows listen to the proclamation of the Gospel; or take a stand by him, as amidst the surging abominations of Ratcliff Highway, he lifts up the standard of the Cross, and points the passers by to Him who died thereon. But whatever the visitor may choose to witness during the day, he should certainly form one of the little group *meeting in the evening* on board the ship bearing yon Bethel flag; for there, at a service conducted in greatest simplicity, he will witness the becoming deportment of a little audience of hardy tars, gathered in homely garb, at the close of the day's work, in the cabin or hold of the vessel; he will hear their fervent outpourings of soul in prayer to God, and their hearty songs of praise and worship. Per-

haps, too, he will see the gathering and falling tear, and hear that cry so sweet and musical in the Divine esteem, "God be merciful to me a sinner!"

Should the Friend, interested by what he may have already observed, desire to acquaint himself with the SOCIETY'S PROVINCIAL OPERATIONS, he should proceed northward by rail or sea to NEWCASTLE, where, upon the "coaly Tyne," he will find an earnest Christian seaman still occupying the sphere of labour amongst his brethren which he has filled most honourably and successfully for many years, visiting from ship to ship, and quay to quay, and holding meetings both on Sundays and week nights with many evidences of the Divine approval.

Passing over the district of coast supplied by the Port of Hull Society, (which is cordially recognised as a sister Institution), a pause must be made at YARMOUTH, where will be found another zealous and useful labourer, who gave up the command of a ship and left the sea that he might spend and be spent in seeking the salvation of his brethren. Nor without large results—for God has greatly blessed his work, as well amongst the beachmen as the sailors, and especially the preaching at the Bethel rooms, of which there are two, both extremely well attended.

At the adjacent town of LOWESTOFT it would be found that marked blessing has rested upon the work. Besides liquidating the debt upon the new Bethel, another has been erected at the neighbouring fishing village of Pakefield, and paid for; and by means of private donations from many sympathising friends, the missionary has been enabled to furnish and open a house hard by the Bethel as a SAILORS' HOME AND REFUGE FOR THE SHIPWRECKED. During twelve months 133 wrecked men have found shelter here, and on one occasion, thirty-four in a single day. At this station there would be found much to interest and

thankfulness from any Christian

resting southwards till GRAVESEND
ached, there would be found a
and important sphere well-
ied by a missionary, who was
rly a seaman in the Royal Navy ;
ho, entering into his work with
earnestness, is labouring with
ed success on shore, both at the
d and in the homes of the resi-
watermen, and afloat, in Emi-
and Troop Ships, Merchant
ls, Coal Hulks, and Foreign
of-War, all of which are found at
tation.

ATHAM would next be reached,
the agent is employed every
s Day in furthering the objects
e Society—then ROCHESTER,
though a station but recently
ied, bids fair to prove one of
usefulness.

unding the Foreland, RAMSGATE
be visited, and here it would be
that through the lively sympa-
of the superintending clergyman,
ev. T. Hart Davies, and other
s, and the zealous exertions of
issionary crowned with the bless-
f God, a happy change has been
ght in the character of the sea-
population, and the Sailors'
at the various services crowded
erflow.

ence on to DOVER, where a con-
nt room has been recently erected
Bethel, and a former coastguards-
now, and for some years past
ocal missionary, may be found
ssfully reaching the ear and win-
the heart of many a hardy tar ;
t oftentimes a captain driven in by
of weather, thus finds the en-
e to the port of lasting rest.

he sketch then carries the visitor
outhampton, Weymouth, Devon-
Falmouth, Padstow, and Ilfra-
e, Milford Haven, Haverfordwest,
lead, Dublin, Jersey, and Guern-

aching the coast of France, the
of DIEPPE might be entered.

The missionary (himself by previous
life a sailor) would be found under the
direction of the resident English
clergyman, visiting the ships and
holding his meetings on board under
the Bethel flag ; or sitting by the bed-
side of the sick stranger in the hospi-
tal, teaching him to look away from
his sins and sorrows to the Saviour—
Jesus. His pilotage may be accepted
to ROUEN, where also he occasionally
labours, and where a congregation of
French Protestants kindly afford him
the use of their church for services for
the sailors.

Thence crossing the Bay of Biscay
and voyaging by the coasts of Portugal
and Spain (in which country almost
the only missionary work done at all
seems to be effected by the persistent
yet self-denying and perilous exertions
of godly seamen who visit its ports),
the trip may be pursued along the
shores of the Mediterranean. Now,
passing Gibraltar, Marseilles, Genoa,
Malta, and other ports, in which were
its funds equal to the additional out-
lay, the Directors of the Society
would be but too happy to place mis-
sionaries without delay, ALEXANDRIA
is at length reached, where, as the
result of a work commenced and
fostered by this Society, a missionary
continues to labour.

A short cruise to the Baltic and the
coast of NORWAY and SWEDEN, would
close this exploratory tour to the
stations occupied by the Society ; and
it could hardly be terminated without
exciting emotions of gratitude to God
that a system of such wide-spread
beneficence, and that of the highest
order, should be in active operation ;
and eliciting earnest prayer that not
only might the means employed be
crowned with yet more abundant
blessing, but that the good Lord
would be pleased to enable the Society,
through the liberality of the stewards
of the golden talents, to send forth
quickly more labourers into so hope-
ful a harvest-field.

DR. VAUGHAN AND DR. RALEIGH AT BOSTON.

[Reserving for our next number a full account of the proceedings of the great Congregational Council at Boston, we are happy to present to our readers now the words spoken on the occasion by one of the honoured brethren who were deputed by our own Congregational Union to convey to our Transatlantic brethren the expression of our Christian sympathy and regard. Dr. Smith was detained in Canada, and was therefore unable to take part in the Boston Council. Dr. Vaughan had to encounter some prejudice arising from passages in the *British Quarterly*, in which, some time since, an opinion adverse to the Northern policy and conduct of the war had been expressed. But his manly and eloquent words soon disarmed the Assembly, won their confidence, and even excited their enthusiasm. Dr. Raleigh's fame had preceded him as that of an earnest friend of the North in the late great struggle. We regret that we have received no report of his speech, which is characterised as "a splendid effort," by which "the Assembly was alternately moved to enthusiasm and to tears." It is no small satisfaction to find the *Boston Congregationalist* saying:—"The Brethren from abroad have demeaned and delivered themselves in such a manner as to endear themselves not merely to the body, but to the churches and to the community."—Ed.]

Dr. VAUGHAN spoke as follows:—My dear and honoured brethren: I have come very far to see you, to look you in the face, to shake you by the hand, and to tell you of the friendly thoughts and of the honest sympathies which are cherished toward you by multitudes in the land that I have left. Our Assembly, representing the Congregational Churches of England and Wales, appointed my friend Dr. Raleigh and myself as delegates to this body—calling us from our homes and our work solely that we might appear in your midst; and we are here, rejoicing in the thought that in you we see the representatives of nearly 3,000 American Congregational Churches; and we feel thankful in being able to assure you that in us you see the representatives of nearly the same number of Churches of the same faith and order in the old country. Those Churches have deputed us to express to you on this occasion their most cordial greeting. They have laid it upon us to assure you of their sincere sympathy with everything touching your welfare as American Congregationalists, and with everything pertaining to the social and to the religious interests of your great country. I ought to assure you that the members of the Congregational Union of England and Wales are men who always have been, and are now, so far as my knowledge goes, to a man, opposed to the slave system—men who have pronounced it to be an unchristian,

unrighteous, and iniquitous system, that should die, that must perish. They did not all of them see, as you may perhaps have been aware, in the earlier stages of your struggle, what policy was the best for your country and for the slave, but there was no difference in them, arising from one portion being friends of your country, and the other not. No such difference existed. They were all your friends, whether mistaken in judgment or right in judgment; and now, to a man, they receive the issues of your great struggle, looking upon them as having come to pass under the influence of a higher hand than the hand of a man. They congratulate you upon the extinction of that system that brought on the war, and rejoice in the prospect of the better days which they believe to be awaiting humanity here and humanity everywhere, through you. Mr. Chairman, in brief, there are not upon God's earth—no, not upon God's earth—hearts beating more truly toward this country, more as a brother's heart should beat, than the hearts of the men who constitute the Congregational Union of England and Wales. Being confident of this, I feel it laid upon me truly to say it.

And now, Sir, when I look upon this vast assembly, and remember what is represented by it, I have some memories rushing upon me—thoughts which I should like to find words to express, but which I am sure I cannot find words to

adequately. I must, however, to remind our friends that this Congregationalism, of which we have been so much, is distinctly and emphatically English. I mean what I say. Its roots in the modern Church was left to be thought about by English thought and piety, after it had been lost to the world for more than a thousand years. The men who were to discover the new men—a small band—devoted to the cause in their generation. The Christianity that prevailed in England before the Reformation, as you all know, came from Rome. The Church of England, too, as we now have it—good as there are in it—is an establishment that may fairly be described as more mediæval than Protestant. Presbyterianism is an exotic in England; it did not grow there; it can be said to have ever had any root in England has tried to live there, but has found it very hard to do so. But there is a body of men, as I have said, who came of Elizabeth, and subsequently, came from the Established Church, who became exiles under Queen Mary, and returned under Elizabeth, bringing Presbyterianism from Frankfort, Geneva, and they tried to give it root in England; but it could not be made to root there—it could not be made to grow there. But the separatists in England who began to thirst for that land of liberty which our Congress gives to the human spirit. As it rose within them, they scarcely knew it, but Congregationalism was to bring the waters of Bethlehem to the lips of David—they must have it. What God did in them as spiritual men in what circumstances did around persecuting them at all points, and them for going to the New Testament and discovering there the very things which they felt they needed, as the first Churches bearing the sanction. Now, you know very well you have heard it to-day, that a number of those holy men, worn and by the trials of that country that it gave them liberty, came to this search of a home. Not far from

[NEW SERIES.]

this did they put their feet for the first time upon these shores, and here they were, as you know, to create a great future. A portion of these men remained in England, and there they had to make, and did make, a history for themselves,—a history of which we who have descended from them are by no means ashamed. The man does not deserve the name of Englishman, who is not proud of that period in his nation's history, when the high-souled thought and passion of a great people went forth through the genius of a Cromwell and a Milton. We are doing something now in England to bring up these old names, associated with those principles of Congregationalism, and marvellously chagrined are many around us at the thought that we can plead such a noble ancestry; but we mean to hold to it. But, Sir, I see in this bit of history, in which we are now both interested, something that presents itself to my imagination like the flow of some ancient river. I see its waters up in some far back territory, divided into two streams, and these two streams widen their way apart, through their separate beds, until, after a long space, they are seen verging toward each other, and finally the waters meet and are one again; and then roll on with greater force than ever, as if joyous at the meeting. Here are the two streams; your stream of Congregationalism in America, our stream in England; and to-day, Sir, the two come together, and we are one. Will you excuse me if I ask you to give me your hand in token of this union? (The Moderator and the speaker clasped hands amid enthusiastic applause.) This is a happy day to me, Sir! May the power be powerless and fall, come whence it may, that would ever divide men whom God has joined together by a common blood and a common faith!

But, my friends, our Congregationalism is an infant in years compared with what it is to be. It has, beyond all other systems, pronounced upon the grand question of the union of Church and State. The early settlers of this country, indeed, were placed in peculiar circumstances, and if they did not see everything in rela-

tion to this principle at once, it was sure to be seen; and at this moment I could, were this the place for doing it, direct your attention to what is passing in Europe, which shows very clearly that the first order of minds in Europe are beginning to find their way to our principle of English Independency, as presenting the grand secret by means of which to put an end to that broil of ages—the mingling of the ecclesiastical with the civil. We have Emperor marshalled against Pope, and Pope against Emperor; we have hierarchies rising against nationalities, and nationalities rising against hierarchies. We have men coming forth not merely from schools of theology, but from the departments of high statesmanship—such men as Guizot and Laboulaye—and affirming, in their own way, that the great principle by which an end is to be put to this protracted strife, is the principle by which men learn to give unto God the things which are God's, while they give unto Cæsar the things that are his. Our friend, Mr. Monod, can tell you a little how French thought is working in this direction; what M. Bersier and M. Pressensé and others, are doing to illuminate the French mind upon this great principle. Then there is M. Vinet, a man who, coming out from an order of things very unlike ours, was brought, by the influence of light, to embrace the principle we hold. The great Cavour learned to take up the maxim, "A free Church in a free State," as what the people want. "Very good as far as it goes," say some, more enlightened yet. "Free Churches in a free State—that is what we want." You can never have one Church in any State that would not be a favouritism to some and a wrong to others. You must look to a grand tolerance of variety; more or less, if there is to be really a system of liberty for men—and our great principles go in that direction.

But, Sir, I will not detain you longer. I should not have said this much but that, when a man comes across the Atlantic to speak half an hour, perhaps he may have it. But our mission, Mr. Moderator, is to express sympathy with you in your late trial, and in meeting the great social,

moral, and religious responsibilities devolve upon you now that trial said to have passed. It should be remembered that, since your War of defence, you have not known trouble history through that long interval within the last four years, has an unbroken flow of prosperity, and bear with me in saying that it is the power of prosperity alone to nations all the greatness of which are capable. With nations as individuals true greatness is not to be without suffering. It comes as by. It is not a little edifying to see discipline of that sort is made to righteousness. It is often wonderful to see the fruit which a good man brings out of such experiences—those views, that calmer self-possession, wiser patience and consideration of word, the development of those forms of character that could be realised elsewhere. So I doubt not be with you as a people. Misconduct of all kinds have been abroad on you, some in quarters where you expected them, others in quarters you expected better things. You had to bear that. Malignity in every grade has levelled its shafts at you, and that in your hour of trial, too, you have had to bear. Even the tard villanies of assassination have allowed to have their place in the which you have been made to drink feel for you in all this. But be cheerful. A dark day has passed over but it is that the days to come are brighter and better. Friends who not, and could not understand you have come to see it as it is. We have predicted a thousand times should any such strain come upon institutions as we have seen come them within the last four years would be snapped asunder, and put to all men their worthlessness. When strain has come, and these prophetic evil have proved false prophecies, institutions have not broken down, are safe, they will be more comfortable than ever. Yes, and this has been in the sight of all the nations;

the friends of freedom everywhere has gone forth as a new song of the oppressor, and the upholders of despotism everywhere, it has gone as a song of despair. Democracy, it is seen, is able, can be united, can show action, and concentrated energy against despotism. And now what remains? The victories in war have given you a place among the nations in military pre-eminence. Shall not the victories be followed by the victories of peace? And let not the social and religious difficulties which now press upon you be taken as a hardship. It is in vain to say that this burden is laid on you, and that you are to grow strong, and your nation is to rise higher than ever, by bearing it. The luxurious South has been the Spaniard from the first day of its independence until now, while the North has invigorated the nation. Nations are wasted—wasted and worthless, by being allowed to decay in ease and indulgence. They are made, by being compelled to do, and to suffer. You have weathered a memorable storm, and the old decks I have left to visit you have withered many a storm before you, and you are happy in being able to say that has never been more seaworthy than this. Half a century ago, that nation, that haughty Church and the confederation which provoked you to War of Independence, ruled over you with an iron hand. But that is of the forty years since we were under the rule of the Corporation and Test which precluded all Englishmen from military offices unless they first take the Sacrament of the Lord's Supper in the form prescribed by the law of England. That impious law disgraces our statute-book. In 1534 Catholics prayed that they should be allowed to send men of their own choice to our Lower House, and prayed for forty years apparently in vain. The great wrong is also of the past. At the time of our peers, through their power in the small boroughs, could virtually fill the House of Commons, and make it a mere peers' House that should

have been the people's House. Our great Reform Bill brought all that to an end. Every statesman now knows that to create the majority in our Lower House rests with the nation, and that where that majority is, there, in effect, is the supreme power everywhere. Our municipal corporations at that time were all close corporations, the Churchmen and Tories who were in always filling up vacancies in their own body. Now, all such functionaries have their office from the suffrage of the citizens and townspeople, the effect of which is, that the municipal power of the nation has passed largely into the hands of members of our free Churches, and especially into the hands of Congregationalists. Popular education has made wonderful progress during the last generation. The land is now flooded, almost to a miracle, with cheap and good literature for the people. The effect is that, within my memory, we have come to be quite another people. So different is the condition of popular intelligence, that were we to become a republic to-morrow we should be perfectly safe. What the last half-century has been we believe the next will be, and if you don't take care we shall overtake you. In truth, Mr. Moderator, paradoxical as it may sound, Old England was never younger than at this day.

Why now do I touch on this theme? Is it in boastfulness? God forbid! It is from the goodness of God, and not from merit of our own that I am able to speak thus of my country. What I wish you to see is how admirably the two countries are matched, not to become the destroyers of each other, but the liberators and benefactors of mankind. We have a great mission devolved upon us, which, if it should only be given us to see it, will be found rich in blessing for the world's future. Are our respective peoples capable of rising to this level? Are we capable of subordinating a thousand lesser irritations to this grand idea and purpose? It will be a difficult thing to do, and it will be done only as we feel it to be difficult. The English jack and the stars and stripes are destined to float side by side in every harbour of the world. The products

of your country and of ours will compete with each other in the markets of all lands; and we only need look to the history of England and Holland two centuries ago to see how difficult it is for nations so conditioned to be at peace. There will be bad men in your country,

who will be for war, and bad men in your country who will take up the arms and my last word to you is, let the men of both nations combine so that we shall be one—one for God and for humanity.

What followed, Dr. Jos. P. Thompson, of New York, reports to the F. follows:—

"A careful response to the addresses of the English Deputies was prepared by a special Committee on a subsequent day, in which the Council expressed its regret at the want of a more positive and earnest sympathy from our English friends when we were in a deadly struggle for the principles of our common cause, and especially at the studied silence of your Union upon the great moral issues involved in our war. The policy of the Committee of your Union has appeared in a false attitude before the American people, and has cost you a loss of power which you may never be able to regain. It was a very grave mistake which I felt it at the time; it is your turn to feel it now. As I pointed out its error then, I have earned the right to speak frankly of its mischievous effects.

"The report referred to called out, at first, some very sharp criticism of the course of England during the war. But better counsels prevailed, and they were as magnanimous to overlook as they had been frank in complaint. Dr. Vaughan was again heard; and his manly exposition of the true English feeling received with rounds of applause. Mr. Beecher then rose, and, after borrowing the English friends upon their slight experience of what he had to endure in England, he poured forth the torrents of his noble soul in a welcome of singular eloquence; and when, at the close, he gave Drs. Vaughan and Ralston a hand of fellowship, the whole assembly rose, and at the cry 'England and America one for ever,' cheer after cheer went up, until the enthusiasm found expression in a grand doxology.

"It was well that you sent a deputation, and sent two such men, representing both wings of feeling and opinion among you. We understand each other more fully; and henceforth there is nothing between us but peace and love."

NEW BOOKS.

The Chronological Bible: containing the Old and New Testaments, according to the Authorised Version: newly divided into Paragraphs and Sections. By ROBERT B. BLACKADER. London: Printed for the Editor, and sold by Simpkin, Marshall, and Co., Stationers' Hall Court.

We had occasion to refer to this book in a recent article on Paragraph Bibles,—a subject to which we hope to return soon;—and we have now great pleasure in commending it to the attention of the public. The following are the main features of the work, as stated by the Editor himself, and we think it due to him to use his own words:—"I. The sacred text has been re-divided; for

chapters have been substituted for verses and for verses paragraphs—the divisions being nevertheless retained for facility of reference. II. The most important parallel passages quoted at the end of each chapter. III. The marginal renderings of the translators. IV. Amended translations of ancient and modern critics. V. A section has its own proper date. VI. Means of the numerals prefixed to each section, the whole Sacred volume may be read in chronological order. VII. Poetical Books, printed rhythmically to the principle of poetic parallelism. VIII. Speeches in inverted commas. IX. The most important variations of the text in the various versions. X. A comparison, by a different type, of the Received Text with the New Testament with the MS

erved in the Vatican Library. Ite harmony of the Gospels, Epistles with the book of Acts. ions in the New Testament of m the Old printed in capitals. raphical Headings. XIV. is to each book. XV. Analysis nent of the Epistles."

e not all peculiar to Mr. book, not a few of them will a other editions. And if we sed to find any fault where nuch excellence, it is that the overdone his work. But the or it be, is on the right side. nt the whole aspect of the om the appearance of our ibles! The pages of the ad of the Gospels, as printed to introduce us at once to a

And one could scarcely e had not demonstration of it, the intelligibility and interest y may be improved and increa- ly printing it as it ought to be The volume before us is too r common use. But after all, thousands of Christian families that can spend thirty-six any object of desire, even if it price! No such family should one copy at least of so instruc- ion as this of our Holy Bible. r ago of book-presents, this ald not be forgotten.

istic and Jehovistic Theory Examined; with some remarks pture and Science; having reference to the Fourth Part of entateuch, &c., critically ex- r the Right Rev. J. W. Colenso, shop of Natal." By the Rev. LEY, A.M. London: Bell and

has produced a work which uch praise. It is thorough and displaying care, assiduity, nd accurate reading. As early dle of the last century the ; broached by Astruc, that the nesis, and the earlier chapters exhibit traces of two original , each characterised by a e of the names of God; the one me Elohim, the other by the ovah. And this is the theory r repeated manipulations in the rman scholars of repute, has larised in this country by Bishop Mr. Biley endeavours to show not prepared to say with com- ss—by an investigation of the and uses of the names, that

when one is used rather than the other it is for the purpose of representing the Divine Being in that aspect of His character most suited to the circumstances, either as "The Mighty" (Elohim) or as "The Eternal" or "Unchangeable" (Jehovah). The change of name is, therefore, he argues, so far from being an evidence of different authorship, that it bears rather the marks of *design* and unity. This leads him into a critical examination of almost every word in the earlier part of the Pentateuch which admits of debate. But while it enables him to expose the Bishop's ignorance of the niceties of Hebrew, it renders his book unreadable to the general public. His attempt to reconcile Scripture and Geology will, however, be highly instructive to ordinary readers, and will convince them that things which have been urged as objections, may prove on a more minute inquiry to be in reality indirect and undesigned testimonies on behalf of the Scriptures. For an example of the exposure of Colenso's rash and sweeping statements—many of them utterly incorrect—we might refer to pp. 153 and 141. The great defect of this book is its fragmentary and piecemeal structure. It should be re-cast in a second edition, and indices added of Subjects, Texts, and Hebrew words.

Thoughts at Seventy-nine. By the Author of "Thoughts on Devotion," &c., &c. London: Jackson, Walford, and Hodder.

FEW volumes could be more welcome to us than a volume of "Thoughts" from the pen of Mr. John Sheppard. And it is very pleasant to find him "at Seventy-nine," capable of such "thoughts" as these. We have never had the pleasure of seeing Mr. Sheppard, but there are few men with whom we have had more spiritual fellowship of a kind very pleasant to ourselves, and we trust profitable. The volume before us contains four Essays:—I. On Theism. II. On The Image of the Invisible. III. On New Testament Precepts, in eight chapters. IV. On Conscience and its Perversions. Then we have forty pages of poetry, consisting chiefly of "Metrical Prayers," and twenty pages of brief miscellaneous Thoughts. There is nothing startling, brilliant, or spasmodic in the volume. But every page of it will be precious to those who can escape from the whirl of both business and literature, and find a quiet resting-place in which to meditate in communion with a calm, earnest, and devout Christian thinker.

The Star of Poland; with other Scenes and Sketches from History. By MARIA E. CATLOW, author of "Popular Entomology," "Popular Scripture Zoology."

THIS book comprises a variety of short papers first contributed to a "Village Miscellany," upon some important scenes in great historical events. Most of the scenes depicted refer to some points in female character, which are thereby very appositely illustrated. We may instance the Swedish national struggle, headed by Gustavus Vasa; the French Revolution of 1789; and Black Bartholomew, as the events with which some of the incidents are associated. The book will be suitable and welcome as a gift to the young, of far greater interest to the recipients than many which are selected for the purpose.

Enoch Roden's Training. By the Author of "Fern's Hollow." London: The Religious Tract Society.

WE are heartily pleased with this little book. It is of the kind which cannot fail to be interesting and suggestive in its influence. The tale is well told; and its wide circulation would be of great service to all classes. It is not silly with a feigned simplicity, but full of strong lessons for us all.

Poems. By H. MAJOR. London: W. Freeman.

THE longest of these poems is a "Dramatic Poem" entitled "Jephtha." This is followed by "Rural Etchings and Sketchings," "Lyra Sacra," and "Miscellaneous Poems." There is no task more difficult for a critic than to decide on the merits of poets and would-be poets. But one thing we may say, that we had not read many pages of this volume before we felt that the author is a true poet.

Bible Sketches and their Teachings, for Young People. By SAMUEL G. GREEN, B.A. First Series: From the Creation to the Israelites' entrance into Canaan. London: Religious Tract Society.

AN admirable book, especially for mothers to read with and to their children. The style is easy, natural, and sprightly; and the various subjects which pass under review are treated with an intelligence, which, alas! is often wanting in popular books on Holy Scripture.

The Story of the Kirk. By ROBERT NAISMITH. Edinburgh: Johnstone, Hunter, and Co.

THIS "Story of the Kirk" is the story of Christianity in Scotland "from the beginning until now." It is a story worth telling, and it is well told so far as the limits of a very small volume allow it to be told.

The Christian Monitor; or, Selections from Pious Authors. Nos. 1, 2, 3, London: S. W. Partridge, 9, Paternoster Row.

THE selections in this serial are miscellaneous but good, and the beautifully printed in large type.

My Life and Labours in London, a nearer the Mark. By JAMES I. HILLOCKS, Author of "Life & a prize biography. London: W. Freeman, 102, Fleet Street.

THE facts which are given by Hillocks, are such as could be supplied by hundreds of City Missionaries, but journals of these devoted men are given to the public in detail, we recommend those who wish to know good work they are doing to read book. It will make them acquainted with some phases of London life both interesting and painful. At the same time would deprecate the multiplicity of books of this character, and are that there are not many earnest workers who can write of their own "Life & Labours," as Mr. Hillocks does. That of childlike simplicity, however, in which he speaks of himself, is more than offset by the more than offensive.

Faith, what it Is, and what it Leads to. By Rev. C. H. SPURGEON. Twenty thousand. London: Morgan and Co. 40, Ludgate Street.

A LITTLE book upon a great subject. Its author's name will be a sufficient recommendation to thousands.

Morning; or Darkness and Light: Fear, Sorrow and Joy. By Rev. G. B. SCOTT. London: E. Marlborough and Co.

THIS book is intended for closet devotion. Each portion consists of two of Scripture, two verses of devout poetry, and appropriate reflections, rich in suggestive truth, and very suitable for a gift-book.

The Child's Book of Praise. Edited by Rev. CHARLES VINCE. Birmingham: Hugh Barclay, 26, Temple Street. London: Virtue, Brothers, and Paternoster Row.

THIS little book contains many which we have never seen before.

The Sunday-school Hymn Book. Ninth Thousand. London: Elliot Stock, Paternoster Row.

THOSE who have to conduct the worship of children will welcome the selection.

day-school Dictionary; with an
ess to Teachers. By WILLIAM
s, B.A., Rector of Openshaw,
chester. Second Edition, revised
enlarged. London: W. H. Colling-
, Aldersgate Street. Manchester:
i Kelly, Market Street.

SCHOOL teachers whose time
ans are limited, may find this
ok useful.

*the Captain. Tales for the Chil-
: Hour.* Edinburgh: Johnston,
er, and Co.

I safely recommend these two little
The "Little Captain" is a charac-

ter whose earnest piety, and quiet yet
lofty courage, our boys would do well to
imitate. "Tales for the Children's Hour"
are worthy models for parents who know
what it is to have a pause in the day's
occupations. The tendency of both books
is of the purest kind.

Honour to whom Honour; or, the Church's
Manual of Duty to the Pastor. By Rev.
W. ISAAC, of Ealing. Second Edition.
London: Elliot Stock, 62, Paternoster
Row.

DEACONS would do well to keep a stock
of this little Manual on hand, to present
to Candidates for Church Membership.

CONGREGATIONAL REGISTER.

June—July.

CHAPELS OPENED.

20.—Horne Bay; Preachers, Revs.
in, N. Hall, LL.B., and J. Viney.

1.—Wandsworth Road Iron Church,
r, Rev. R. W. Betts.

4.—Stanstead, Essex; Preacher,
Martin.

1.—Westminster Chapel; Preachers,
Cumming, D.D., and W. Brock,

CHAPELS RE-OPENED.

10, 11.—Capel-Maen; Gwynfe,
rs, Revs. Messrs. Rees, Llanelly;
Wmlynfell; Davies, Siloa; Davies,
; Jones, Hermon; Davies, Beth-

13.—Morley, near Leeds; Preachers,
R. Campbell, D.D., E. Mellor, M.A.

14.—Boydton, Essex; Revs. Dr.
is, and E. T. Egg.

18.—Tottenham and Edmonton
after enlargement; Preachers,
J. De Kewer Williams, N. Hall,
and H. Allon.

25.—Rusholme Road, Manchester;
rs, Revs. J. Griffin, G. W. Conder,
Thomson, M.A.

26.—Bainbridge, Wensleydale,
re;

4.—Redbourn, Herts; Preacher,
Aveling.

CHAPELS—FOUNDATIONS LAID.

21.—Waterloo, Liverpool, by W.
d, Esq.

16.—Croydon, Thornton Heath, by
rgood, Esq.

23.—Luton, by S. Morley, Esq.

26.—Crown Street, Ipswich, by S.
Esq.

31.—Gospel Oak Fields, Hamp-
y S. Morley, Esq.

31.—Sunningdale, Berks, by J. R.
isq., M.P.

June 1.—Southend, Essex, by J. Perry,
Esq.

June 7.—Greasboro', Yorkshire, by Rev.
Dr. Falding.

June 12.—Moseley Green, Forest of
Dean, by J. Ford, Esq., Blakeney.

June 25.—Penrith, by Alderman Brown.

June 27.—Surbiton, by Thomas Barnes,
Esq., M.P.

June 28.—Over, Cheshire, by John Ry-
land, Esq.

June 29.—Uckfield, by John Finch, Esq.

July 1.—Dukinfield, by Thomas Collier,
Esq.

July 15.—Over, Lancashire, by J. Ry-
land, Esq.

NEW CHURCHES FORMED.

May 25.—Wanstead, in the Court Room
of Almshouses of the Weavers' Company;
Rev. B. Beddow was chosen Pastor. Revs.
E. Mannering, S. McAll, E. T. Egg, and
Mr. Shrimpton, took part in the service.

June 22.—The Church formerly at Bar-
bican and the Church at New North-road,
united under the Rev. J. Boyle. The Rev.
Louis Herschell resigned his pastorate to
facilitate the union.

SCHOOL-ROOMS OPENED.

June 14.—Park Chapel, Camden Town,
School and Lecture Room.

June 22.—New Bolton-le-Moors, Lan-
cashire; Preacher, Rev. J. Parker, D.D.

CALLS ACCEPTED.

Charles Croft, of Cheshunt College, to
Foregate Chapel, Shrewsbury.

William Howell, to Frampton Cotterill.

ORDINATIONS.

June.—H. A. Nash, at Banbury. In-
troduitory discourse by Professor Newth,
M.A. Prayer and address to people by

Rev. A. Buzacott, B.A. Charge by Rev. R. Halley, D.D.

June.—E. Johnson, B.A., at Queen's Road, Forest Hill. Introductory discourse by Rev. J. S. Pearsall. Prayer by Rev. A. Johnson. Charge by Rev. R. Halley, D.D. Sermon to people by Rev. H. Christopherson.

June.—J. R. J. Binns, at West Burton. Introductory discourse by Rev. J. H. Morgan. Prayer by Rev. A. C. Wood. Charge by Rev. M. Howard.

June 14.—W. Perkins, of Carmarthen College, at Penal and Aberdoverly. Introductory discourse by Rev. W. Rees. Prayer by Rev. S. Edwards. Charge by Rev. Josiah Lewis. Sermon to people by Rev. J. Jones, Barmouth.

July 3.—J. Wilde, at Burley, in Wharfedale, Yorkshire. Introductory discourse by Rev. W. Kingsland. Prayer by Rev. J. H. Gavin. Charge by Rev. D. Fraser, LL.D. Sermon to the people by Rev. H. M. Stallybrass.

July 3.—G. S. Owen, as Missionary to China, at Hornsey. Sphere of labour described by Rev. W. K. Lea. Prayer by Rev. J. Corbin. Charge by Rev. A. Hampson.

July 4.—J. Ward, at Street, Somersetshire. Introductory discourse by Rev. E. H. Jones. Prayer by Rev. J. Morris. Sermon to the people by Rev. C. R. Howell.

July 4.—J. Lewis, as Missionary to India, at Milborne Port. Sphere described by Rev. J. S. Wardlaw, M.A. Prayer by Rev. E. Mannering. Charge by Rev. E. H. Perkins.

July 4.—J. Farron, as co-pastor with Rev. G. Rose, Bermondsey. Introductory discourse by Rev. P. J. Turquand. Prayer by Rev. G. Rose. Charge by Rev. S. Mc. All. Sermon to the people by Rev. J. Sibree.

July 5.—J. Brown, as Missionary to the Kurumans, at Highgate. Field described by Rev. J. S. Wardlaw, M.A. Prayer by Rev. J. Viney. Charge by Rev. S. Clarkson.

July 18.—H. W. Grainge, Arundel. Revs. P. Hood, H. Rogers, S. Mc All, B. Price, and W. Knight severally engaged in the solemnities.

RECOGNITIONS.

May 31.—Duncan Fletcher, at Moy. The Rev. Messrs. Bain, Kidd, and Lanc, took part in the service.

June 8.—R. W. Lloyd, at Wistanwick. Revs. A. Sturt, J. Pattison, G. B. Scott, J. Smith, and G. Smith, took part in the service.

June 26.—W. Paton, at Atherstone. The Rev. J. B. Paton, M.A., Rev. S. Hill-

yard, Rev. Professor Barker, and Rev. G. B. Johnson took parts in the service.

REMOVALS.

Rev. W. F. Revell, South Petherton to Chertsey.

Rev. H. C. Welsford, Ruabon to Can-nock.

Rev. S. T. Allen, Penzance to Lozelles, Birmingham.

Rev. F. Newman, Manningtree to Gorteston.

Rev. E. H. Davies, Wood Sitten to Birstal.

Rev. D. W. Pardon, Guisborough to Hinckley.

Rev. W. Paton, Newport to Atherstone.

Rev. P. Thomson, M.A., Manchester to Castle Green, Bristol.

Rev. R. W. Lloyd, from Marton, Salop, to Wollerton and Wistanwick.

Rev. D. M. Jenkins, Dowlais to Aberdare.

RESIGNATIONS.

Rev. W. C. Preston, Wigan.

Rev. Louis Herschell, at New North Road.

Rev. T. Davies, at Hungerford.

Rev. T. Schofield, at Chertsey.

Rev. H. Pawling, at Aston Tirrold.

Rev. T. Hamer, Auckland, New Zealand.

DEATHS OF MINISTERS.

June 7.—William Jones, Glynarthen, aged 65; Ministry, thirty-four years.

June 21.—Thomas Craig, Bocking, aged 84; Ministry, sixty-three years.

June 26.—Isaac Evans, Weedon, aged 59; Ministry, thirty-three years.

June 28.—Richard Henry Smith, Marlborough, aged 70; Ministry forty-one years.

July 8.—Samuel Davis, Barnet Common, aged 62; Ministry, thirty-four years.

TESTIMONIALS.

To Rev. Theo. Davis, Hungerford. Purse and timepiece, on his retirement from the pastorate.

June 1.—To Rev. R. W. Lloyd. Purse and timepiece, on leaving Marton.

ASSOCIATION MEETINGS.

June 6.—North Bucks Association. Preacher, Rev. C. Dukes, M.A.

June 5 and 6.—Surrey Congregational Union. Preachers, Revs. E. Waite, M.A., and Newman Hall, LL.B.

June 14.—Huntingdonshire Association. Preacher, Rev. T. Lloyd.

THE MERCHANTS' LECTURE

Will be delivered (D.V.) on Tuesday, the 8th of August, at the Poultry Chapel, by the Rev. Samuel Martin, at noon precisely.

THE
CHRISTIAN WITNESS,
AND
CONGREGATIONAL MAGAZINE.

SEPTEMBER, 1865.

FATHERLINESS AND ATONEMENT.

God is a father, most tender, most thoughtful, most loving, most bountiful, most merciful. In Him we have the very type and essence of all that is cherily. The fatherliness that is found in the hearts of the best and noblest earth is but a shadow of the fatherliness that is in Him. And with this idea of fatherliness we associate the idea of forgivingness—the disposition to pardon and lovingly to embrace sinning children on their penitent return. These ideas were associated by Christ Himself when He spoke that incomparable parable of the Prodigal Son: and they were associated in Old Testament teachings. “For as the heaven is high above the earth, so great is his mercy toward them that fear him. As far as the east is from the west, so far hath he removed our transgressions from us. Like as a father pitieth his children, so the Lord pitieth them that fear him.”—(Psalm ciii., 11—18.) No father has ever realised in Himself this idea of forgivingness, as has God our Heavenly Father.

And yet before God will forgive His erring sinning children—the children men, the incarnate One must lay down His life for them. I say ‘must’—there was some great necessity which required this sacrifice. That is, either this sacrifice must be offered or forgiveness must not be. The love of the Father’s heart, deep and tender as no human love can ever be, would not of itself justify the bestowment of forgiveness even on the penitent. The absolute sovereignty of this Divine Father, uncontrolled by any power or authority external to itself, would not justify the bestowment of forgiveness on the sinner. There was some great barrier in the way which Divine love and Divine sovereignty could neither overleap nor remove. There was some great necessity originating either in the character or in the government of God, or in both, by which atonement should be made. Without such necessity the incarnation of the

Son of God, His humiliation, His sufferings, His death, were an utter waste of Divine wisdom and Divine grace—or, as the Apostle expresses it, “Christ died in vain.”

Now wherein consisted this necessity? Some imagine that no light can be thrown on the question. They speak of it as one of the secret things of the Lord, either so darkly veiled that we cannot know it, or in itself so profound that we cannot fathom it. That it has depths and heights which we cannot know, like everything else pertaining to the Divine nature and will, we may be assured. But this is after all one of those things which have been revealed, from which the veil has been taken away, and which, therefore, we may and ought to understand. What saith the Scripture? “God hath set forth Jesus Christ to be a propitiation through faith in His blood to declare His righteousness in the remission of sins.....that He might be just and the justifier of him that believeth in Jesus.”

That which stood between the Divine fatherliness and the remission of sins was, then, the Divine righteousness and justice. Remission of sins without propitiation would have been derogatory to the righteousness of God, and inconsistent with the justice of God. This was Paul’s teaching, and Paul was the ambassador of God in declaring unto man the way of salvation. Other reasons for the atonement we need not seek when the Divine reason is revealed. And all the lessons which the atonement teaches, and all the real ends which it subserves, must be dependent on its true cause and necessity. The righteousness and justice of God are the very foundation of the atonement, the necessity on which it is based. And if we deny or even ignore this, we deprive the doctrine of its Divine meaning, and take away its place in the great body of Christian truth.

Christ said, “I give my life for the sheep. I lay it down of myself. I give myself a ransom for many.” These words express substitution. He, the just, takes the place of the unjust. The sinless dies for the sinful. *Why?* Is it that the great God has not a Father’s heart? Is it that His mercy must be bought? So far from that being the case, it is His fatherly heart, His own spontaneous mercy, that provided this costly substitution. He so loved us that He gave His Son. Why then this substitution? That He might be righteous in remitting sin, that He might be just in justifying the ungodly. Righteousness and justice are essential to His government. And even mercy, administered in a way that should fail to uphold and vindicate their claims, would be fatal to his government, and fatal at the same time to the best interests of the wide universe over which He rules. No gift would be so ruinous to the world as pardon and mercy in a way that should slight or sacrifice the honour of justice and truth.

The light which is thus thrown on the Divine righteousness, brings into bolder relief at the same time the Divine love. Righteousness must not be confounded with hardness, austerity, satisfaction in human misery and woe, such as the evil suspicious heart of man has often charged upon God. And the purer the Divine righteousness, and the more inexorable its demands, so much the richer and the more glorious the love that provides for the satisfac-

these demands. Observe—the very God who is so righteous that He pardon sin without satisfaction to His law, is so loving that He pro-satisfaction Himself,—so loving towards our guilty and helpless race, eeing no other adequate satisfaction can be found, He spares not His 1, His well beloved, but freely gives Him up for us all. It is in this ion with righteousness that the love of God shines forth most gloriously s the weakness of a soft and indulgent nature, but as a pure Divine 1, of whose strength and beauty the purest human affection gives us eble and imperfect conception.

“Here the whole Deity is known,
Nor dares a creature guess
Which of the glories brighter shone,
The justice or the grace.”

LOST AND WON; OR, THE INFIDEL SHOEMAKER.

AM sure you cannot prove the of your religion,” said Johnson, iligent but infidel shoemaker, rning to a missionary who had d at his door in the course of nds. “It is so unlikely to be its facts are so different from ers in history; and its founder, Christ, was either too good a or too great an impostor, to ad a real existence.” nd yet,” replied the missionary, s Christ has exerted, and still , an influence upon the world is entirely unaccountable on her supposition than the reality s claims. You cannot suppose n impostor could have spoken, and suffered, as He did. You rely not be so credulous as to e that a man, whose whole life falsehood, could have promoted ess and virtue as He is recorded re done, and then have died to the truth of all that He had for; and you cannot really be- that a fiction can have had so a power in the world as to pro- acts of self-denial and disin-

terested benevolence which have never even been equalled, with which the history of the Christian religion makes us familiar.”

“I cannot tell,” answered the shoe-maker. “I admit I am sometimes at a loss to account for these things, but I cannot believe the truth of your religion; I sometimes wish I could.”

“The Bible says—‘Ye will not come to me that ye may have life.’ And this seems to me to be the only practicable way of answering that objection.”

“I know the Bible says this, but as I do not believe the Bible it has no weight with me. But,” he added hastily, “I believe in God. Indeed, I never doubted either His existence or the benevolence of His character. And I pray to Him; and if I am to be converted, as you say, I hope He will convert me. What more can I do?”

Satisfied from this latter remark that, notwithstanding his boastful manner, he was far from contented with his present position, the missionary replied, “You *can believe* the Bible, for it is as easy to receive its

testimony as to receive that of any other credible witness. And that it is credible is certain, for it is corroborated in numberless ways; and that it is the revealed will of God is also certain. It is surely as easy for Him to reveal His will to man as to create a world."

"I cannot believe the Bible," said he emphatically; "and if my salvation depends upon my believing that book I fear I shall never be saved."

A state of mind like this, it will readily be admitted, did not seem a very promising one for the reception of the truth. And yet, having an implicit faith in the Divine promise—that God's word shall not return unto Him void—the missionary determined not to lose sight of the shoemaker, and therefore soon called upon him again.

On this occasion, a little book, (Leslie's "Short and Easy Method with the Deists"), with which the missionary had supplied him, became the theme of conversation, and an attempt was made by Johnson to provoke controversy. But the missionary had resolved, so far as practicable, to avoid this, and to commend the Gospel only to the conscience and heart of his hearer. To some extent this plan was successful; for Johnson admitted that he was far from easy in his mind, and was, moreover, addicted to drink. Advantage was taken of this latter circumstance to persuade him not to stifle the convictions which, it was evident, had been produced in his heart. This advice, however, appeared to be vain; "for," he said, "I must wait until God chooses to convert me. I cannot help myself."

It is necessary here to state that in early life Johnson had had the advan-

tage of pious example in his parents, and had with them regularly attended the means of grace; but falling in with bad associates, by whom he was supplied with infidel books, his mind became the subject of sceptical thoughts, he gave way to loose living, indulged in bad habits, and severing his connexion with the Christian Church he gave himself up entirely to drunkenness and folly.

Subsequent conversations tended to convince the missionary of the uselessness of mere controversy in such a case. He persevered, therefore, in appealing to the conscience and heart of Johnson, and in laying portions of the word of God before his mind, being persuaded of the Divine power of that word. Ultimately Johnson left the neighbourhood. The missionary was also called, in the providence of God, to remove to another sphere of duty at some distance away. Seven years passed on. In the midst of new cares and other duties the missionary had forgotten Johnson. But the Lord had not forgotten His promise—"And he is not slack as some men count slackness, but is long-suffering to us-ward." One day the missionary received a note from the son of Johnson, reminding him of a promise made years ago, that if ever he (Johnson) thought differently of religion, and wanted to see him, the missionary, if alive, would come to see him if it was practicable. The note also urgently requested the missionary to see Johnson as soon as convenient. No time was lost in complying with this request. On entering the room where Johnson was, it was at once apparent that consumption was making rapid progress in him. He rose to receive his friend, the missionary.

ping his hand, he said, "You will not be surprised that I have sent you, and I am not surprised that you have come; because I know you are in the power of God over men's souls and hearts. I have been very anxious to see you; for since I have been taken ill I cannot divest my mind of the idea of the truth of the Bible, yet I am not able to say that I believe it. You will remember telling me that I was not a happy man; and you gave your reason that no man can be happy who knows the Bible and does not obey it. You spoke the truth of me. I have never been a happy man since I gave up religion. You led me to the quick once when I traced my infidelity to ungodliness. It was true I was a bad man, and proved to be so. I hated religion, because it was not true, but because it curbed my passions and repressed my wickedness. I blasphemed the name of Christ. I am not sure, however, that I was in earnest. I am sure that I did not believe in Christ even while I spoke indignantly of Him. Now I have sent you to ask whether such a man can hope that God will pardon him. I have tried prayer, but my prayers do not return to my bosom unanswered. Oh! sir, is there hope for me?"

It was an affecting moment. Here was an intelligent man who had deliberately put away Christ from him, and had deliberately chosen a life of infidelity and sin, brought by no human agency, as it appeared, to the instruction respecting that very thing on which he had despised. A simple statement of the Gospel, based upon the words, "God so loved the world, that he gave his only begotten son,

that whosoever believeth in him shall not perish but have everlasting life,"—was laid before his mind. He was invited to trust in Jesus Christ, and pray *through* Him for pardon. His reply was that it seemed impossible for him to trust in Christ. He wished to do so, but when he made the attempt all his former doubts rushed into his mind with a force that drove him away from the Saviour. He was reminded that his was not a singular case; nor was it remarkable that he should find it difficult to believe in Christ alone for acceptance, when he had so consciously denied Him. But it remained true, nevertheless, that all who come to Christ do find acceptance and favour with God. Prayer was proposed, but, strange enough, Johnson objected. "He could not submit to that humiliation," he said. Undeterred, however, by this objection, the missionary knelt and prayed. On rising from his knees he observed that Johnson's face was suffused with tears, and for some time he was unable to speak. At length he said, "Oh! sir, if I could only believe, I feel I should be happy, and I could live or die as God might please. But I cannot—I am a lost man! I have made light of Christ, and I cannot now rest in Him."

It was a sad, though interesting scene. The missionary felt that he could do nothing better than reiterate the invitations of the Gospel, and assure him of the free mercy which God bestows in Christ.

On another visit, soon after that just described, it was observed that a change had taken place in his mind. He exclaimed, as soon as he saw the missionary, "Oh! sir, I believe I have found peace at last. I was

earnestly thinking on my miserable state the other day, and mentally asking God to help me, when it seemed as if a voice said to me, 'Your sins and iniquities will I remember no more, but I will cast them behind my back into the sea.' Now, sir, is this a text of Scripture? because, if it is, I shall regard it as an intimation that I may yet be happy in the eternal world."

It was pointed out to him that the verse he had quoted was made up of two texts, and did not stand in the Bible, as he supposed, as a single passage of Scripture. His countenance fell on this intelligence. Supposing, as he said, that God reveals himself to the minds of men by means of the application of particular texts of Scripture, he had hoped that God was communicating to him an assurance of acceptance in the text which had been impressed upon his mind. As it was not a single text, and, therefore, in his estimation, not a passage of Scripture or a portion of the Word of God, what could he think but that he had deceived himself?—and his doubts and fears again returned. Simple dependence upon the finished work of Christ was recommended. He was advised to look to Him alone—"Him that cometh to me I will in no wise cast out."

After a time he saw his mistake, although he was not able at once to

exercise trust. In the meanwhile his disease rapidly increased in severity. It was evident to his friends that his dissolution was approaching. His mental anxiety increased. His prayers for pardon were incessant. At length he was enabled to see that all dependence on creature-feeling was vain, and that the word of Christ was a sufficient warrant for his hopes. As soon as he trusted God, and gave credit to Christ, peace was vouchsafed to him. He described himself now as happy; and, he said, it was all the result of a single glance by faith at Christ on the cross. When he could rest on the promise of the Saviour to save him to the uttermost, his heart became the seat of a blissful feeling, which he felt assured was true peace with God. God in Christ was reconciled to him, and he was now reconciled to God. It was pleasant to hear his experience of God's saving mercy now. There was no great ecstasy in his mind. He was enabled calmly to view death in its near approach, because the sting of death—sin—was taken away by Jesus Christ. From this time until his death, which occurred in the course of about three weeks, he possessed a settled calmness. "Ready," said he, "ready to depart and be with Christ." And thus he died—a brand plucked from the everlasting burnings—a jewel won for the Saviour's crown.

AN AFRICAN SAINT AND HIS TIMES.

BY THE REV. JOHN HALLETT, NORWICH.

IN an age and country far removed from our own, Cyprian lived and died. The names of his parents, the place of his nativity, the date of his birth,

the school to which he was sent, and all the surroundings of his childhood, are wrapped in obscurity. His, therefore, can be no borrowed lustre,

hereditary fame. Some have credited him, but without a particle of evidence, as we think, an ancient dignified pedigree and senatorial rank; but the fact that his contemporary biographer, who was his companion, affectionate friend, and ardent admirer, omits all allusion

is, to say the least, unfavourable to the conjecture. We may, therefore, assume that the halo which shined round his brow, and the splendour of his memory, which is grateful to the Church, must, in certain sense, have been self-created; and hence, to men who are accustomed to feel their individuality, to work out for themselves a dignified position, the name of African must be one of no little weight. The statement will, probably, be unchallenged, that after his conversion from heathenism he became a star of the first order," which, though not undimmed by the prevailing darkness of his age, shone with a clear-unsurpassed, perhaps unequalled, glory of his compeers.

He was born late in the second century or early in the third, and, therefore, have been in the prime of life when what Christianity in the East had gained in breadth it was losing in depth; when the long shadow of the Church—long for those times of persecution—was resulting in a lukewarmness and even religious stagnation. To this he refers in one of his epistles, where he says, "The Lord would have His children tried; because a long peace hath corrupted the discipline delivered of God, and only correction hath raised up faith that lay sleeping. Every man sought to increase his patrimony; but religion was not in the priests;

mercy was not in deeds; some are joined in matrimony with infidels; the members of Christ prostituted to Gentiles; oaths are sworn rashly; many bishops condemn the divine cure, and become engaged in secular affairs, and being such, what did we not deserve to suffer?"

But to retrace our steps. Before his conversion, which did not take place, probably, till he had reached, if not passed, the meridian of life, he was a professor of rhetoric in the then famous city of Carthage, and held in such high repute as gained for him an honourable reputation and great wealth. He lived, we are told, in great pomp and plenty, in honour and power; his garb was splendid and his retinue stately, and he never went abroad but he was thronged with a crowd of clients and followers. "All these things combined to enslave the ardent mind of Cyprian, and to keep him still in the Egyptian bondage of heathenism and vice;" but the Lord having need of him and his talents, led him by a way which he knew not. Cyprian was, on one occasion, introduced to an aged presbyter of the Church at Carthage by the name of Cœcilius, to whom he became immediately greatly attached; and so strong was the mutual affection that henceforth subsisted between them that Cyprian, in honour to Cœcilius, assumed his name, and Cœcilius, when dying, committed his wife and family to the sole charge of Cyprian. This intimate and cordial friendship, together with a study of the Book of Jonah, prosecuted under the superintendence of Cœcilius, resulted in the conversion of Cyprian to the Christian faith, of which he became a distinguished ornament. The difficulties

to be surmounted in such an age, by such a man, on a profession of Christianity, can scarcely be conceived. Voluntarily to relinquish the honours and emoluments of the State, the pomp and revelries of luxurious wealth, and the smiles and friendships of the great, for conscientious convictions which would entail opprobrium as well as self denial, and possibly persecution and death as well as desertion, involved struggles to which, happily, we are strangers. But in his case, as in the case of thousands since his day, the Gospel presented offences of a very different character. A brief extract from his own writings will indicate their nature and source:—

"While," says he, "I was lying in darkness and in the shadow of death, and while I was tossed uncertain upon the waves of this tempestuous world, ignorant of what was my real life, and an alien from truth and light, I thought the method of salvation which was proposed to me, strange and impossible. I could not believe that man should be born again, and, being animated with a new life, put off in the laver of regeneration what he had before been;* and though remaining the same in his whole natural and animal frame, become changed in his mind and affections." Thus did his pride of reason rebel against the humiliating doctrines of the Gospel; but neither internal nor external difficulties deterred him from avowing himself a

Christian when once he had "passed from death unto life." His faith immediately began to show itself in his works. While as yet a "Catechuman" he disposed of a great part of his estates for the benefit of the poor. He thus early practised what he afterwards taught in these emphatic words, "Make Christ partaker of thine earthly possessions, that He may make thee co-heir with Himself of the heavenly kingdom. Behold the widow in the Gospel, in the depths of her poverty, throwing the two mites, being all she had, into the treasury, whom the Lord commended, considering not how much, but out of how much, she had given. 'This widow,' said he, 'hath cast in unto the offerings of God more than they all.' Christ calleth that God's offerings that it may appear that he 'who sheweth mercy to the poor lendeth to the Lord.'" . . . "The public cannot snatch, nor the exchequer invade, nor any lawsuit overthrow that estate thou entrustest with God." Having made an open profession of Christianity, he retired for a time to his favourite suburban villa, where he collected around him a few choice Christian friends, that from them he might learn the way of the Lord more perfectly. And very rapid was his growth; indeed so rapid, that we find him speaking of it as following immediately upon his baptism, and that without any intervening time. "When," says he, "my second birth of the Spirit had formed in me a new man, all at once, what had been doubtful before became certain; what had been shut was opened; into the darkness light shined; that was easy which before was difficult, and that only difficult which before was impossible:

* Milner remarks, "In Cyprian's time, to call baptism itself the new birth was not very dangerous; in our age it is poison itself." It was then well understood to mean the *symbol* of the new birth, only now it is often put for the *thing signified*, and oftener still so understood.

now I knew that that was earthly mortal which had formerly freed me in the bondage of sin ; that the Holy Spirit of God had ated me with a new and better e."

At little time elapsed between his vision and his being called to the clerical office ; indeed, Pontius is that " he was elected to the priesthood while yet a neophyte." The general and earnest desire of people, he was elevated, three months after his baptism, to the episcopate of Carthage, which he held for ten anxious years of usefulness of immortal reputation. His election was opposed by certain Presbyters, who afterwards caused him no uneasiness. The early part of his career, under the reign of the emperor Philip, was peaceable ; but on the latter part, the Decian persecution began, and he was amongst the first to suffer. No one will be surprised to learn that the pious and estimable Cyprian had become obnoxious to the heathen populace, that, in consequence, they were

heard in their tumultuous assemblies demanding that he should be thrown to the lions. Fearing the result, he, in obedience, as heaved, to the spirit of the injunction, " When they persecute you in this city, flee ye to another," retired

to Carthage and from public life about fourteen months, till the violence of the persecution seemed to be abating. During this retirement he was by no means idle nor careless of the state of the flock over which the Lord had made him overseer." He wrote nearly forty letters full of exhortations, counsels, admonitions, and rebukes ; and much did they

need them, for their sufferings were many and great. According to Cave, " they were scourged, beaten, racked, roasted, their flesh pulled off with burning pincers, beheaded with swords and run through with spears ; they were spoiled and plundered, chained and imprisoned, thrown to wild beasts and burnt at the stake ; and when they had exhausted all old methods of torture they invented new and ingenious ones, or, failing this, they applied more instruments at one time to the body than there were members in the body to be tortured. But," says the historian, " they tired out their tormentors and overcame the sharpest engines of execution, and smiled at the busy officers that were raking in their wounds ; and when their flesh was wearied, their faith was unconquerable. The multitude beheld with admiration these heavenly conflicts, and stood astonished to hear the servants of Christ in the midst of all this, with an unshaken mind, making a free and bold confession of Him, destitute of any external succour, but armed with a divine power, and defending themselves with the shield of faith." To the influence of Cyprian's letters, and the prevailing power of his prayers, this magnanimity in suffering, under God, must, in no small measure, be ascribed.

At length the time came when Cyprian thought he might venture from his retreat and return to Carthage, and that with the more confidence, inasmuch as he had done nothing to exasperate his enemies during his absence. This step was deemed prudent in consequence of the persecutions being somewhat abated, not from the decay of the persecuting spirit, but from the dis-

traction of public affairs occasioned first by the flight, and afterwards by the death, of Decius, "which engaged the persecutors wholly in resisting or mourning under their own secular calamities."

No sooner was Cyprian returned than he began to set in order those Church affairs which had become confused during his absence, his chief efforts being directed to the restoration of a uniformity which had been broken, and the return of those who had seceded from his rule. But he soon found that he had taken in hand no easy task. Council after council was held, in which his character presented a strange compound of weakness and excellence, and we read his orations and opinions with mingled feelings of pleasure and pain, of admiration and contempt. "Now we are charmed with his eloquence, his beautiful simplicity, and earnest defence of the truth; and anon we are amazed at his gross views of religion and of the Christian ordinances, his superstitions, puerile reasonings, and unsound principles." Such contradictions, however, have discovered themselves in Christians of a later age, and in men who have been not only free from such influences as had surrounded Cyprian from childhood, but who have also had a Christian education and example. Alas for the perversity of human nature, even when under the purifying process of divine grace! But to proceed.

About this time an opportunity was afforded for the exhibition of the bright side of Cyprian's character, which eclipsed the few dark spots cast on it by the part he took in the various synods that were held. For several years a pestilential disease

had been raging in various parts of the Roman empire, and it had at last reached Carthage. Cave tells us, "Vast multitudes were swept away every day, the fatal messenger knocking as he went along at every door. The streets were filled with the carcases of the dead, which seemed to implore the assistance of the living, and to challenge it as a right, by the laws of nature and humanity, as that which shortly themselves might stand in need of. But alas! all in vain. Everyone trembled, and fled and shifted for himself, deserted their dearest friends and nearest relations; none considered what might be his own case, nor how reasonable it was that he should do for another what he would that another should do for him." But Cyprian remained at his post, and did all he could to relieve the sufferers. He also called together the Christians of Carthage, pointed out to them in stirring language the obligation of compassion, and urged them to exemplify it, not only toward the Christian, but also the heathen part of the population. He reminded them of the example of their heavenly Father, who causeth His sun to shine upon the evil and upon the good, and entreated them with tears to show themselves worthy of the name they bore. Marvellous was the effect of this address. All distinctions were laid aside, and everyone seemed willing to place himself and what he had, at the service and under the command of such a leader; and the acts of generous self-denial which were witnessed in those primitive Christians of Carthage, are beyond all praise, as they are beyond all description, and as they would be beyond all credit were they not so well authenti-

ated. At the same time Cyprian wrote a tract, which set forth in eloquent terms how a Christian might triumph over the fear of death, and how little cause there is to mourn excessively, when friends are removed from us.

But the freedom of the Church from external troubles, which had given time and opportunity for internal dissensions, now drew to a close. Under the Emperor Valerian, who at first was friendly to the Christians, and even admitted some of them within the precincts of the palace, the persecution was renewed. Valerian had at this time a favourite prime minister, Macrianus by name, who was a magician and a heathen, zealously attached to all the superstitions and abominable sacrifices in which he had been brought up. He soon gained the ear of the Emperor, and by his influence induced him to change his policy towards the Christians. Cyprian being the foremost man amongst them was the first to suffer. According to the historian, "Aspasius Paternus, the pro-consul, sent for Cyprian to appear before him, telling him that he had lately received orders from the Emperor, commanding that all who were of a foreign religion should worship the gods according to the Roman rites, desiring to know what was his resolution. Cyprian answered, 'I am a Christian and a bishop. I acknowledge no other gods, but one only and true God who made heaven and earth, and all that therein is. This is He whom we Christians serve, to whom we pray day and night, for ourselves and for all men, and for the happiness and prosperity of the Emperor.' 'And is this, then, thy resolution?' said

the pro-consul. 'That resolution,' replied the bishop, 'which is founded in God, cannot be altered.'" Finding that it was in vain to attempt to shake his steadfastness, he was banished to the maritime city of Curubis, about fifty miles from Carthage, in the direction of Sicily. Here much liberty was granted him, for he occupied private lodgings, and frequently received deputations of Christians during his year's residence there. The persecution, however, raged, and others felt it with greater severity. Bishops, and presbyters, and laymen, and even virgins and children, were apprehended, beaten with sticks, and then sent to work in the mines among the mountains. Their harder fate roused his pity and greatly excited his sympathy, which he expressed by letter :—

"That ye were beaten with clubs," he wrote to them, "is not to be lamented; for as by a tree Christ's servant is redeemed to eternal life, so by a tree also is he promoted towards the crown. And what wonder is it if you, being golden vessels, be put into the mines, the dwelling-place of gold and silver? the use of the mine is only changed, that whereas the places that were wont to yield gold and silver, begin now to receive it. Who would not entertain that death valiantly which is precious in the sight of the Lord, who stands over us while we confess His name, and approveth those that be willing, helpeth those that be conflicting, crowneth those that be overcoming, thus rewarding what He hath wrought in us."

For the crown of confessor and martyr, for which we discover in the foregoing letter Cyprian longed, he

did not a great while wait. During the short year in which he lived at Curubis, the pro-consul, Paternus, died, and Galerius Maximus succeeded him. He re-called Cyprian from banishment, and permitted him to reside at his country house, the same house in which he lived at the time of his baptism, which he subsequently sold for the benefit of the poor, but which had, by some favourable circumstance or other, reverted to him again. But his repose here was of short duration. Within a few months he heard of an order issued from head quarters for his apprehension. But the pro-consul, before whom he would have to appear, being at that time at a city called Utica, some forty or fifty miles from Carthage, Cyprian eluded the officers sent to take him, he being resolved, if he must suffer for the truth, to suffer where he had proclaimed it, and among the people to whom he had so warmly and eloquently commended it, rightly judging that thereby he might strengthen others who may be called to seal their testimony with their blood. Soon Galerius returned to Carthage, and so did Cyprian to his suburban home. Officers were immediately sent to bring him before the court. He was taken to Sexti, a place about six miles from Carthage, where the pro-consul then was. His trial was deferred till the next day, when it took place within the precincts of the palace. Cyprian took his place in the judgment-hall, surrounded by a multitude of his own people, many heathen, and a guard of soldiers, some time before the trial commenced. On entering, Galerius, fixing his eyes on the holy man, said, "Art thou Thascius Cyprian, who hast been

bishop and father to men of an impious mind? The sacred Emperor commands thee to do sacrifice. Be well advised, and do not throw away thy life." The bishop replied, "I am Cyprian; I am a Christian, and I cannot sacrifice to the gods: do as thou art commanded. As for me, in so just a cause there needs no consultation." Galerius was greatly enraged at his reply, and told him that "he had been of a long time in this sacrilegious humour, had seduced numbers into the same wicked conspiracy with himself, and shown himself an enemy to the gods and religion of the Roman Empire, one whom the pious and religious Emperor would never reduce to the observance of their holy rites; that, therefore, being found to be the author and ringleader of so heinous a crime, he should be made an example to those whom he had seduced into so great a wickedness, and that discipline and severity should be established in his blood." He then read his sentence in these words: "I will that Thascius Cyprian be beheaded." To which the martyr only answered, "I heartily thank Almighty God, who is pleased to set me free from the chains of the body."

Sentence being passed, they led him away to execution, multitudes following, saying, "Let us go and die with him." Arrived at the place appointed, he put off his mantle and prayed to God. This being done, he removed his inner garment, ordered a payment from his own property to be made to the executioner for his service, tied with his own hands a napkin over his eyes, and submitted himself to the fatal stroke.

Thus passed away from the primi-

Church the magnanimous and
valent spirit of Cyprian, than
none were more beloved in life
ourned in death; a man who,
thwithstanding his minor errors and

childish superstitions, of which his
numerous writings bear witness, felt
the power of Christianity, and lived
the life of a Christian.

THOUGHTS FOR THE LORD'S TABLE.

BY THE REV. ROBERT FERGUSON, LL.D.

"He humbled himself."—Philippians ii. 8.

WHAT miracles and what mysteries
are! The very words strike the
with a holy awe, and awaken
gs of intensest wonder. Our
hts are at once fixed on "the
things of God," and our hearts
e more abiding impressions of
things which even angels desire
k into. Oh! that the Spirit of
and truth may take all darkness
the understanding, and every
bing element from the soul; that
is light we may with purified
see light, and in the holy quiet
enewed and sanctified nature, we
comprehend with all saints what
length, and breadth, and depth,
sight, and know the love of Christ
passeth knowledge, that we may
ed unto all the fulness of God!
earthly words can express the
and character of our Lord's
iation, just because no language
amongst men can set forth the
t and perfection of that glory
belonged to Him as "God over
essed for ever." As God mani-
in the flesh, His incarnation was
lf an act of infinite condescen-
The distance and the difference
n the finite and the infinite is
our feeble reason can never
te. It is no little interval which
tes men from angels; but this

is reduced to the merest point when
we think of the interval which sepa-
rates both angels and men from the
high and lofty One who alone inhabit-
eth eternity. His nature is the most
glorious of all existences, as well as
the profoundest of all mysteries; and
as such, it is something distinct and
different from that of every creature.
To whom shall we liken God, or what
likeness shall we compare unto Him?
His nature has no counterpart, and
can have none; and yet to nothing
less than this nature did our Lord lay
claim during his ministry on earth,
and in his intercourse with men. So
much is implied in the words of the
Apostle, when he says—"Who being
in the form of God, thought it not
robbery to be equal with God; but
made himself of no reputation, and
took upon him the form of a servant,
and was made in the likeness of men."
If his being "made in the likeness of
men," means that he was really and
truly man, then his "being in the
form of God," must mean that he was
really and truly God—essentially and
for ever one with the Father. Now
it was from this height of glory that
our Saviour stooped, when as the
Word made flesh, he dwelt among
men. Wondrous condescension!
From nothing higher could he descend,

and it may be, that to nothing lower could he have come down. "Ye know the grace of our Lord Jesus Christ, that though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich."

When it is said, that our Lord "made himself of no reputation," let us call to mind that He emptied himself of that which originally and for ever belonged to Him, or laid it aside for a season. Even when he appeared in human nature, it was in his power to be on a perfect equality with God—to adopt such a mode of life and outward distinction as would correspond with his underived and essential being; and thus lay claim to the universal homage of man; but how differently did He act! He might ever have been asserting his own eternal Godhead, ever putting forth his own right and claim; but instead of this, he assumed to himself nothing extraordinary. In every scene and circle He demeaned himself as a man, and as if he were nothing else. He did not seek to excel or take the precedence of other men. What self-denial and what self-sacrificing love are here! Never was there such perfect oblivion of self, and never such self-devotion on behalf of others! Receive, O my soul! the impression of love so pure and so intense, enkindling all thine affections, animating all thy powers, filling thee with loftier inspirations, and giving volume and fulness to thy praise!

Our Lord not only made himself of no reputation, or kept back the higher manifestations of his original and eternal glory, but "He humbled himself." A prince may vacate his throne, and lay down the functions of government, and yet not become a subject; but He who was "in the form

of God," took on him "the form of a servant." Had he been nothing more than a creature, He could have been nothing more than a servant; but the highest created intelligence in the universe is under law, and obedience to law he never was free; but just as the Creator is infinitely above the creature, so the Lawgiver is infinitely above the law, and yet our Lord placed himself in complete subjection to the administration of God. He came not to seek his own glory, but the glory of Him who sent him, just because he came not to do his own will, but the will of his Father. When he spoke not of himself; when he taught, his doctrine was not his own, but His that sent him; when he was actively employed, he did not do of himself. His whole manner was a state of perfect subordination. His will was the human will so entirely and kept within the Divine will, that he was the created and the finite, and identified with the Infinite and the eternal. There was not only a perfect subjection, or a close approximation to it, but the most perfect union with the will of God. The will of the Son so flowed into the will of the Father, that to do the will of the Father, was the life, the rest, and the joy of the Son. There were times when the Saviour's will did assume its own high prerogative among men, but never in relation to his Father. In assuming the perfection and the acceptance of his mysterious work of mediation, he could say,—"I will that they whom thou hast given me, be with me where I am, that they may behold my glory." He came not to reveal the Father, but to exalt Him. In all that he said, and in all that

only aim was to set Him clearest, the most loving light, and thus draw to universal love and confidence or this he humbled himself. lay aside his divine nature, veiled its higher manifestation, reduce his whole human continued act of submission to grace. Here is humiliation and grace which cannot be expressed. We wonder and

made himself of no reputation; humiliation became deeper; but it was deepest in his death and most perfect. Though as that of the only-begotten Son, and though it was in original and eternal fullness, he lived and acted among men and emptied himself of it. to last, his life on earth pure self-abnegation. He himself, till this self-denial consummation in the act of his life. As the world's he was devoted to the universal humanity; and this end, he submitted to all, privation and suffering, and death. His life was sacrifice ever made, and noblest mission on which could have come! A world's was the end to be gained, and of God alone could insure that was equal to the mighty Son in no other could there be found the same entire and devoted. Think of his;—the Word that was with God, became flesh;—not the nature of angels, and of Abraham, and thus

became a true partaker of our common humanity. Think of his ministry and his miracles;—not only was he anointed to preach the gospel to the poor, sent to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord; but his miracles were as rich in mercy as they were great in power,—though deeds of might they were also acts of love,—and while they proclaimed the majesty of God, they at the same time revealed the grace of the Saviour. Think of his poverty,—not only did he live as a man among men, but he was dependent on the bounty of his followers for his daily support, and had not where to lay his head! Think of his temptations:—not only did he enter, single-handed and alone, into conflict with the very concentration of evil, and carry on the combat for forty days and forty nights, away from all human sympathy and succour; but the devil left him only for a season, and renewed the assault again and again, till the hour came when the victorious Redeemer could say—"The prince of this world cometh and hath nothing in me." Think of his sympathies and his activities;—not only did he go about doing good, but it was his meat to do the will and finish the work of his Father; while in pursuing his sublime career, his tenderest emotions were awakened and expressed in connection with every form and variety of human woe, since of no other could it have been said, that "himself took our infirmities and bore our sicknesses!" Think of his inward trials and struggles;—more than once was his soul troubled, and his heart

weighed down with pain ; more than once were his feelings sharpened and edged into poignancy, and his eyes filled with tears which no words could interpret, so that the prophet uses no exaggeration when he says, "He was a Man of Sorrows and the Acquainted with grief." Think of his agony and his prayer ;—not only was his soul sorrowful unto death, but such was the intensity of his emotions arising from the contemplation of what still lay before him, that three times he prayed that the cup which he was then drinking, or the agony of which he was then the conscious and distressed Sufferer, might pass away from him. Think of all this, and is it possible to be unmoved or unimpressed by such an unparalleled display of condescension and grace ! It is the wonder of angels, and it may well be the theme of man. It is the song of heaven, and it may well have its grand, full echo on earth.

The humiliation of our Lord was perfected only in death—"He humbled himself, and became obedient unto death, even the death of the cross." Lower than this he could not stoop. As it is on the Cross we perceive his most perfect obedience, so it is here that we discover his profoundest humiliation. It is the lot of all men to die, but the death of Christ is something singular and unique. It stands out as something distinct and full of the most solemn meaning. His death was no mere parting with life, as we do part with it ; but a voluntary surrender. He had power to lay it down, and on his voluntary death depended the life and salvation of a whole world. He died as the Substitute of man, and his death was a propitiation—a true propitiatory

sacrifice for man's sins. The Cross with its one all-perfect atonement is the only ground on which God and man can ever meet in reconciliation and union ; and here our faith finds repose. All has been done to secure our redemption. Even justice lays no restriction on the exercise of mercy, since every principle of law and government is seen in its integrity and perfection in the Cross of Christ. It is this which reveals the righteousness of God no less clearly than His grace—His rectitude as emphatically as His love. If Christ did not in deed bear the penalty due to transgression, it is morally impossible that pardon can be extended to man, and that hope can ever be awakened in his breast. The ground of our dependence must be something which rises infinitely above ourselves, which is wholly independent of our own mental states. It is this which makes the Saviour and His work so precious to every Christian believer ; and on His mediation, we admit of neither modification nor change, must our faith repose both in life and death, while in the work of glorified existence, our perfected souls will ever turn to the Lamb in the midst of the throne as the one Object of our purest love and everlasting

Oh my Saviour ! I would adore thee in thine eternal deity and glory, and am filled with wonder when I think of thine incarnation and humiliations. I admire thee in thy perfect life and spotless character ! I praise thee for thy matchless ministry of love and grace, and repose in thine atoning death and finished work. I trust in thy redeeming love and almighty power, and embrace thee, O Christ, as my Lord and my God.

NAPLES AND ROME.

LETTERS FROM AN ENGLISH LADY TO THE EDITOR.

LT very deeply interested in what I saw when in Naples of the good work going on there by means of the schools under the agency of Mr. Buscarlet, the pastor of the Scotch Church in that city. Mr. B. seems to me a man admirably fitted for the work he has so much at heart, the civilization of Naples by means of the schools. He is perfectly familiar with the language, and has quite a talent for addressing children and for attracting their attention. He is not a man of great energy and business in purpose and labour, deep devoutness of feeling, but of very superior mental powers, and of a wise and discriminating judgment, so that he is not likely to be hindered by obstacles in the way of his own work by rashness or imprudence in the management of the materials under his hands. Another great point is his warmest love for young people. They evidently feel that he loves them, and they love him. It was quite delightful one day to see a meeting of him and two of the boys from the schools. We were coming from the National Museum when the little fellows ran up to him, took hold of his hands, and testified the most animated pleasure at the sight of him. A few words of affectionate greeting on his part sent them off with beaming faces. The children of the South have in them none of the shyness and reserve of our English children; they are full of liveliness and affectionateness, and delight in talking and being talked to.

The number of pupils at present

under instruction in the schools originated by Mr. Buscarlet, is about 860, or upwards, and I think that was the number last year. There are fourteen teachers. The largest of the schools, containing upwards of 100 boys, was opened in November, 1861; since that time seven others have been opened, and are now in active operation, including girls as well as boys. They learn reading, Scripture knowledge, grammar, geography, history, arithmetic, and writing; and the girls learn also to sew and knit.

I went one morning with Mr. Buscarlet to see the first established and largest of these schools, for boys only. He had returned the day before from a visit to Leghorn. He had much to tell the children of what he had seen and heard at Leghorn, and they listened to his account with eager faces. The school is held in a good-sized, well-aired room, at the very top of one of the many-storied houses in the Via del Cavour, not far from the National Museum. It was a very hot day, but the boys were all alive, and looked as if they thoroughly enjoyed what they were about. As we entered the house we met a boy coming down-stairs, who greeted Mr. Buscarlet very warmly. He was a big boy, about fourteen, with dark complexion and most brilliant eyes, and a very gipsy look. "That boy," said Mr. Buscarlet, "was at one time the nuisance of this neighbourhood, and a perfect terror to all small boys; he used to gamble with them and gain possession of any money they had, and would do nothing all day but game and cheat. His own

father was so exasperated with his conduct that he refused to speak to him, or have anything to do with him. At last I prevailed to have him sent to our school, and soon he showed interest in learning, and now he is perfectly well behaved and regular in his attendance, and even the expression of his face is completely changed."

I noticed him in his class afterwards, and no boy answered better or seemed more intelligent and attentive. At my request a class of the smaller boys, some of them not more than seven or eight years old, read passages from the Bible. The teacher opened the book at hazard, and the chapter was a difficult one, from the prophecies of Isaiah. I was astonished at the perfect ease and propriety with which they read; some of them using much emphasis and expression, very different from the painful monotonous reading, so common in many of our schools at home. Some of these boys had only been learning to read six or eight months. After the reading I begged they might be examined in their knowledge of New Testament history, and it was indeed delightful to watch their eager animated faces, and catch their intelligent replies, while Mr. Buscarlet went over the leading facts and truths of the Gospel. I never heard children answer better. I never saw more interesting faces; many of them were very beautiful, and might have sat as models for Murillo's angels. After this examination, there was a long one on geography, which is a favourite study with them all, and I am sure by their answers they well earned their teacher's frequent encomiums of "*Bene molto, molto bene.*" One little fellow presented me with a very nicely drawn

and painted map of Palestine, w put in my pocket-book, and will one day to your boys. I am they will like to see what a Neapolitan boy has done. When examinations were over, they crowded round us to show their copy- and seemed so pleased when praised their beautiful penmanship. They have quite a faculty for writing, and drawing maps, and great delight in both.

I must not forget an examination of the elder boys on History, in which they showed their acquaintance with the great facts of the Reformation and the objects of Lutheran preaching. When all the lessons were over I begged to hear them which they did with great animation but rather too vociferously. I sang, "I have a Father in the promised land," which has been put in Italian words, and after that a beautiful hymn to the tune our children use in singing "By cool Silky shady rill," and then another more beautiful, to a tune quite new to me, which they sing in the church in Naples. I felt quite sorry to leave the school, and say farewell to all dear children. Many of them came and seized my hands to say good-bye in the warm, impulsive manner of the Neapolitans. Mr. Buscarlet told me that they are all much quicker learners than English and Scotch children, and in six months they read the Bible with ease, and can pass that point up to which read mere pain and drudgery, which is beyond at all, especially in Italy. These Neapolitan children read with such ease to themselves that it must be a real pleasure to them

ms impossible but that they must
it to exercise their newly acquired
y out of school ; and as they have
s and Testaments given them,
must become centres of intelli-
in their own homes, and widely
e the precious knowledge they
quiring.

herto there have been scarcely
irect attempts, on the part of the
hood, to interfere with the work-
these schools. With the new
ament much greater freedom of
on has found its way into Naples,
great stirring is taking place in
inds, especially of young men,
e subjects of religious enquiry.

a very interesting illustration of
he same day I visited the school.
in the street with Mr. Buscarlet,
ig for a carriage that was to
me, when I noticed three boys

the ages of from fifteen to
teen, most probably students
the Gymnasium opposite. They
standing together engaged in a
eager and eloquent debate, with
ie varied attitudes and gesticu-
s which Neapolitans use, which
s their conversation such an in-
ing study to an on-looker. We
ed them for a few minutes, and
buscarlet soon discovered that the
ct of their debate was the claims
ristianity and of natural religion.
looked as if they were arguing
tter of life and death, and seemed
y unconscious of the crowds of
rs-by and the noise of the
ng street. After watching them
early a quarter of an hour, as the
age did not appear, Mr. Buscarlet
t went up to the lads and at once
ed upon the question under dis-
on, and began to set before them
claims of Christ and the true

position of natural religion in its
relation to revealed. They listened
to him with most eager and respectful
attention, and, I daresay, would gladly
have stood to listen in the hot sun
and crowded street for an hour, but
he was obliged to leave them as he
had an engagement. When I go to
Florence I hope to see the schools
there, and perhaps I may be able to
send you some further information, if
Mr.— has not done so.

Rome, 1865.

I wrote to you from Rome ten days
ago, but had no time then to give you
any of my varied experiences in that
city. I wanted to tell you of a poor
family there of whom I saw a good
deal, and who interested me very
much. The mother was a warm-
hearted creature, and full of affection.
She could neither read nor write, but
she was well instructed in the creeds
and multiplied superstitions of her
own church, and her mind was evi-
dently greatly occupied with religion.
She never lost an opportunity of
talking to me about it, and telling me
all her hopes and fears. The doctrine
of purgatory, in which she has the
deepest faith, seemed a crushing
thought to her, and I tried in vain to
convince her that Christ and His
apostles had never taught this doc-
trine, and that if she believed in
Christ as the Saviour of sinners, and
gave her heart's love to Him, He
would not leave her in the hour of
death. She was not quite ignorant of
the Scriptures. She told me that
some years ago an English lady had
given her husband a Testament, and
that he often read it to her. I wish
this lady could know how much her
gift is appreciated, and how well it has

been read. It was a Testament printed in Rome, with a quantity of explanations in very small print; I daresay no other could be found in Rome, as the Scriptures are not allowed to go forth in Italian without notes. The kind donor had written some very beautiful prayers in Italian on the blank leaf, and I noticed many passages marked by her with ink, such as this, "I am the way, the truth, and the life, no man cometh to the Father but by me." I was delighted with the thoughtful, intelligent remarks the man made as we read together. He was a quiet, subdued-looking man, but quite at his ease with me; there is no shyness or awkwardness in the Italian character, they seem all born gentlemen.

How strange it seemed to me, sitting reading the New Testament in the midst of this Roman Catholic family in Rome! One of the daughters was there with her father, and never was there a more attentive and deeply interested audience. Tell — I used the large printed Testament with the Psalms, which he bought for me in London, and — looked on all the time in his own. When I had read several chapters, the 15th of St. Luke and the two last of St. John, he read aloud in his turn, and he read with much intelligence and proper emphasis, and often pausing to remark on what he read. He had never seen a Psalter, and was delighted to make acquaintance with one. He said he knew the seven penitential Psalms, and some others that are in their mass-books, but the rest he had not seen. He listened with wonder while I told him of the diffusion of God's word in our land, how the youngest child and the poorest person can have

his Bible, and then I said that I believed the time was coming, and perhaps very soon, when in Rome, and all through Italy, they would have the Bible in their own tongue. I felt so sorry to part from this dear family. — kissed and embraced me with the impulsive ardour of her nation when I said farewell, and entreated me to pray for her—a very common request, I found, among the poor in Rome and elsewhere in Italy.

— went to church every morning to say her prayers and hear mass at five o'clock, and in spite of her ignorance and her multiplied prayers to saints and angels and the Virgin, I believe she has some true faith in God and our Redeemer, and strives daily to do, and patiently to bear the will of God. Occasionally I was surprised to find how much she knew of Scripture facts and doctrines, as she had never learned to read, and all the prayers in church are in Latin, but she explained to me that there is a regular system of catechizing and instruction by the priests in the different churches, and that she had been taught in this way, and had also learned a great deal from listening to preaching.

In Rome, and I suppose elsewhere in Italy and the Romish Church generally, preaching is not at all confined to Sundays. There is always preaching at some part of the day in some of the churches on Sunday, while at certain festivals it is carried on in every church every evening in the week. During this month they are celebrating the festival to the Virgin Mary, and every evening about sunset there was a crowded attendance in many of the churches for vespers to the Virgin,

and after long prayers a priest ascended a kind of platform erected in the middle of the church for the purpose, and delivered a sermon. I attended this service in the same church several times. The priest, a Jesuit, seemed quite a popular preacher, and the church was crowded chiefly with poor people. First they said the service of the Rosary, which consists of a countless number of Aves and Paters repeated with great rapidity, the people counting the prayers on their beads as they go along. Then the priest ascended the platform, and after a brief prayer to the Virgin, began his sermon. I heard three of these sermons. He gave out a kind of text every time, which he assured us was the very words from the mouth of the blessed Virgin, our teacher and mother. The first of these sermons was on the subject of sin, as the greatest and only real evil in the world. It was an able and eloquent sermon, and much truth in it fervently uttered. He went into a long exposition of the different kinds of evil in the world, which he classified as metaphysical, physical, and moral evil; and argued well, that of all these sin is the only real evil. He showed the evil of sin as being opposition and rebellion to the law of the all-wise and good Creator, and as being degrading to man, who was formed to do the will of God. All this he pictured in the most eloquent and impressive language, and with much gesture, but he had no Gospel for us, and closed very abruptly by telling us to entreat the grace of the blessed Mother of God to preserve us from temptation. All the people then fell on their knees, and he offered up a fervent extempore prayer in Italian to

the Virgin, quite in the style of an earnest Methodist preacher, entreating her, if there were any careless sinners present, that she would touch their hearts, &c., &c. After this there came a collection, which he assured us was all to be devoted to the cause of Mary. That is, I suppose, for lighting up the candles at her shrine, which are very numerous. During the collection he told us stories, illustrating the grace and power of Mary in the conversion of sinners of the most marvellous character, always assuring us that they were well accredited facts. The collection ended, there was another litany longer than the first, containing invocations to all the Saints as well as to the Virgin. There was beautiful music played and sung for this, and the effect was very striking. The great church was only lighted by the candles at the altar, which was decorated in honour of Mary, the kneeling forms of the people prostrate on the pavement with every appearance of intense devotion, every face turned to the image of the Madonna and child on the high altar, which was draped in a gorgeous canopy of crimson silk and gold fringe, lined with white. The figure of Mary and the child was crowned with stars, and beautiful pictured angels all around them. The altar was beautifully lighted with many candles, and many priests in white and coloured vestments with gold trimmings, some swinging silver censers with incense, stood and knelt within the rails in front of it. The music was very beautiful, and I did not wonder at the fascination the Romish service has for imaginative minds, as I stood gazing on the kneeling multitudes, and listening to their voices as they

swelled the chorus in the words, "*Ora pro nobis*," which closed every petition.

The Romish priests, as far as my experience went, I should say, know how to preach. They use no notes, and speak with perfect ease and much action; and as I think that it cannot be but that many of these priests will be ready to welcome the light that is now dawning upon Italy, I shall not be at all surprised in a few years, if these very men who are now preaching so fervently the grace and power of Mary, will be proclaiming as fervently, a purer Gospel. In a little pamphlet I was reading to-day, by Mr. Macdougall, on the work of God in Italy, I observe he says,—“Ignorant though the church of Rome generally is, still it is the most learned, and religiously considered the most influential body in the country, so that no movement among the masses of the people can be imagined that is not preceded or accompanied by a movement among the priests, as has actually been the case in other countries now enjoying the blessings of the reformed faith.”

I must not forget to tell you that I paid a visit one day to a large school for poor girls, taught (as these girls' schools all are in Rome) by nuns. It is a free school established by the present Pope. The children were learning to read, repeat their catechism, write, sing, and to sew and knit, and certainly they are early and thoroughly initiated into all the mysteries of their faith and complexities of their ritual. The Catechism is quite a profound theological treatise, though not so hard to learn, certainly,

as the Assembly's Shorter Catechism. The older class of girls were reading a large book of the lives of the Saints, the little ones had an abstract of Scripture history, very good and comprehensive on the whole. I shall show it to you when I come home. I bought several of their books before I left Rome, and one of the nuns presented me with a copy of their Hymn-book. Most of the hymns are in praise of Mary; all of those they sung to me were exclusively in her honour, and addressed to her. Certainly in Rome, Mary is worshipped with more than the honours paid to God, or to the blessed Redeemer Himself. On entering the school, each little child fell on her knees and devoutly crossed herself before the image of the Madonna and child which adorned the wall of each class-room. Many little texts were on the walls too in Italian, such as “God sees us,” “Little children, love one another,” and over the door in every class-room the words, “Blessed be the Lord God who has redeemed us by the precious blood of His son,” or something to that effect, I cannot recall the exact words. The nuns were gentle, pleasant, cheerful women, and welcomed us most kindly.

One of the hymns these little children sang to me, was this (the first verse)—

“O bella mia speranza
Dolce amor mio Maria,
Tu sei la vita mia
La Pace mia sei tu.”

and so on.

Florence, 1865.

MEMORIAL STONES OF SCRIPTURE.

BY THE REV. ALEX. THOMSON, M. A.

IV. *Sinni and Gilgal.*—Exod. xxiv. 4.—Josh. iv. 20.

WHEN the Lord entered into covenant with the Israelites, giving them law amidst the thunders of Sinai, nothing was omitted that could give dignity to the transaction, and perpetuate its remembrance. Sacrifices offered, as at the formation of the public covenant, and the blood of victims in equal portions was shed both on the altar and on the earth, signifying that the two parties acknowledged the bond of reconciliation, and were thenceforth consecrated to each other in the relations of a new

Nor was this all. Not only the altar reared, which betokened the divine presence and God's acceptance of the people's offerings and worship, but twelve pillars were erected by Moses, "according to the twelve tribes of Israel," to re-echo there in the plain at the base of Mount Sinai, as an enduring monument of the share which each of those tribes had taken in the great transaction.

That circle of pillars, standing in the loneliness and silence of the desert, beneath the frowning crags and peaks of reddish granite that shut the plain, towering to an immense height like gigantic barriers of basalt, e,—those twelve pillars stand there testified to future ages the promises which Israel had given of obedience to the covenant. When Moses came and read to them from the book the words of the Lord which were there written down, they replied, "that the Lord hath said will we do and be obedient." The engagement was readily and confidently made,

but how soon was it broken! Ere many days had passed, there were heard, in the vicinity of those very pillars and of the altar which they surrounded, the shouts of idolatrous revellers paying their homage to the golden calf! And this was but the commencement of a long series of rebellious murmurings and infidelities which consigned them to the doom of exclusion from the promised rest.

When forty years had passed away, and the unbelieving generation had fallen in the wilderness, another monument of a similar form was raised on the western bank of the Jordan, commemorative of a grand event. Twelve stones taken out of the bed of the river, as the channel lay dry through the miraculous disappearance of the waters, were set up in Gilgal, to testify to future times the signal display of divine power by which the tribes of Israel had been conducted in safety to their first encampment in the land of promise. It was a monument not simply of the power, but of the faithfulness and lovingkindness of the Lord. Those pillars at Sinai were pledges on the part of the people that they would fulfil their covenant engagements and yield obedience to the divine commands; but the broken tables of the Law which lay beside them evidenced too truly that the pledge had not been kept, and those pillars remained as a memorial of man's weakness and inconstancy. But though man had proved inconstant, God shewed himself true to His promise. He had not

forsaken the work which His hands had commenced. Though one generation had failed, another had been raised up to be witnesses of His mercy and truth, and instruments in carrying out His designs. And that they might have no doubt of His presence being with them, and of His continued purpose to confer the inheritance upon them, their passage across the river, which formed its eastern boundary and barrier, was conducted in so extraordinary a manner as to leave on their minds an ineffaceable impression that they were under the guidance of the Almighty. In reviewing the circumstances of this remarkable passage, the character of the river demands our first consideration.

It is a singular fact that, although we have been so familiar with the name of the river Jordan—and there is no other stream in Palestine deserving of the name of a river—yet, before the year 1848, there was no part of the Holy Land of which so little was known as of the valley and course of the Jordan. Several erroneous notions regarding it were consequently prevalent, which have now been corrected by the careful examination of the district carried out by the United States' expedition under Lieutenant Lynch. The river has its sources in the mountains that lie on the north of Palestine, in the region of Dan and Cæsarea Philippi. It flows first into a small lake called *Merom*, or the Upper Lake, where was fought the great battle between Joshua and the Canaanitish kings of the North, mentioned in ch. xi. After leaving that lake, it passes rapidly along the narrow valley, between well-shaded banks, a distance of about nine miles, till it enters the lake of Gennesaret. So strong is its

current that its course may be traced through the middle of the lake, from which it issues again at its southern extremity: thence it pursues a winding and broken course, often with headlong speed down foaming rapids, till it is lost in the Asphaltic lake or Dead Sea. The valley through which it flows is a deep hollow, most remarkably depressed below the level of the rest of Palestine, and bears many evident traces of volcanic action. It is in general about 8,000 feet lower than the hills of Judea,—than the site of Bethlehem for instance, which gives it a sultry and tropical character. The distance between the point where the river issues from the Galilean lake and the Dead Sea, is not more than sixty miles in length according to latitude, but the course of the stream is so winding that it passes over 200 miles in that space, and so great is the descent that there are 1000 feet of difference between the levels of the lake and the Dead Sea. It is from this circumstance no doubt that it derives its name (*Yarden*) which signifies in Hebrew, *the Descender*; and it will at once occur to the mind how much this peculiarity of the river must have enhanced the impression produced by the sudden miraculous arrest of its current. The great break-down in the bed of the stream occurs a little way above the place of the passage, between the plain of Jericho and the junction of the Jabbok. In that space are many considerable rapids, which render the navigation very dangerous. And that was just the part of the river where the power of God was so signally displayed; for the narrative implies that the waters stood like a heap all the way up to “the city Adam, that is beside Zare-

opposite the Jabbok); that is, all the tract where the river flows were down a hill. Such is the formation of the entire valley of Jordan, so that there is hardly a river in the world that resembles it.

The external aspect of the valley demands a brief notice. It is edged by ranges of hills on both sides at no great distance, while between the foot of these hills and the

of the stream, there rise all along one or two terraces of land, and uncultivated; forming what is called "the plain (Arabah) of the Jordan." The lowest terrace, how-

ever, immediately bordering the river, is thickly covered with vegetation. Oleanders, tamarisks, and willows grow there in great profusion; mingled with shrubs, bushes, and many wild flowers of great

beauty. In the thickets which are formed, beasts of prey have their haunts and places of shelter, save when they are driven from them by the overflow of the river. To this Jeremiah alludes, when he speaks in chapter 41 of "the swelling of Jordan;"

Jer. xlix. 19, l. 44, describes the descent as coming up "like a lion at the swelling of Jordan." (The word rendered "*swelling*" is literally *exultation* or *majesty*; and may be understood of the thickets from which the host issued, rather than of the waters that drove him thence.) The overflow takes place in early autumn, at the season of barley harvest; and is a great quarter, in consequence of the increased effect of the winter rains in the upper districts and the melting of the snow on the mountains. The river then rises so as not merely to overflow its banks, but extends several

feet above them, covering the whole of the wooded terrace to the bottom of the second terrace. This shows the full force and propriety of the expression here employed—"Jordan overfloweth all his banks," that is, the higher as well as the lower. The river must then be nearly three times its usual breadth, forming a great, turbid, tumultuous torrent.

Such was the appearance it presented to the view of the Israelites as they came down from Shittim, the acacia groves in the plains of Moab, to the upper terrace of the Jordan valley. There they saw, at a short distance before them, not concealed as usual by the thickets of trees and the jungle of cane and reeds, but sweeping in full flood over them, "the descending river" coming down in all its pride and strength, bearing on its surface the wreck of the trees and bushes it had swept away, and presenting a barrier many feet in depth, and eighty or a hundred yards in breadth, quite impassable by most of their number. Some of them may have thought how strange it was, that, of all other seasons, that should be selected as the proper time for their making the passage. Doubtless, on the walls of Jericho, only five miles off, many eyes were watching their movements; but though the inhabitants of that city trembled to see the lines of the great encampment stretching along the base of the eastern hills, they would cheer themselves by saying to each other, "We are safe for a time at least; they cannot attempt to cross for many days, not till those rushing waters have shrunk again within their natural channel, and ere that time our allies may have assembled their forces, and we shall be able to dispute the

passage with them." But this great campaign of the hosts of the Lord was to be opened after another fashion.

The divine orders respecting the mode of their procedure were issued through Joshua. The movement of the ark was to be the signal for the march. The priests, God's consecrated ministers, should lead the van in their white robes and unarmed, bearing that sacred symbol of Jehovah's presence which contained the tables of the covenant. It was no mere symbol, but the sign of the actual presence of the living God. Once He had led the host in the pillar of cloud and fire; a mode of guidance suited to a wilderness journey, while the promise of the covenant remained unaccomplished. Now that the fulfilment of it was taking place before them, the cloudy shifting symbol was exchanged for that which was distinct and stationary—the pledge of God's settled residence among them in the mount of His sanctuary. But the spirit of that dispensation was shown in the distance which the people were required to keep from the sign of the divine presence. Thus the priests moved on with solemn step, bearing the ark aloft, which flashed back the light from its golden sides and the outspread wings of the cherubim, till they reached the brink of the swollen river, when no sooner had their feet touched the turbid waters than suddenly the full current, as with a convulsive shudder, rolled backwards, heaping up the descending stream for miles like a congealed torrent, while the waters beneath swept onwards, leaving a dry passage across, all the way down to the Dead Sea.

The priests went forward, and took up their station in the middle of the

channel, the waters standing up like a wall on their right hand. Below them, on their left, at the prescribed distance, the marshalled tribes of their brethren hastened and passed on, eager to tread the soil of the promised land. What must the inhabitants of Jericho have felt as they beheld the scene from their high walls with amazed dismay! Resistance was manifestly vain. No wonder that "their heart melted within them, neither was there spirit in them any more." But the bosoms of the Israelites must have swelled with lofty exultation, an exultation mingled with awe. Here was the plainest proof that the Lord of the whole earth was their leader and commander, and was resolved to fulfil every word that He had spoken to them and to their fathers. Of what account were the cities walled up to heaven, and the gigantic sons of Anak, before whom their fathers had trembled? Everything must yield and fall before the baring of that almighty arm which was stretched forth to conduct them to victory. Stern conflicts and toils, no doubt, awaited them, but they saw not very far off, serene days of triumph and peace which would reward them for all. And then, in future years, as they visited the spot and looked on the twelve stones taken from the bed of Jordan on which the feet of the priests had rested on that memorable day, how gladly and gratefully would they recall the event and rehearse it to their children, giving vent to their feelings in the language of inspired song, and saying, "What ailed thee, O thou sea, that thou fleddest? thou Jordan, that thou wast driven back? The waters saw thee, O God, the waters saw

and were afraid. The mountain saw thee, and they trembled at the overflowing of the water about them; the deep uttered his voice and lifted up his hands on high.

Tremble, thou earth, at the presence of the Lord, at the presence of the God of Jacob. Through him we shall do valiantly; for he it is that shall tread down our enemies."

GOOD WORDS FROM "AN EDITOR OFF THE LINE."

Among all the quiet and pleasant thoughts suggested by his rambles, and by the duties of every day life, Mr. Miall never forgets the higher purposes of man's being, and is not carried by the ruling passion of his spiritual nature to a goal which he did not have in his eye when he took his pen in hand." So we wrote three months ago, now we propose to give to our readers a few specimens of the passages in Mr. Miall's essays to which we then referred. They suffer by being disjoined from their position, but even in their disjointed form they will not only please, but profit.—[Ed.]

ALL CARES AND THEIR USES.—The disciplinary career of, perhaps, a greater number of us, takes us through a thick undergrowth of petty trivial vexations, and annoyances that cannot be dignified with the name of troubles. In making our way through them certain developments of personal character will be a probable result, and national character will show the effect of a vast aggregation of such results. We are too short-sighted to be able to see the bearing which this process will have hereafter upon humanity. We may greatly have been made subject to a very different sort of trial, one better fitted to develop the higher qualities of our blood. Are we sure that it would have been best for us? May it not be at the special kind of probation through which we are passing is precisely that best suited to us? Possibly the training which the special character of the times makes most desirable for us, is just that which teaches us that moral growth depends far more upon the ordinary upon the extraordinary exercise of principles, and that "small"

and "great" are terms which have no proper relation to the duties of life. Nor, perhaps, is that near balance of good and evil in our affairs which denies us splendid successes on the one hand, and preserves us from overwhelming calamities on the other, the less suited to us on account of its tendency to bring up distinctly to our self-consciousness the less pleasing qualities and the meaner dispositions which might else lurk unseen in the depths of the soul.

The best—in fact, we may say the only, thoroughly reliable prophylactic against the sulks, which a multiplicity and never-ending obtrusion of things that bother you have a tendency to produce, is a motive which is equally operative on small occasions as on great ones. A man makes no account whatever of drizzle when he is in pursuit of an object dear to his affections, or when he is discharging a responsibility which presses heavily upon his conscience. Who cares for it, who notices it, when, after some considerable absence, he is nearing home, and anticipating the mutual delight which his return will awaken? What on earth does it signify to the

man who is bent on an errand of sweet and substantial benevolence to an expectant neighbour? And so with the small cares and grievances of daily life. They make but little impression upon the spirits in the case of such as are pushing through them towards something which pre-occupies their hearts. We measure the importance of external discomforts in an inverse ratio with the intensity of our love. Degrees of comparison show very little difference to those who are in the main indifferent to the things compared, and whose best powers and largest sympathies are otherwise engaged. A full heart is the true secret of a healthful and happy life—a heart kept full from day to day from the inexhaustible spring—a heart beating with love in unintermitting pulsations, and thereby circulating life and vigour throughout one's whole moral being. There is nothing equal to it for excluding worry. 'Tis a bad thing to let vexations be absorbed into the system, and break out, as they inevitably will, in ill-humours. Full of the soundest practical philosophy is the apostolic admonition, "Be careful of nothing; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God. And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus."

FLOWERS AND WHY THEY INTEREST.—The sensitive, shrinking, exquisitely delicate little things—oh, how easily they are crushed! What seemingly trivial causes make them droop and languish! How quickly they fade! How soon and how

utterly they die! Every quality they possess is a meek protest against rough usage—a mute but pathetic appeal to us to deal gently with them, for we are apt to love them "not wisely but too well," and unless we are very dainty in our modes of caring for and caressing them, their loveliness is ruined, and the spirit of their life is gone. Some, indeed, are hardy to the agencies of the seasons—snow, rain, wind, sun—but for the most part they are too frail for extremes, can bear but little suffering, and, under the pressure of a heavy grief, quietly pass away. This extraordinary tenderness and fragility, this evanescent tendency of flower life, wakes a corresponding tenderness in our souls. We never feel angry with flowers. If we pick them to pieces, it is not because *they* have provoked us, but because some mighty passion or sorrow has overmastered us, and we know not what we do. Certainly the specialty of our interest in flowers, is due, in no ordinary measure, to their extreme sensitiveness and delicacy.

Due mainly, not wholly, to that. We associate with floral life our most vivid notions of freshness, innocence, and purity. To us flowers are the very ideal of unselfishness. They live to please, not themselves, but others. They modestly, and the greater part of them without so much as the faintest semblance of self-consciousness, put forth the beauty that is in them, and offer their sweet incense to the passer-by, be he a beggar or a prince, without stint, without trace of an *arrière pensée*, saying as plainly as natural language can express the sentiment, "for your sake we do it." And yet they do not pine for want of notice. They give freely, let who

cept or refuse. They spread
 i their favours without mea-
 ; the effect they will produce.
 then, their ineffable purity!
 cleanly, how stainless, how
 ! God has endowed them
 the power of keeping them-
 "unspotted from the world"
 ich they live, and they either
 or die. It is this charac-
 e which mingles with our
 ous affection for flowers a sort
 ral tinge. The purity of the
 passes over in some measure
 regard which it elicits, lending
 omewhat of its own nature, and
 king it worthy. Then, again,
 s have mostly a joyous expres-
 not passionately so, but staidly,
 appiness were their birthright,
 hey knew it. All this enters
 and colours our attachment.
 e not ashamed of our fondness,
 ere is nothing in the objects of
 d to shame us.

there not another consideration
 serves to deepen in reflective
 the interest with which flowers
 garded?—namely, the absolute
 sible dependence of their life and
 its manifestations upon the
 f the Creator. All creatures, of
 , are really dependent upon
 e provision and protection; but
 imal tribes seem to be endowed
 higher powers of self-preser-
 and action than the vegetable.
 rs do not possess even the
 ance of ability to shift for them-

They strike one as coming
 immediately than other objects
 ich there is life under the
 ntendence of God. They do
 ut they have the appearance of
 us. "Behold the lilies of the
 they toil not, neither do they

spin; and yet I say unto you,
 that Solomon in all his glory was
 not arrayed like one of these."
 We all feel the truth conveyed in
 these memorable words. The most
 charming objects in the realm of
 nature seem to be the most dependent
 on Nature's God. They do nothing
 for themselves. They make no provi-
 sion against their own wants. They
 take no steps to escape the liabi-
 lities to which their frail lives are
 exposed—and yet how marvellously
 tended! Helpless they are, but never
 abandoned. Powerless to order their
 own well-being—and yet how peaceful,
 how bright, how perfect! It may be
 said of them, as of the stars, "Not
 one faileth." He who looks after
 them puts honour upon them. His
 work, when most exclusively His,
 shows least imperfection.

Therefore being, as they are, cast
 most completely upon the care of
 God, they show most distinctly and
 suasively the mind of their Maker.
 They have an evangel for men, and
 faithfully and eloquently do they pro-
 claim it. See in them what He is to
 whom they owe their all. See the
 infinitude of resources lavished upon
 what may be described as the purely
 ornamental works of nature. What
 an inexhaustible variety of loveliness!
 What minuteness of care! What
 refinement of grace! What exquisite
 finish! What endless combinations,
 all expressive of beauty, of gentleness,
 of goodness! Let him who thinks he
 can so far forget God as to deny His
 being, or the continuance of His inti-
 mate relations and purposes of loving-
 kindness to this our world, make his
 experiment in a wilderness of flowers,
 and every one of them will breathe out
 a reflection and a rebuke of the blind

thanklessness of his spirit. If it be true, as, in one sense no doubt it is, that

"A thing of beauty is a joy for ever,"

what a profusion of the materials of joy has the Creator sown broadcast over the surface of the earth! Welcome, then, the flowers that can tell us so much, and so well of their sovereign Lord! Welcome, for their own sweet sakes—and thrice welcome for the soothing, cheering, touching message of goodness, and thoughtful care, and gentleness and purity, which they bring to us from Him!

THE GOLDEN RULE EVEN IN TRADE.

—I never did believe thoroughly in the soundness of the principle of individual selfishness as a basis of human civilization and progress, and the longer I live, and the more I observe, the weaker is my faith. The money-getting process which excludes all consideration for the welfare of others, and guides itself by rules all but mechanical, taking no account of, and paying no deference to, the higher rules of morality further than is necessary to keep on the safe side of the law, is not destined, I am convinced, to conduct mankind to their loftiest pitch of development. Trade is not merely the blind action of a certain kind of social machinery, the forces of which are inevitable and mathematically calculable, but is a state of discipline designed to exercise, strengthen, and establish moral character. The acquisition of wealth is not the chief end of man, nor will an exclusive obedience to the laws by which it is regulated, or, at any rate, seems to be, lay the foundation of the worthiest individual character, or the truest national greatness. A thriving wholesale tradesman, expounding to a

friend some new plans which he had projected, was reminded that they would probably make him richer, but would inevitably ruin So-and-So, and So-and-So, his fellow members in the same religious community. "What have I to do with that?" he asked in utter astonishment. "Wherever I can turn an honest penny, I have a right to do so; let others look out for themselves." And this total negation of the moral claims of others is generally accepted as a sound, and, indeed, inexorable maxim of trade. The butcher boy who drives his cart full swing within a yard of you and covers you with mud thrown up by his horse's heels, may plead as ample a justification of what he does. "My purpose," he might say, "is to get over the ground as soon as possible; if you are incommoded by it, that is your concern." There is falsity and meanness at the bottom of it, which no manipulation of abstract economical terms can transmute. Men or nations who act upon this principle, and to whom consideration for others is regarded as mere sentiment, have not the stuff in them which can develop into greatness, nor even into respectability, save such as is temporary and factitious. "You cannot weave a silk purse out of a sow's ear."

I should be sorry to think that in the conduct of trade the great Christian maxim, "Do unto others as you would they should do unto you," is practically inapplicable. If it be, the fact reflects gravely upon the adaptation of revealed truth to the whole scope of human life. What an immense space of the action of man upon man is necessarily covered by trade, and if within that space human nature cannot reasonably put itself

the government of its loftiest
ites, one is driven to doubt
the wisdom of Divine Provi-
in sending such a large propor-
f men to so bad a school, or the
a authority of those truths which
up the sum and substance of
ianity. On what principles com-
al laws should be framed in

to secure to every one a
sum of individual rights in the
ess of buying and selling, is one
; on what principles the rights
secured should be individually
is another and a very different

It is of the latter I am
ing. No philosophy can be
tely true—true as a whole—
does not take account of the
onships we sustain to one another,
o the moral claims which arise
f them. The apostolic injunc-
"Look not every man on his
hings, but every man also on the
s of others," is also the injunc-
of the highest reason. Life that
rth anything must be life with an
t beyond and above itself. The
that object is, and the more
ly it embraces the well-being of
s, the more nearly does it ap-
h the fullest development of
it was made capable. The
disinterested its manifestations,
worthier, and the worthier, the
ier. Reason teaches us thus
t, and whether it was originally
osed to us by reason or revelation,
backed by the authority of the
no less than by that of the other.
man cannot in the sphere of
govern himself by the laws
h best become him—if there he
be his own exclusive end, and
be ruled by wholly selfish
res—and if legitimate trade can

only be organized on this narrow
basis, whereby consideration for
others must of necessity be cast aside
as irrelevant—then the position as-
signed to him not only does not cor-
respond with, but is contradictory of,
the capabilities with which he has
been endowed.

This I, for one, do not believe, cannot
believe it. Nor, indeed, do I see any
necessity for it. I can conceive of an
organization of trade upon the highest
and most unselfish principles endorsed
by Christianity, and I cherish the hope
that at some future time, possibly a
very remote one, the world will witness
it. What is possible to individuals is
possible to all; and it is possible to
individuals even now to order their
trading transactions upon a founda-
tion not merely of justice to others,
but of generosity, of large-hearted
concessions, of delicate care, of high-
minded abstinence from all that is
calculated to injure or annoy. In-
stances of it are not wanting; and
they prove that the self-sacrificing
spirit of Christian faith thrown into
trade, has as much power there as it
has in any other department of human
affairs. The present universal scram-
ble for whatever advantage can be got
without forfeiture of a reputation for
honesty, is simply discreditable to our
common nature. It may plead what
it will in its own behalf, but it cannot
do otherwise than degrade our noblest
powers, and darken our brightest
hopes. But its plea, I am convinced,
rest upon a fallacy, the fallacy of
assuming that man has been placed
in this world for no more exalted
purpose than to buy, and sell, and
get gain. He may do all three in
perfect subordination to the grandest,
as well as to the most sordid motives,

and he who elects to put himself under the sway of the latter in business, has no title to be credited with better ones in other spheres of life.

As the world goes, however, I am afraid we shall have to put up with the nuisance of a vast deal of unnecessary and noisy machinery in the carrying on of trade. There is a surplusage of tradesmen's carts everywhere; not literally, perhaps, but in a figure. Everywhere greed will drive past you, so intent upon its own objects, as not to have a thought upon what may be due to your convenience, and may rather relish than otherwise the sport of choking you with the dust which it stirs, or covering you with the mire which it scatters. "Every man for himself, and God for us all," is the motto of the system, and under it, of course, "the weaker goes to the wall." Complaints are useless; we shall do better to smile and submit. Only, let it be understood, that this is not the kind of thing for endless and fulsome glorifications. The doctrine of the age places, or strives to place, the acquisition of wealth above all other success, and the most rapturous applause of mankind is challenged for the general upshot of a process, the several parts of which it were best not to examine too microscopically. "Material progress" may be a great thing, but, Heaven be praised, it is not the greatest, even in this life. Character immensely transcends riches, and, unfortunately, riches do not invariably infer character. What is true of a man is true of a nation of men. A man may reach affluence and yet remain little better than a brute: nay, he may reach it by means which go far to make and keep him a brute. And a

nation may attain splendour, and yet not rise to a position of exalted dignity. There is danger of having true nobility of sentiment submerged under a flood of commercial success, and of making the wealth of a country, and the extent of its transactions, the measure of its virtue, and the test of its civilization. Against this danger it is the duty of reason and religion to warn men. It is no disgrace to be "a nation of shopkeepers," but it would be a real degradation to surrender itself body and soul to shopkeeping maxims, as the loftiest to which its destiny can be conformed.

The true intent of life is to expand the best and most glorious possibilities of human nature; to bring out of the man all that he is capable of; to make him grow, and put forth leaves, and blossom, and bear fruit; and thus to contribute his part, and find his happiness in contributing it to the well-being of God's creation. His dignity consists, not in what he can absorb, but in what he can produce; and the more service he renders, the higher is his place in the scale of virtue. Wealth is to him, or should be, what manure is to the vegetable world—useless, save as it develops that in him in which society can rejoice. The current mistake is to regard the collection of heaps of manure as the "be-all and the end-all" of personal and national existence, and to forget to inquire what we are all doing with the material good we receive, and how far it is promoting growth, refinement, and elevation of character. So far as it is conducing to this end, it is a blessing, and so far the inconveniences which the efforts to acquire it may occasion, should be cheerfully borne. *Ref.*

n proportion as it stops short of puts impediments in the way to is a loss rather than a gain, and annoyances which the scramble occasions are without compensation and excuse.

STY ROADS IN BUSINESS AND INSURE.—No doubt it is possible y the dust on our most freed roads, and in the neighbourhood of towns this is more or less nally attempted. It is done by arrangement only, and needs ent repetition to make a resort to irth while. We have not yet ed that advanced stage of civion which will admit of an anal expedient in our method of acting business. I sometimes er whether we ever shall. Will y commercial society more ularly, ever acquire that perfect organization which will liberate all unnecessary, because avoidcares the great majority of those earn their subsistence or derive wealth from manufacturing or ag occupations? A slight apth to this "consummation de to be wished" has been already—a very slight one, it is true. re gradually abridging the hours business—we take a few more ays than we used to do. Still, it be confessed that even these ations leave the roads of daily

toil exceedingly dusty. The worries of trading life arise very mainly from what may be characterized as the looseness of the soil along which it travels. Lax morality has become so prevalent, that they who frequent the road of which it constitutes the basis must needs be enveloped in clouds of dust, and unconsciously inhale some of it into their system. O for a watering-cart fit for the exigency! Would that some process were discovered by means of which the interchange of commodities from hand to hand might be effected universally without raising up on every side a polluting atmosphere! I imagine the *desideratum* may be realized at some distant day in the future; meanwhile, let every man do his utmost to lay the dust before his own door. * * * *

Life on the road has its termination—life beyond it will be free from dust. Petty vexations that fill the atmosphere of our present state of being seem to be appropriate to it, and to it alone. They are decidedly unpleasant, but they subject us to a useful discipline, and increase our longings for some purer and more translucent sphere. The only remedy on this side the grave, for those who desire a remedy, is periodical retirement and frequent washings—beyond it, we may look for "green pastures" and "still waters" in a region where "dusty roads" will be unknown.

SABBATH MORNING.

IMITATED FROM SCHMOLCK, BY MR. JOHN SHEPPARD.

HAIL to thee, honour'd day, of circling days the best;
By our Jehovah's grace from earthly care withdrawn,
Let my full heart respond to thy new greeting blest,
Glad that departing shades announce thy welcome dawn.

How beauteous are thy beams, O consecrated morn,
 When thus their sunny gleam salutes my waiting sight ;
 Beneath which, latent long, the immortal Sun was born
 To shine in Christian hearts with world-enlivening light !

My Jesus, it is Thou, the true, the eternal Sun ;
 To Thee on this Thy day of triumph I would call ;
 Rise on my soul with rich, with glorious benison,
 My Light, my Life, my Joy, my Saviour and my All !

I greet Thy sacred day, the day of wonders, Lord,
 Thy wonder-working hand full oft hath seal'd it so ;
 O give me fervent love to prize Thy heavenly word,
 And with Thine ampler grace let all my spirit glow !

This was Thine Easter morn of victory o'er the grave :
 Bid my soul too, this morn, from sin and death upsoar ;
 Fulfil Thy gracious will to ransom and to save,
 And let my spirit bear the bonds of guilt no more !

Shed forth Thy Holy Ghost, as on the Church of old
 He pour'd in hallow'd might the pentecostal flame ;
 Ever by Thy pure word and sacred will controll'd
 May we in all revere Thy most ador'd name !

Give eyes which shall, undimm'd, the Saviour God discern,
 Ears vigilant to list Thy gently guiding voice,
 Lips which in holy songs to Thy sole praise shall burn,
 Feet which to tread Thy courts shall hasten and rejoice !

Grant above all a heart which, like the fertile ground,
 In fruits of faith and love a hundred fold shall yield ;
 And that the work of grace may to Thy praise redound,
 This frail deceitful self from vice and error shield !

Good Shepherd, nurture me amidst Thy pastures fair ;
 To the clear fount of life my wandering footsteps bring ;
 Pour manna from Thy heaven, that I the feast may share,
 And ne'er forget the boon of my immortal King.

I hunger, feed my soul with Thy own heavenly bread ;
 I thirst, refresh me from the pure and sacred rill ;
 Give to Thy servants strength Thy holy truth to spread,
 Bid from their hallow'd lips the word of life distil !

Make me Thy fruitful branch, O fertilising Vine,
 Let not entangling weeds, all noxious, round it cling.
 Bid the pure sap of life flow from Thy root divine,
 And from Thy quick'ning grace the ripen'd cluster spring.

Ne'er let me from Thy word, the spotless mirror, turn
 As one who straight forgets his features there reveal'd,
 But may each holy truth and precept which I learn
 Be this day on my heart afresh impress'd and seal'd !

When Thy stern law this rock with crushing hammer smites,
 O let the stony heart into contrition melt ;
 And may that healing grace whose gentleness invites,
 Assuage the bitter pains my anguish'd soul hath felt !

So wend I to Thy courts, beneath Thy gracious eye,
 And with a glad affiance kneel before Thy feet ;
 O bid me to Thy house with thankful haste draw nigh,
 In lowly filial trust, before Thy mercy-seat !

How amiable, O Lord, Thy tabernacles are !
 How does my soul find rest within the hallow'd dome !
 Thy heavenly light and truth flow forth abundant there,
 And words of endless life attract Thy children home !

Lord, when I pray, unfold, to me, Thy heart, Thy heaven ;
 Lord, when I sing, my soul melodious inly make !
 Let all earth's vain turmoil, and the world's baneful leaven
 Be banish'd evermore, while sacred praises wake !

Lord, let not drowsy sloth becloud and dim the soul,
 Nor others' empty talk this errant mind misguide ;
 Nor my own thoughts and lips, evading due control,
 Forbid Thy heavenly truth in this weak heart to abide.

Let Thy kind Spirit's dew on many a soul distil,
 Nor the glad tidings glance on reckless ears alone ;
 Those until now unmov'd with new emotion fill ;
 Bid wakeful myriads, Lord, Thy potent influence own !

Hear Thou their feeblest prayer, hear ours who intercede ;
 Own Thou the mute appeal, accept the contrite sigh,
 Divinest succour grant for man's extremest need,
 Vouchsafe to lowly faith responses from on high !

O teach the suffering world Thy holy love to invoke,
 Beneath Thy mighty shield Thy mourning people hide,
 And in Thy bond of peace, amid each hostile stroke,
 The scatter'd flock, unharm'd, to verdant pastures guide !

This day Thy grace invites : O let me to Thy courts
 Amidst the pious throng with reverent haste repair !
 Keep Thou my heedless foot, and with Divine supports
 Excite, all-bounteous Lord, my faint devotion there !

When by Thy word, anew, instructed, warn'd, consol'd,
 Let me not thence unblest, unprofited, return !
 Enkindle Lord, this heart, too languid, dark, and cold,
 As at Emmaus once sad hearts began to burn.

Thus may I hallow still, most gracious triune Lord,
 Thy festal day, of all our fleeting days the best !
 O ever in my heart engrave the solemn word,
 "Remember that thou keep the Sabbath's sacred rest !"

THE WANDERING JEW.

BY THE REV. J. HILES HITCHENS, F.R.S.L., &C.

DOUBTLESS the reader of this paper feels, with the writer, that the grand old volume of revealed truth, which our fathers prized so highly and taught us to call a "precious treasure," discloses all that is necessary to man's salvation, that by it the thoughtful and devout student may be "thoroughly furnished unto all good works." But in so thinking we are at variance with many of our fellow-men, and with some whom, we confidently hope, we may denominate "fellow-Christians." The Romish Church, by the decision of the Council of Trent, places *tradition* on the same level with the Holy Scriptures ; and teaches that the *unwritten word* should be accepted with the same reverence and submission as the *written* truth. As Protestants, we have, as we believe, many strong and satisfactory reasons why we object to make tradition of any fundamental importance in spiritual matters. Among these reasons is the fact, which experience has taught us all, that an unwritten report will not long retain its primitive character and complexion. Indeed, it has become a hackneyed adage that "a story never loses in carrying." Mr. Carlyle

well says, "What an enormous 'camera-obscura' magnifier is tradition ! How a thing grows in the human memory, in the human imagination, when love, worship, and all that lies in the human heart is there to encourage it." Ay, the most absurd legends—tales bearing "falsehood" in unmistakeable letters on their front—have been palmed upon over-credulous and superstitious people.

As a specimen of these take the one referred to in the heading of this paper. Down the long stream of time, for about eighteen hundred years, there has been floating the report that a certain mysterious individual treads this globe, on whom the king of terrors has no power ; that he exists by supernatural means, and shall continue his wanderings in the wide world till the final hour in the history of the present economy. The name of this fabulous personage has varied. He has been styled Cartaphilus, Ahasuerus, Josephus, and Isaac La Kedion. Now the earliest account of this legend is in Roger of Wendover's *Chronicles*, under date 1228. In that year an Armenian archbishop arrived in our country and

was handsomely entertained at the Monastery of St. Alban's. The conversation was prominently directed to the state of the churches under the archbishop's care, when presently a monk, who sat near the Metropolitan of Armenia, enquired, "if he had ever seen or heard of the famous person named Joseph, that was so much talked of, who was present at our Lord's crucifixion and conversed with Him, and who was still alive, in confirmation of the Christian faith." The archbishop affirmed that the report of the existence of such a person was correct; and subsequently his interpreter made the following statements to one of the abbott's servants, "My master well knows that man, and a little before he journeyed to the west, the said Joseph ate at his table, whom he had often seen and heard speaking. In the time of the passion of Jesus Christ, when, having been taken by the Jews, he was brought before the Governor Pilate in the Prætorium, to be judged by him; Pilate finding no cause of death in him, said to them, 'Do ye take him, and judge him according to your own law.' But as the Jews continued to clamour yet more loudly, he dismissed Barabbas according to their petition, and delivered to them Christ, that he might be crucified. While the Jews were drawing Christ without the Prætorium, and when he had come to the gate and was passing into it, Cartaphilus, porter of the Prætorium to Pontius Pilate, struck Him on the back with his fist in a contemptuous manner, and mocking Him, said, 'Go Jesus, go quicker—why do you delay?' Whereupon Jesus, looking back on him with a severe countenance, said, 'I go, and

thou shalt wait till I return.' Therefore, by the word of God, the aforesaid Cartaphilus is still waiting, he having been aged about thirty years at the time of the passion of our Lord; and ever as soon as he arrives at the age of one hundred years, he is seized, as it were, with an incurable infirmity, and is ravished in a sort of ecstacy; and upon recovering his senses finds himself again returned back to the same age at which he was in the year when our Lord suffered—so that he may truly say with the psalmist, 'My youth is renewed like that of the eagle.' When the Catholic faith increased, this same Cartaphilus was baptized by that Ananias who baptized St. Paul, and was called Joseph. He frequently sojourns in Armenia, and in other regions in the east, living among the bishops and other heads of the Church—a man of holy conversation and piety, speaking little and with circumspection—saying nothing except when required by the bishops and holy men; and sometimes he relates concerning the things of antiquity, and the circumstances of the passion and resurrection of Christ, and of the witnesses of the resurrection—those, namely, who arose with Christ from the grave, and went into the holy city and appeared unto many. He also speaks concerning the apostles' creed, and their division and ministry; and this without any laughter or levity, or any sign of disbelief—being rather occupied by grief and fear of the Lord, ever expecting the advent of Jesus in fire, and the judgment of the world, and fearing lest at the last trial he should find Him still angered against him whom he had provoked by derision. Many men come to him

from the most distant parts of the world, rejoicing to see and converse with him—among whom, if there be any worthy, he briefly answers their questions. He refuses all presents that are offered to him, being content with moderate food and clothing; and he places all his hopes of safety in this—that he sinned in ignorance, and that our Lord prayed that His Father might pardon His murderers as unknowing what they did; and that St. Paul, also sinning in ignorance, nevertheless obtained pardon; as also Peter, who denied the Lord through frailty; while Judas, who through iniquity (*i.e.*, through avarice), betrayed the Lord, hanged himself, and, his bowels gushing out, thus ended his wretched life without hopes of salvation. For these reasons only Cartaphilus hopes for salvation.”

Such is the tradition of the Wandering Jew. It is an admixture of truth and error—enough truth to make the legend taking with the foolish; enough error to make it absurd and valueless to the wise. If such an experienced son of Abraham exist, he might be a capital arbitrator in some of the controversies which disturb the various sections of Christendom. If this paper should meet the eye of the venerable invulnerable old gentleman, we most heartily beg him to put in an appearance. We venture to say that the Churches of our country, with profound gratitude and gratification, will unanimously elect him to pay a morning visit to M. Renan, and others of the rationalistic school.

But whence comes this tradition? Is there a scintilla of truth about it? Was there anything which led to its origin, and if so, what? In all pro-

bability the source of the legend may be found in John xxi. 22; where Jesus addressing Peter, concerning the disciple whom He loved, said, “If I will that he tarry till I come, what is that to thee? follow thou me.” For immediately afterwards it is added, “Then went this saying abroad among the brethren, that that disciple should not die: yet Jesus said not unto him, he shall not die; but, ‘if I will that he tarry till I come, what is that to thee?’” The precise meaning of the Saviour’s words concerning John continues to be a matter of dispute. Some there are who maintain, with St. Augustin and Bede, that the Lord Jesus gave an intimation of the different circumstances in the departure from this world of Peter and John. Peter should follow Christ to a death by crucifixion, but John should tarry till peacefully removed by the decay of nature. Others conclude that the coming of Christ, of which the Saviour spoke, points to the destruction of Jerusalem and the planting of the Churches; and that Jesus taught that John was the only disciple who should be alive when the time-honoured city shared its humiliating doom. Toward this interpretation we are very strongly inclined. But whatever might be the meaning of our Lord’s words, we presume very few students of Holy Writ now believe, what Lavater is represented “to have learned by a visitation”—that John is still living. If any do, we must declare, with all charity, that theirs is a very uncharitable belief. We would wish the noble man, who was firm to his principles when others forsook the Master, and who, standing by the cross in Christ’s final moments, willingly undertook the charge of the mother of Jesus,

better return for his love and
 rs than, with hermit-like appear-
 to wander in this vale of tears,
 world of change and conflict,
 ring, "Poor John alone! poor
 alone!" We like to think that
 s long occupied a foremost place
 g the sainted followers of God,
 as tasted some of the joys which
 outrayed so glowingly in his
 lyptic chapters.

ere is little doubt that these
 of Jesus concerning John, taken
 nnexion with the idea of retri-
 a, if not of vindictiveness, which
 nmon to the human heart, were
 spring from which flowed the
 ion above given. The seed, and
 ill-blown flower to which it gave
 —the saying and the distortion—
 afore us. With these we cannot
 o be impressed with one or two
 ghts:—

—How easily a misconception
 arise, and how long that miscon-
 on may exist. The erroneous
 pretation of Christ's words "went
 d among the brethren" directly
 Saviour had given His reply to
 , and that error consisted in
 otting that as a positive assertion
 a was only hypothetical. Ah!
 often by the omission of con-
 ions or particles, have obser-
 ns full of truth been made the
 s of destructive error. And if
 Divine Teacher were thus mis-
 and misrepresented, what can
 xpect? The servant cannot be
 e his Lord. But the necessity
 he exercise of caution in repeating
 er's words must be manifest,
 deserves to be more constantly
 e in mind.

—The folly of relying too im-
 ly on any reports or traditionary

statements, is also suggested here.
 We cannot err in taking heed to the
 language of the Founder of our holy
 religion, in condemnation of those
 who esteemed tradition more highly
 than they ought. "But in vain do they
 worship me, teaching for doctrines the
 commandments of men." "Why do ye
 also transgress the commandment of
 God by your traditions?" Thus
 have ye made the commandment of
 God of none effect by your tradition."

We may add that the idea of retri-
 bution, to which body has been given
 in the legend of the Wandering Jew,
 is beautifully expressed in the follow-
 ing poem on "The Aspen," which
 appeared in *Good Words* in 1888.
 It is a "myth," originating in the
 heart of man, not in the heart of Him
 who said, "Father, forgive them,"
 but likewise containing the divine
 moral that he that exalteth himself
 shall be abased:—

"I went out into the wistful night,
 Along with my little daughter;
 Down in the valley the weird moonlight
 With an elfin shine lit the water."

"The trees stood dark in a flame of white;
 A nightingale sang in the stillness,
 As tho' the hush'd heart of the sweet
 spring night
 Ran over because of its fulness."

"Not a breath of air in the region wide,
 Not a ripple upon the river;
 Yet all of a sudden the aspens sigh'd,
 And thro' all their leaves ran a shiver."

"My darling she nestled quite close to me,
 For such shield as mine arms could
 give her."

"There went not the least waft of wind
 thro' the tree;
 Then why did the aspens shiver?"

"I told her the tale, how, by Kadron's
 brook,

Our Saviour one evening wander'd;
 A cloud came over His glorified look,
 As He paused by the way and ponder'd.

"The trees felt His sighing! their heads
all bow'd
Towards Him in solemn devotion,
Save the aspen, that stood up so stately
and proud—
It made neither murmur nor motion.

"Then the Holy One lifted His face of
pain :

'The aspen shall quake and shiver,
From this time forth till I come again ;
Whether growing by brook or by
river.'

"And oft in the listening hush of night,
The aspen will secretly shiver,
With all its tremulous leaves turn'd
white,
Like a guilty thing by the river.

"So the souls that look on His sorrow
and pain,
For *their* sake, and bow not, shall
quiver

Like aspens, and quake when He comes
again,
Thro' the night of for ever and ever."

FAITH'S VICTORY;—A VISIT TO KAISERSWERTH.

A FEW years since, when in Prussia, I visited with a German lady the Protestant establishment at Kaiserswerth, and went over the hospital for women, after which we were introduced into the ward devoted to the reception of children only. Those we saw were afflicted with cutaneous diseases and sores of various kinds, and various stages of distemper. Many a poor little object offered so revolting a sight, that it at first produced on us a kind of giddiness and nausea, even for our eyes to rest upon them; but conquering this feeling, we remained until we became deeply interested in the dear little sufferers. We will spare the reader any more minute description of the bodily condition of the afflicted children, while we tell of the heavenly training of their young minds, showing the real power of religion.

Two sisters from the school for the education of nurses, which is a section of this great charity, and established under the superintendence of the late Mr. Heidner, were in attendance in this chamber; their gentle, loving tempers, soothing and cheering the little patient souls with Gospel hopes, while administering to

the ease of their bodily suffering. Truths—precious truths—that were to sanctify their pains; and, raising their young imaginative minds, as it were, to the top of Mount Pisgah, showed them the bright happy land that might so shortly be their own everlasting home. And the *thought* of this promised land (the purchased inheritance of Christ's precious blood) so Christianized and cheered their hearts that many a bright ray of sunshine gleamed on them in this otherwise dismal, sorrowful chamber. Yes, sunshine!—not the beautiful and cheering light of that glorious orb which "rules the day," and *also* shines on the just and the unjust; but that Light of the soul, the peculiar possession of the children of God, sent to enliven and comfort the suffering Christian's heart, and which shines forth in spiritual rays from the Sun of Righteousness, our blessed Saviour himself. And this light was again reflected from the regenerated hearts, beaming brightly with hope and love from their otherwise disfigured little faces, and told of that cheerful resignation to a Father's will which enabled them with patience to bear,

ave them power to rise above, their ly sufferings. How joyous to be here in this sorrowful chamber of love of Jesus, who had been a l Himself, and how love-con- ining to hear the sisters rehearse hem all the long list of trials, empt, opposition, mockings and ings, and the terrible details of Crucifixion which the meek Lamb od bore without a murmur!—and what? To purchase for them, and hat believe in Him, deliverance a sin and its consequent awful shments, and to purchase an inheri- e incorruptible, that fadeth not y, reserved in heaven for all that Him, the Lord Jesus in sincerity truth. What a mitigation of r trials, to learn from the tender ing lips of the sisters, that the s they were now called upon to s were sent only in mercy to sify them—a pledge of God's love them: for those in white robes e brought out of *great tribulation*, had washed their robes in the d of the Lamb, being made like suffering to their loving Master. hat we could all learn that on of the Spirit of God; that all any of our sufferings and trials, ain a patient submission to His p brings with it present peace, will be the forerunner of future ble happiness!

These blessed truths, read to them a the sacred pages of God's Word (Bible), had raised in the minds these otherwise miserable little ers a happy contentment, even times a cheerfulness of temper; le thus early in their brief lives had been taught through the it to "look not at the things ch are seen, but at the things

which are not seen; for the things which are seen are temporal, but the things which are not seen are eternal." In the same chapter (2 Corinthians iv. 16—18), they read: "For which cause we faint not; but though the outward man perish, yet the inward man is renewed day by day." For our light affliction which is but for a moment, worketh for us a far more exceeding and eternal weight of glory." They delighted also to dwell on the thoughts of the new Jerusalem of which they read in Revelation xxi. 4, and that "God shall wipe away all tears from their eyes; and there shall be no more death; neither sorrow, nor crying, neither shall there be any more pain, for the former things are passed away."

We hear not unfrequently of in- fidel and godless persons who murmur at their lot, and, as it were, upbraid the Almighty for the sufferings to which our frail human bodies are liable, and which are often greatly intensified and increased by their own previous sins or follies. May we see others possessed even of competency, and numberless other undeserved blessings, who murmur and fret because they have not all and everything in the manner and degree they desire; who never seem to recollect that the Great Creator of the Universe dis- poses the lot of all His creatures, and that they are sinning against Him by uttering their rebellious complaints, and at length prove that "it is very hard to kick against the pricks." All who would be truly wise and happy, must enlist themselves freely under Christ's banner, and taking up the Cross assigned them, follow the crucified Saviour whithersoever He shall guide them, and be sure that where He guides

they cannot err nor miss of their salvation.

Remember that "murmuring may risk our soul's welfare, but can never mend our condition." We may shut our eyes to those bright prospects of heavenly happiness with which Faith and Hope would gladden our converted hearts; but we then wilfully make shipwreck of our souls upon barren and desolate shores of infidelity and despair!

But here in the chamber of an hospital occupied by so many patients, suffering from the most painful and loathsome disease, was a valuable lesson of what the precious gifts of the Spirit—Faith, Hope, and Love—can effect in cheering and invigorating the mind of those deprived of all the earthly comforts of youth. Here we looked on young suffering creatures, who had, like ourselves, been full of health and spirits, of joy and hope, expecting so much of liberty and happiness in the life on which they were just entering—the pride and joy of their parents—cut down as it were, by a dire and hopeless disease, and confined to one close chamber among other sufferers, absent from their dear friends and homes, and placed among strangers! But how the love of Christ had taught these children to love each other! They were members of Christ and children of God,

and brothers in affliction as in hopes!

And even here, their love was such, that each was performing some little work suited to his capacity, which the sisters sold for the benefit of the distant missionary, each contributing his *mite* towards the extension of their Shepherd's fold. This lonely chamber in a foreign land was to us a never-to-be-forgotten evidence of the wonders which are worked upon the human heart by faith and prayer, and the outpouring of the Spirit of God upon those who eagerly hunger and thirst after righteousness. These poor children—we should not call them *poor*, but blessed—had been emptied of every earthly comfort that they might be filled by heavenly gifts; they had been made poor, that they might become rich; sick and diseased, that Christ might heal their souls, and give them eternal life! Oh, that like them, we may learn entire submission to God's will, increased gratitude for our many blessings, and an unceasing love towards our merciful Redeemer; remembering ever that if we love Him, we can only show it by keeping His commandments; and as far as lieth in us, living in peace and love with those around, for if we "love not our brother whom we have seen, how can we love God whom we have not seen?"

ZETA.

THE AMERICAN NATIONAL COUNCIL OF CONGREGATIONAL CHURCHES.

THE National Council of American Congregational Churches assembled in Boston, on the 14th of June, 1865, and continued its sittings for ten days. It numbered 500 delegates, who were elected by, and representative of 3,000 Congregations. "By

the testimony of many spectators," we are told by an American Journal,* "it is

* The New York "Independent"—to which we are indebted for the various papers which are quoted in this article.

ly admitted that no representative of abler men was ever convened on antinont. Composed of persons disshed in Church and in State, many om are known throughout the land, st a few round the world, its disas were carried forward with a th and majesty which are likely to historic remembrance. No Con- tional Church looks to any earthly ity higher than itself. On the ry, every Congregational Church is on the theory of individual inde- ace, and holds to the sublime polity aging its own affairs. Accordingly, Congregational Churches have no al court of judicature like the Pres- an Assembly, or the Reformed Dutch , or the Episcopal Convention. But the body of Congregational Churches y reason, wish mutual conference, nest in a council, whose decisions are o resolves of a mass-meeting—ex- ve of the general sentiment, but it binding authority. As Richard ir grandly said: 'THE DECREE OF NCIL HATH NO MORE FORCE THAN : IS FORCE IN THE REASON OF IT.' is the theory of Congregationalism ystem based on the force of good is. The Congregational Churches United States have met in only one at Council previous to the present— t Albany in 1852. The meetings mbridge in 1648, and at Saybrook 08, are memorable, but were not al—for there was then no nation. ste gathering at Boston was national composition, and national in its out- ing aims. Among its significant res it adopted a Declaration of ; it provided for a Manual of Polity ; ituted measures for an increase of inistry, and for the better payment inisters already in the field; it re- d, and discriminated between, our is benevolent societies, and literary heological institutions; it blew a et of no uncertain sound on the : of the Country, Justice to the rs, and Suffrage to the Freedmen; nally, it agreed to raise Three-quar- f a Million Dollars, to be used in the work of spreading Christianity from

the Atlantic to the Pacific, and from the Lakes to the Gulf."

In this summary there is one expression which will grate harshly on many ears in this country—"Justice to the Traitors." But we have confidence in our Trans- atlantic brethren that they do not con- found justice with vindictiveness, and that the demands of "justice to the traitors," will not be urged farther than the neces- sities of a sound policy require.

The Sermon by President Startevant by which, after devotional services, the Council was inaugurated, is described as "fresh, simple, unpretending, affecting no special elegance of speech or of manner; but refreshingly bold, outspoken, and earnest." "It took the great thought of Congregationalism that the individual is sovereign within his own personal sphere, the Church in its appropriate work, and the commonwealth of Churches in all matters of common concern: in other words, that God meant that every man, and every organization of men, *should mind its own business*, and held it up before us, till, like the radiance of a summer morn, its mild light enveloped us, and beautified the whole circle of ideas and omotions which the occasion had brought around us."

Mr. William A. Buckingham, Governor of the State of Connecticut, was chosen President or Moderator of the Council—not because he was governor of a state, it may be needful to inform some persons, but because he was a fitting man for the post,—fitting in his Christian character, mental qualifications, and social position. As illustrative of the patriotism of the American Churches, and of the friendly and loyal relations which may subsist between Free Churches and the supreme power in a State which neither supports nor governs them, it is interesting to record the fact that the first thing done by the Council after it was fully constituted was to send the following address by telegraph to the President of the United States:

*"To His Excellency Andrew Johnson,
President of the United States, Wash-
ington, D.C.:*

"The National Congregational Council

now in session in this city, representing nearly 3,000 churches in all sections of the country, desire to present you their Christian salutations, to assure you of their profound sympathy in your great and trying labours, to promise you their loyal support and their prayers, and express their solemn conviction that the hundreds of thousands embraced as worshippers in our Churches will most heartily co-operate with you in extending the institutions of civil and religious liberty throughout the land.

"WM. A. BUCKINGHAM, Moderator.

"*Mount Vernon Church,*

"*Boston, June 15, 1865.*"

To this message the following answer was received at a later sitting:—

"WASHINGTON, June 19.

"*To Gov. Wm. A. Buckingham, Moderator
of the National Council of Congrega-
tional Churches, Boston :*

"I receive with profound thanks the dispatch of your Council. In the arduous and embarrassing duties devolved upon me, I feel the need of the co-operation and sympathy of the people, and of the assistance of the Great Ruler of the Universe. These duties I shall endeavour to discharge honestly, and to the best of my judgment, with the conviction that the best interests of civil and religious liberty throughout the world will be preserved and promoted by the success and permanency of our country. Let us all labour to that end, and the mission upon which the people have been sent among the nations of the world will be accomplished.

"ANDREW JOHNSON."

How our own brethren from England were received was told in our last number. It would require a volume to record the speeches that were spoken, and the papers that were read during the ten days of the Council's existence. One writer says that the most memorable thing in regard to the Council is that it found so little to do. Five hundred representatives, with a *carte blanche* to inquire into anything that needed attention—and what did they find? First—They found all our colleges

and other literary and theological schools in sound condition. Secondly—They found our benevolent societies, large and small, well organized and officered, each conducting its own operations with a good degree of wisdom and efficiency. Thirdly—"After a free and friendly interchange of views and wishes, during ten days of delightful fraternity, they found that the whole body of nearly 3000 Congregational churches were marked by a general agreement and soundness in the faith, and a general adhesion to the methods and order of the Pilgrims, without a wish for a more general organization or a more stringent discipline, but with a rapidly growing love and confidence in regard to the Congregational polity, as the prime source of our national life, exciting an earnest desire that all the churches of Christ in our country may come to see the value of the simple scheme of the New Testament, and thus come to realize the blessings of Christian union and the communion of saints with all who love our Lord."

EVANGELISATION OF THE WEST AND SOUTH.—The Council originated, it will be remembered, in a desire to devise effective measures for the evangelisation of the western territories and Southern States. And this great work was earnestly reviewed and considered. "In view of the fields for evangelical labour opened by the new and rapidly growing states and territories at the west and on the borders of the Pacific Ocean, especially in the mining districts, and opened also by the sublime and awful yet blessed providence of God, in the subjugation of the rebellion and the emancipation of 4,000,000 of slaves,"—it was resolved to greatly reinforce certain existing societies, and thus raise 300,000 dollars, to be placed at the disposal of the American Home Missionary Society, and 250,000 to be given to the American Missionary Association, "which by its fidelity to the spiritual interests of the negro race, and by its zealous and comprehensive labours for the education and religious instruction of the freedmen, is peculiarly and providentially prepared for the work of their evangelisation."

"To the American Congregational Union, which has proved itself to be a very efficient, economical, and indispensable ally in the work of evangelization, by its aid in building houses of worship, the Council recommended the contribution of 200,000, dols. a special fund over and above its receipts for its ordinary work, to enable it to aid in building sanctuaries in places of central influence in the South and West, especially in the South—sanctuaries for churches of the *Congregational order*, which commends itself to the people of the South because it has been free from any guilty complicity with Slavery."

These various sums amount to three-quarters of a million of dollars. And the Council did not separate without carefully devising means by which this immense sum might be raised within, as we understand it, twelve months. "At the close of this passage in the history of the National Council, there was the general and joyful conviction that the success of its chief practical measure was secured." "Such a grand, solemn, inspiring scene," says a writer in the New York 'Independent,' "I never expect to witness again. I thought of the hour when the immortal patriots of Revolution signed our glorious 'Declaration of Independence.' The whole body, as of old, formally and solemnly 'pledged themselves to each other,' and to God, that the whole sum of *Seven hundred and Fifty Thousand Dollars* should at once be raised for the cause of missions and church building, through the appropriate channels: Rising in their places, with tears and rejoicings, these 'fathers and brethren' made the solemn resolve, and then unitedly implored the Head of the Church, in whose hands is all the silver and the gold; to sanction the movement with his blessing."

DECLARATION OF FAITH AND VISIT TO PLYMOUTH ROCK.—Of the adoption of a Declaration of Faith, and of the visit of the Council to the landing-place of the Pilgrim Fathers, the following account is from the pen of the Rev. D. P. Noyes, of Boston:—"The original aim of those who were active in proposing this meeting, had reference exclusively to the home missionary

work and the new duties of that momentous era upon which the American people enters with returning peace. When, however, the preliminary 'Conference of Committees,' at New York, came to consider narrowly the question before them, they were impressed with the importance of having some brief statement concerning the 'faith and order' of the Congregational churches, for the use of our missionaries, in communities that have hitherto been strangers to them. A committee was accordingly appointed to prepare, not a new confession of faith, with new definitions, but simply a 'declaration' with some special disclaimer of modern errors.

"But when the subject came up before the Council, there was a feeling, especially on the part of Western members, that a more complete statement was desirable than the committee had aimed to make. The matter was accordingly referred to another and larger committee, who, on Wednesday, the day before the visit to Plymouth, presented their report. This document also was drawn with marked ability; but, being the work of many minds, and the result of many separate conferences and discussions, was somewhat lacking in method and finish; and failed upon its presentation, to command the undivided approbation of the Council.

"Thus matters stood upon the adjournment, on Wednesday afternoon. On Thursday morning, at a quarter before ten o'clock, the members, with a large company of friends—over 1000 in all—started upon their pilgrimage to the shore and the hill sacred in the memory of all true Americans. The Council had adjourned, to re-assemble among the graves of the fathers, near by the spot where the first log meeting-house was planted, at once church, store-room, and fort. There, not far from noon, they were called to order by one of their assistant moderators (Mr. Hammond, of Chicago), and with the blue sea gleaming broadly in the east, the tide filling the harbour to its brim, a sky freshened with moist-looking clouds overhead, and a revivifying breeze blowing over the hills, awaited, standing, the opening of the session.

"During the ride on the cars from Boston

the thought had occurred to one of the members of the Council—and, it would seem, to more than one—that it would be a very happy thing, if, at the approaching meeting on Burial Hill, standing over the graves of the fathers, they could agree upon and adopt the declaration of faith. The suggestion was approved. Paper was procured, and a few appropriate introductory sentences were pencilled, and the statement that had been presented on the preceding day was adapted, as well as the circumstances allowed, to the new necessities. With this document—still somewhat incomplete—in his hand, the chairman of the business committee rose upon the call of the moderator. After a few words of explanation, the clear voice of the reader was heard with stately emphasis:—‘Standing among the graves of the early generations, we, elders and messengers of the Congregational Churches of the United States, in National Council assembled’—and the assembly stood, eager and hushed, in earnest attention. The reading ended, a few natural anxieties dispelled in behalf of paragraphs that had been unintentionally omitted, and arrangements having been made for a satisfactory literary revision, the declaration was *adopted*; only a single voice rising in untimely, but expected protest. It was a scene of solemn and even tearful interest.

“The following day (Friday), the document having been submitted to the promised revision, was again brought before the Council, by the Chairman of the committee to which it had been referred, Rev. President Stearns, of Amherst College. There had been no attempt to modify the matter, and very few changes had been made in its words. It was the same paper that had been read at Plymouth—with the missing paragraphs in place, complete; and, in all essential respects, the same with the one that had been presented on Wednesday. After a few attempts at amendment—for it is never easy for 500 minds to agree perfectly upon words—all these propositions having been summarily rejected, the Council came to a vote of re-affirmation and final adoption in full. It was agreed that the de-

claration should again be read, followed by prayer; then the vote; and then, thanksgiving to God. It was also suggested that in the reading of the ‘Confession of Faith’ the whole assembly—or as many as pleased—should receive it as an expression of their individual faith.

“The scene was one of rare impressiveness. The floor and galleries were full. The great congregation, a moment before rustling like a wood in the wind, was stilled as President Stearns, with clear, measured tones and an appropriate emphasis, began to read. Every sentence, every phrase, and every word, was appropriated. And they were, indeed, most noble and touching sentences. But when, after a momentary pause, the reader, in happy sympathy with his audience, lowering his voice, commenced, with uplifted eyes, the solemn words of the confession, the stillness deepened. Those words seemed to make us one with all the holy dead, and with all living believers of every name. And then, what tenderness in those following words, which threw, as it were, the arms of a divine sympathy round all mankind: ‘With the whole church, we confess the common sinfulness and ruin of our race.’ Finally, came the dignified and hearty recognition of the ‘one catholic church,’ as made up of its ‘several households’ of different names: and that pledge—worthy of Apostolic days—‘to co-operate with all holding the truths’ just confessed; closing most impressively with the prayer—which again brought the audience to the deepest stillness:—‘May He to whom “all power is given in heaven and earth” fulfil the promise which is all our hope: “Lo I am with you always, even to the end of the world!”’

“The reading was ended. Rev. Dr. Palmer of Albany, followed, leading the hearts of the congregation in a devout and appropriate prayer. Then the vote was taken—the whole audience rising in the galleries, as well as upon the floor; no dissent being manifested. And then rose clear and sweet, the multitude of accordant voices, in the verse:

" 'My faith looks up to thee,
Thou Lamb of Calvary,
Saviour Divine ;
O, hear me while I pray,
Take all my guilt away,
And let me from this day
Be wholly Thine.'

" This was followed, after a scarcely perceptible pause, with the grand, familiar harmonies of Old Hundred, in the theological doxology :

" 'To God the Father, God the Son,
And God the Spirit, three in one,
Be honour, praise, and glory given,
By all on earth, and all in heaven.

" Thus was made the *Declaration of Apostolic and Primitive Faith and Order.*"

Of the visit to Plymouth Rock and Burial Hill, the Rev. J. P. Gulliver writes as follows :—" Nearly 250 years had passed since the feeble Mayflower company had repeated, in solemn covenant, the articles of their despised faith on that spot. 'What do these feeble Jews?' said a sneering world. 'Even that which they build, if a fox go up, he shall even break down their stone wall.' Now 500 men, the representatives of 3000 churches, the representatives of ideas which have triumphed gloriously and finally over the land, the representatives of *Puritanism*, pure and simple, unchanged, unabashed, bold and intense, as in the days of the commonwealth, stood on the soil made firm by the heroic tread of those despised men, and exultingly declared 'This faith is our faith. These ideas have saved our country, and are going forth, conquering and to conquer, over the world. After a trial of two centuries and a half, we reaffirm them! They are the truths which are emancipating this nation! They are the truths which are saving a sin-stricken world! They are the eternal truths of God!' This was the significance of that act! This was the verdict of eight generations, sent forth from Burial Hill, upon the calm air of that June morning, to be borne, in ceaseless waves over the lands, and down through the centuries. Must we doubt whether that was the only throng gathered there? Was there no 'great

cloud of witnesses' filling the air, as that vast assembly covered the earth? Were the spirits of the just men, made perfect upon that hill of suffering, not permitted to be present, now it had become the hill of triumph? Who will refuse to believe that the echo of that responsive 'AYE!' was caught up by nobler voices, and bursting through the blue concave, awakened joy in heaven among the angels of God?

" The voice of deep and earnest prayer followed this solemn act, and at its close the whole assembly united, as one man, in the divine words, 'Our Father which art in Heaven,' and the great transaction was done!

" A visit to the graves of Governor Winthrop, of the mate of the Mayflower, and of the author of the first sermon ever published in America, followed: and we took up the line of march for Forefathers' Rock. Here the Council was grouped around the rock, and photographed by the nimble pencil of the sun. We then joined in singing Dr. Leonard Bacon's grand hymn, which I am sure your readers will enjoy just in this place:

" O God, beneath thy guiding hand,
Our exiled fathers crossed the sea;
And, when they trod the wintry strand,
With prayer and psalm they worshipped thee.

" Thou heard'st, well-pleased, the song, the prayer:

Thy blessing came; and still its power
Shall onward through all ages bear
The memory of that holy hour.

" Laws, freedom, truth, and faith in God,
Came with those exiles o'er the waves,
And where their pilgrim feet have trod,
The God they trusted guards their graves.

" And here thy name, O God of love,
Thy children's children shall adore,
Till these eternal hills remove
And spring adorns the earth no more.

" Then came the doxology, and we walked to Pilgrim Hall to gaze upon the relics of the Mayflower and of the Pilgrims, and thence to a beautiful orchard,

where an ample repast was spread for our refreshment.

"And so the shades of evening fell upon us, and we commenced our journey to the chief colony of Massachusetts Bay, not by a bridle-path through the forests, as did our fathers, but in a rushing train, whirling through a thickly settled country, passing, on its way, the stone church where repose the remains of two Presidents of the United States, and within plain view of the ancient mansion where the apostle of Independence and the apostle of Emancipation—the elder and the younger Adams—had their home, and landing us at last, not at the base of Tri-Mountain, wooded and wild, but in the

heart of a mighty city, in *grand old historic Boston*. So the past and the present, blended lovingly together, the hope and its fulfilment walked side by side; the dream of the Pilgrim had become a magnificent reality, the heroic faith of the Puritan had swelled under our eye into a full fruition, in a nation just emancipated from ideas which the Puritan abhorred, and just throwing itself, with all its vast energies, into the very faith and polity, both political and religious, which the Puritans loved.

"And so we thank God for the glorious past, and trust Him for the still grander future."

DECLARATION OF FAITH

ADOPTED BY THE AMERICAN NATIONAL COUNCIL OF CONGREGATIONAL CHURCHES.

"STANDING by the Rock where the Pilgrims set foot upon these shores, upon the spot where they worshipped God, and among the graves of the early generations, we, elders and messengers of the Congregational Churches of the United States, in National Council assembled—like them acknowledging no rule of faith but the Word of God—do now declare our adherence to the faith and order of the apostolic and primitive Churches, held by our fathers, and substantially embodied in the confessions and platforms which our synods of 1648 and 1680 set forth or reaffirmed. We declare that the experience of the nearly two and a half centuries which have elapsed since the memorable day when our sires founded here a Christian commonwealth, with all the development of new forms of error since their times, has only deepened our confidence in the faith and polity of those fathers. We bless God for the inheritance of these doctrines. We invoke the help of the Divine Redeemer, that, through the presence of the promised Comforter, He will enable us to transmit them in purity to our children.

"In the times that are before us as a nation, times at once of duty and of

danger, we rest all our hope in the Gospel of the Son of God. It was the grand peculiarity of our Puritanic fathers that they held this Gospel, not merely as the ground of their personal salvation, but as declaring the worth of man by the incarnation and sacrifice of the Son of God; and therefore applied its principles to elevate society, to regulate education, to civilize humanity, to purify law, to reform the Church and the State, to assert and defend liberty; in short, to mould and redeem, by its all-transforming energy, everything that belongs to man in his individual and social relations.

"It was the faith of our fathers that gave us this free land in which we dwell. It is by this faith only that we can transmit to our children a free and happy, because a Christian, commonwealth.

"We hold it to be a distinctive excellence of our Congregational system that it exalts that which is more, above that which is less important, and, by the simplicity of its organization, facilitates, in communities where the population is limited, the union of all true believers in one Christian Church; and that the division of such communities into several weak and jealous societies, holding the

same common faith, is a sin against the unity of the body of Christ, and at once the shame and scandal of Christendom.

"We rejoice that, through the influence of our free system of apostolic order, we can hold fellowship with all who acknowledge Christ, and act efficiently in the work of restoring unity to the divided Church, and of bringing back harmony and peace among all 'who love our Lord Jesus Christ in sincerity.'"

"Thus recognizing the unity of the Church of Christ in all the world, and knowing that we are but one branch of Christ's people, while adhering to our peculiar faith and order, we extend to all believers the hand of Christian fellowship upon the basis of those great fundamental truths in which all Christians should agree. With them we confess our faith in God—the Father, the Son, and the Holy Ghost, the only living and true God; in Jesus Christ, the incarnate Word, who is exalted to be our Redeemer and King; and in the Holy Comforter, who is present in the Church to regenerate and sanctify the soul.

"With the whole Church, we confess the common sinfulness and ruin of our race, and acknowledge that it is only through the work accomplished by the life and expiatory death of Christ that we are justified before God and receive the remission of sins; and through the presence and grace of the Holy Comforter

are delivered from the power of sin and perfected in holiness.

"We believe also in an organized and visible Church, in the ministry of the word, in the sacraments of Baptism and the Lord's Supper, in the resurrection of the body, and in the final judgment, the issues of which are eternal life and everlasting punishment.

"We receive these truths on the testimony of God, given through prophets and apostles, and in the life, the miracles, the death, the resurrection of his Son, our Divine Redeemer—a testimony preserved for the Church in the Scriptures of the Old and New Testaments, which were composed by holy men as they were moved by the Holy Ghost.

"Affirming now our belief that those who thus hold 'one faith, one Lord, one baptism,' together constitute the one catholic Church, the several households of which, though called by different names, are the one body of Christ: and that these members of His body are sacredly bound to keep 'the unity of the spirit in the bond of peace;' we declare that we will co-operate with all who hold these truths; with those we will carry the Gospel into every part of this land, and with them we will go into all the world, and preach the Gospel to every creature.

"May He to whom 'all power is given in heaven and earth,' fulfil the promise which is all our hope: 'Lo, I am with you always, even to the end of the world.' Amen."

AN INDEPENDENT CHURCH IN HOLLAND.

THE following account of the formation of an Independent Church at Ermelo in Holland, and of its missionary operations, will be read with interest. It is taken from the July number of the *Chrétien Évangélique*. Ermelo is a large parish, of twelve leagues in circumference. Some years ago out of a population of one thousand only about fifty persons attended Divine worship, and of these only three were wont to come to the Lord's Supper. Owing to a succession of rationalistic and

greed-loving ministers, a spiritual blight had come over the whole people. At length a Dr. Witteween was appointed to the living. Nothing discouraged by the lack of religious life and feeling, this devoted man proceeded to declare his Master's message with fidelity and earnestness. Very soon the power of the Holy Spirit began to be seen. On Sunday evenings persons under deep conviction of sin had sometimes to be carried out of the church. Meetings for edification and

prayer were established in several farm-houses within the parish. Especial attention was paid to the young, and monthly prayer-meetings were held on their behalf. This state of things went on for some years.

As might be expected, these conversions and all these novel movements soon excited the hostility of the world, and it must be added, of some of the neighbouring ministers. The attention of the ecclesiastical authorities was drawn to the case, and some pretext was sought for driving Dr. Witteween from his post. It was soon found. One of the parishioners having been refused admission to the Lord's Supper on account of his drunken habits, nevertheless came forward to receive the elements. The pastor was firm in his refusal, and in justification of his conduct appealed to the Word of God and to the regulations of the Dutch Church. To no purpose. The council of the Church, composed chiefly of his adversaries, suspended, and eventually deposed him from his living. Finding that no redress could be obtained, Dr. W. betook himself to a peasant's house, and commenced preaching in a stable. Attempts were made to prove that such proceedings were illegal. This led to the erection of a chapel. The spirit of persecution, baffled in one direction, now sought to calumniate Dr. W.'s character. Nothing daunted, he continued his labours. His friends, though sharing in his persecutions, stood by him. Previous to the disruption, they had sent out a young man who had been a shepherd, but whom Dr. W. had carefully trained, as missionary to Sumatra. This was in 1856. In the following year two others went forth to the same part of the mission field. Since then Dr. W. has had the happiness of sending out a young man of the name of Léon Cochet, as evangelist to the Cape of Good Hope. Cochet soon became pastor of the Dutch Reformed Church in the parish of Ladysmith. Within the last few months he has had the pleasure of founding in the immediate neighbourhood, a *New Ermelo*, as a token of gratitude for blessings received in Holland.

To return to Dr. W. The consequence of his severance from the National Church

has been the formation of a regular Independent Church in the parish, and indirectly the establishment of an *Inner Mission*. "A brother was sent to Brabant, where, amidst much suffering, he succeeded in founding two Churches among the Roman Catholics. He now resides at Middelburg, and directs a Missionary Church which displays much life and activity. Not far from there, at Eerbeek, Nybroek, Zwolle, St. Oedenrode, and Hapert, other brethren are labouring, but do not confine their efforts exclusively to these districts."

Young men's and young women's associations were also formed, and at once became centres of spiritual life and activity. The more the community laboured, the more it was blessed; and the more the brethren gave for the kingdom of God, the richer they became. "At the present time the Young Men's Association at Ermelo is directing its chief efforts among the soldiers. The young men, taking New Testaments and tracts with them, go to the camp at Millingen, where the Dutch army goes through its drill, and talk to the soldiers about the Gospel. The work of young men's associations is carried on extensively in Holland. They are very numerous, and form a training place for many faithful ministers and missionaries. The active and practical charity of the Young Sisters' Union (at Ermelo) is continually being extended. It also attends to the material wants of the young men gathered together in the Mission House, built soon after the chapel, and who are preparing for the ministry among the heathen and in their own country. Dr. W. further derives great assistance from his elders, deacons, and evangelists. Several other interesting establishments have been formed under these influences:—a society for the slaves; a children's society on behalf of Israel; a sewing school conducted by a sister belonging to the Church, and the expenses of which are met by the Young Women's Association; a daily prayer-meeting to ask God to pour out His Spirit on all men; and lastly, an association for prayer among the brethren."

"The little community at Ermelo contribute even beyond their means to the

works which we have mentioned. Some have been known to give all they had, and have been uncertain on what they should live on the morrow. Thus they learnt to say from the heart, 'Our Father who art in heaven, give us this day our daily bread,' and they had the most happy experience of the Divine help. One day, in Dr. Witteween's absence, an evangelist, who had just started on a journey, was seized with the fever. He was brought back to Ermelo, and in spite of all the remedies used he became weaker and weaker. Some one said to him, 'Feldheusen, why have you the fever?' 'Don't talk so to me,' he replied, 'it is painful enough to be ill.' 'But you are not obliged to have the fever; the Lord who healed Simon Peter's mother-in-law can still heal.' 'Yes, I believe you,' replied the sick man. 'If you believe that, and all here believe it, we will pray and will ask Him all with one heart to restore you.' They prayed, and the sick man was immediately and completely restored. A great number of answers to prayer, and of instances of the direct help of God, strengthened Dr. W.'s faith and that of

his friends. Some Christians living at a distance from Ermelo, or even in other countries, being desirous of placing their sick and afflicted relatives under the influence of these brethren, it was determined to found a *House of Mercy*, that is to say, an establishment for the reception of all kinds of sick people, old and young, whether afflicted in mind or body. This house has much resemblance to that of Pastor Blumhardt, at Bolle in Wurtemberg, and to that of Mr. Samuel Zeller, at Mermedorf." In these *Houses of Mercy* the power of prayer is tested. No direct medical aid is employed.—We state the fact without comment.

Thus Dr. Witteween, by his earnest faith, constant devotedness, and practical benevolence, has gathered together a Church, and raised up various institutions, which have changed the whole character of Ermelo, and have already exercised and are likely still to exercise a considerable influence throughout the country. May the good Lord raise up many more such men, and awaken Holland from its spiritual torpor!

Weymouth.

R. S. A.

OBITUARY.

THE LATE MRS. NORRISS, OF ALSTON.

Among the hills of Cumberland stands the bleak little town of Alston, or Alston-moor as formerly designated. There some of the rich lead mines form a part of the vast estate of Greenwich Hospital, in connection with which the late John Dickinson, Esq., was an agent. Mr. D. was a man of note, probity, and influence. But what stamped his character with the greatest interest and importance, was his being a truly God-fearing man. He was a deacon of the Congregational Church, and a steady promoter of the Bible, Missionary, and Sunday-school Societies of the locality. While thus zealous in furthering the interests of religion, education, and morality in the town and neighbourhood, he looked well to his own household. He was a high-priest for God in the family, and on the domestic altar, daily and nightly, offered the sacrifice of prayer and praise.

Mr. Dickinson had a numerous family. Elizabeth, his eldest daughter, early imbibed the religious principles of her father, and through life was enabled by the grace of God to bring forth the fruits thereof. In addition to parental teaching, other concurrent influences in the order of Providence were graciously employed in deciding her for God, and holiness, and heaven. It was her privilege in early life to be occasionally in the chamber where a pious

lady was passing through a heavy affliction, on her way to the better world. Her great patience, resignation, and religious enjoyment were such as deeply to impress the tender mind of our young friend, who was led by the good Spirit of God seriously to ponder the bright example, and to seek by prayer, that grace which alone could enable her to attain to such happiness. By so beautiful an exhibition of genuine Christianity, amid suffering, and in prospect of dissolution, she was led more to appreciate parental piety and instruction, whilst to an experimental knowledge thereof she was gradually being brought. Light from above shone into her mind. She saw her sinful state, felt her need of Jesus, and was enabled to appropriate His finished work as the alone ground of her acceptance with God. On her profession of faith she became associated with His people in Church fellowship. Through a long life she continued to enjoy the great salvation, and was happy in recommending it to those around her. She ever retained the salutary influence of home-piety and teaching, and with some others of the family will have cause to bless God for it for ever.

The attachment of our young friend to the means of grace was ardent. She was fond of singing, though not favoured with a happy musical voice. This defect she was conscious of, nevertheless she took her part, and did her best in the "service of song." Here an instructive incident may be given.

Some young female companions who sat near her in chapel, on one occasion, after service, unhappily let slip some derogatory remarks on her voice and exercise. She felt the same, and rashly resolved, and said, that in public worship she would sing no more. On the next Sabbath the following lines occurred in the hymn given out from the pulpit:—

"When Christ's the subject of the song
Who can refuse to sing?"

She was at once constrained to chide her precipitance. She could no longer suppress her devout feelings, principle triumphed over fear, and she again broke out rapturously in the public praises of her God and Saviour.

Miss Dickinson soon after became the wife of the devoted Rev. Wm. Norriss, and proved a true helpmate to the good man, thereby affording solace and assistance amid his faithful and laborious efforts. In the course of a few years this servant of the Lord was called to the "heavenly rest," and Mrs. N. was left with her little son and two daughters, whom she assiduously trained in the "good old way,"—and ever sought to inspire with a fixed resolution of becoming "followers of them who through faith and patience inherit the promises." The two sisters were early "won to Christ," and before quite reaching maturity died happy in His love. The tried but patient mother, was now left with her son William, in whom her affections centred. Some spare apartments of her house were appropriated to invalids from a distance, who sought health in that elevated and salubrious locality, one of whom at least can gratefully remember the order of her household and the worship of God, together with her reverence for the Sabbath and the sanctuary; and ever shall he cherish a thankful recollection of overhearing the good matron from her closet, again and again, pleading with God for the stranger come under her roof, in relation more particularly to his spiritual interests. Let other pious boarding-house keepers ponder this fact as here gratefully recorded by that stranger.

William had now removed to London with a view to settling there, and thither Mrs. N.'s maternal solicitude followed him. There was now comparatively little of a domestic nature in the north to occupy her time and claim her

sympathy, and she must needs go to the Great City. There a third generation was springing up around her son's hearth, and she must be among them, and help to lead them to the Saviour. Here, too, she would still have ample scope for reading, meditation, and prayer, and especially in relation to the *Good Old Book*, which hallowed exercises had characterised her through life. In London she spent some few years, where she greatly prized the religious privileges which abound. She usually attended Bloomsbury chapel, and much enjoyed the ministry of the Rev. W. Brock, till within a short time of her peaceful and happy death, which took place Aug. 8rd, 1864, in her eighty-first year. She was interred in Abney-park Cemetery, which place of sepulture she greatly venerated, and occasionally walked in, and that in good part from its association with the memory of good Isaac Watts.

"Mrs. Norriss," says one who knew her well, "was a great reader, and an independent thinker. She possessed a well cultivated mind, and altogether was a superior woman. She was one of the most conscientious persons I have met with. Her Christianity was of a practical kind. She lived much in the exercise of prayer, and though disciplined in the school of adversity, in her latter years she eminently cherished a feeling of cheerful acquiescence in the will of God, and of confidence in His righteous and unerring Providence. On one occasion she remarked—and so meekly—'that her lot was the best that could have been chosen for her.' She awaited her inheritance on high, and regarded her present position as *designedly* preparatory to her taking her place above at the feet of Jesus. I remember well being at a prayer-meeting at Alston, very many years ago, when the minister was prevented attending, and there was no one to lead the devotions of the people, how devoutly and judiciously she exercised her powers. She was on the occasion—though naturally meek and retiring—bold for God, and poured out her soul in fervent supplication. I shall ever bear in mind, too, when called to leave my native town, and set out in life in a great northern city, how she cautioned and counselled me on holding to my religious principles and privileges. It was my happiness, with my wife, to take tea with Mrs. N. a few weeks before her death. Her conversation, as heretofore, was deeply spiritual. She said, 'all was peace, and that she felt the nearness of her Saviour.' She had been very ill a little while before, in reference to which she stated that she thought her last hour had come. Her sufferings were great but they were in a measure forgotten in the near prospect of seeing her precious Saviour, and being for ever with Him."

Thus lived and died good Mrs. Elizabeth Norriss, an earnest, active, happy, and useful Christian—a true "mother in Israel."

E. R.

Burswell House, Hexham.

NEW BOOKS.

Congregational Church Music. Organ Edition. London: Jackson, Walford, and Hodder.

Our musical critic writes:—"This book completes worthily the important collection of tunes, chants, and anthems known as the 'Weigh-house Series,' and which has been so influential in promoting a more simple and more devotional style of Psalmody in our churches. This edition

is provided specially for the use of organists, and differs from the Piano-forte score in having the inner parts (Alto and Tenor) always in their proper position, thus keeping the parts distinct, and giving greater dignity to the harmony. This form of accompaniment should always be adopted when an instrument is used in public worship, and we would strongly recommend our piano-forte players to

adopt it also. The additional difficulty is more than compensated by the improved harmony.

"The book is most beautifully got up, and we understand has already received strong commendation from those able to judge of its merits. We see that in the new editions of 'Congregational Church Music' provision is made for all the metres of the new Congregational Hymn Book, and that several fine Chorales have been introduced for the use of those Congregations who are sufficiently advanced to use them. The book is now very complete."

Little Willy. With an Introduction by the late WILLIAM JAY, of Bath. William Freeman, 102, Fleet Street.

A REPRINT of a brief memorial of a lovely child.

The Two Worlds; or Here and Hereafter. An Epic in Five Books. By WILLIAM HOWELL, of the Bristol Grammar School. London: Simpkin, Marshall, and Co. Bristol: W. Mack. 1865. Pp. 301.

WE are sorry to be obliged to differ from the very unqualified encomium passed upon this book by the Editor of a Contemporary, who read the poem while it was in manuscript. When a man who is himself a poet, and a voluminous author, writes that—"There is nothing like it," (that portion of the book which concerns the *Hereafter*) "as the poetry of the Kingdom of God;" and, "I should consider it unwise to suggest comparisons, but have no doubt whatever that the author of this manuscript is destined to stand in the front rank of English religious poets of the true classical school;"—we may expect something more than ordinarily good. We have been sadly disappointed. What do our readers think of the following picture of the millennial age?—

"No offers crammed with gold, and intersticed
With groans and curses of the suffer'ing poor.
No vineyard reft by kingly hands, to swell
The royal lot, because contiguous.
No hoarding of the cereal crops, until
The owner reads of high quotations, raised
Up to the point that justifies delay."

Surely *this* does not belong to the "true classical school!" It is painful to condemn a volume so well intentioned. But religion is injured, not honoured, by association with such poetry.

Daily Worries. By Rev. F. S. DALE, M.A. Twenty-seventh Thousand. Morgan and Chase, 40, Ludgate Street.

A VALUABLE little book, shewing not only how to bear, or to get rid of life's daily worries, but also how to convert them into means of spiritual improvement.

The Good Master; or, Light in a Dark place. By E. A. London: Morgan and Chase, 38, Ludgate Hill.

THE brief history of a pious collier, who served "The Good Master" from the age of sixteen, till called to his rest at fifty-one. A beautiful instance of usefulness in humble life.

Self-made Men. By WILLIAM ANDERSON. Second Edition. London: John Snow, 1865. Pp. 308.

THIS is the second edition of a very interesting and useful book; a book which is exceedingly adapted for Young Men's Libraries; and which, in whatever way it comes into the hands of our youth, will prove helpful to them. It is calculated to excite a healthful ambition in their breasts, and to furnish them with such directions and encouragements as may be needed in the toilsome effort to make one's-self, by God's good help, a man. It is full of anecdote and illustration, and many a word of solid wisdom.

Precious Truths in Plain Words. London: Religious Tract Society.

A VERY appropriate title and a very good book—one which we would strongly recommend for those who have little time to read.

Our Sympathising High Priest; Meditations on the Daily Sorrows of the Saviour. By A.L.O.E. London: Religious Tract Society.

THE author who chooses to be known by these mystic letters (which we cannot interpret) has acquired a considerable reputation. And the small, unpretending, beautifully printed volume before us is sure to be acceptable in many quarters. It is one of a class adapted to all Christians.

A *Commentary upon the Prophecy of Malachi.* By that Reverend, Godly, and Learned Divine, Mr. RICHARD STOCK, sometime Rector of Allhallows, Bread Street. Whereunto is added an exercitation upon the same prophecy, by SAMUEL TORSHELL. *Ruth's Repentance; or, a Commentary upon the Book of Ruth,* delivered in several sermons, by RICHARD BERNARD, preacher of God's word at Batcombe in Somersetshire. A *Comment on Ruth.* By THOMAS FULLER, B.D. Edinburgh: James Nichol.

THESE various works on Malachi and Ruth, whose titles we give in full, constitute the third volume of Nichols' series of *Puritan Commentaries*; a series, which for beauty and cheapness, never fails to

excite our admiration. The commentaries of the age of the Puritans are far less known than the dogmatic and doctrinal works of the same age, and they come to us with an air of novelty. We don't seem to meet old friends in them, but to make new friends, and once known, it will be confessed that they are *worthy*. In noticing the volume before us, and the two which preceded it, it would be an unpardonable omission not to refer to the indefatigable Biographer, who tells us all that can now be known about these old and almost forgotten authors. Mr. Grosart's eye seems to be both telescopic and microscopic. Nothing that is either afar off or near at hand, great or small, escapes it.

A Hand-book of British Plants. By W. LOWNDES NOTCUTT, Author of "Hand-book of the Microscope," &c. London: Longman and Co

THIS book has been prepared, we are told in the Preface, "with the view to supply the want of a brief, simple, and cheap introduction to the study of British Plants, especially for the use of classes in Schools, and for the Science-classes established in various parts of the Kingdom, under the department of Science and Art." We are *laymen* in the matter of scientific botany, and do not consider ourselves entitled to pronounce a judgment on the scientific character of the book. But an amateur botanist by our side declares the book to be a very useful one, and we are disposed to accept the opinion. The popular names of plants are given along with the scientific names; and we hope that in a second edition the author will form these names into an index, so that the *illiterate* in science may be able to find out at once the scientific

description of plants of which he knows nothing to begin with but the popular name.

Henri de Rohan: or, The Huguenot Refugee. By FRANCISCA INGRAM OUVRY, Author of "Arnold Delahaize," London: Bell and Daldy, 183, Fleet-street.

WE have seldom read a more thrilling and interesting book than this; nor, we may perhaps add, one which serves more admirably to exhibit the trials and sorrows which oppressed a people who were called to leave the "House of Bondage" at the command of God. It is a difficult art to narrate so many sufferings, and depict so much beauty and nobleness of character, without pausing frequently to moralise. But the author of this book allows the tale of danger and heroism to preach its own sermons. We have not read "Arnold Delahaize," but if it be as good as "Henri de Rohan," there is no reason why Francisca Ouvry should not be regarded as one of the ablest of living writers.

A Lancashire Minister's Continental Holiday, and What it Cost: Being a Tour through France, Switzerland, and North Italy to Venice. By ROBERT BEST, Bolton. London: J. Sangster and Co.

ALL for twenty pounds! Mr. Best has done well to give the world his experiences. Many will be stimulated by his book to undertake the grand tour, and instructed how to do it pleasantly and economically. Independently of this practical result of his volume, many who stay at home and have neither the will nor the power to follow in his footsteps, will read his story with deep interest. It is not overlaid with collateral disquisition or commonplace sentiment, and yet it is very far from being a dry itinerary.

CONGREGATIONAL REGISTER.

July—August.

CHAPELS OPENED.

July 24.—Iron Chapel, in Wandsworth Road, South Lambeth; by Rev. R.W. Betts.

July 26.—South Cliff, Scarborough; by Revs. E. Mellor, M.A., and Newman Hall, LL.B.

July 30.—Beech Meadows, Nova Scotia; by Rev. George Smith, D.D., assisted by neighbouring ministers.

Aug. 7.—Longridge, Lancashire; by Rev. E. Mellor, M.A.

Aug. 14.—Whaddon, Bucks; by Rev. R. G. Harper.

CHAPELS RE-OPENED.

July 25.—Stalbridge; Sermons by Rev.

J. Fox, B.A., and Rev. R. T. Verrall, B.A.

July 31.—London Road, Derby; Sermons by Rev. A. Morton Brown, LL.D.

CHAPELS—FOUNDATIONS LAID.

June 28.—Pembroke Dock, by Mrs. Jenkins.

July 22.—Oldham, by C. Suthers, Esq.

July 27.—Lancaster Road, Bayswater, by S. Morley, Esq., M.P.

July 28.—Glasbury, Radnorshire, in connection with Maesyrnonen, by Rev. Professor Morris and Rev. D. Thomas, D.D.

Aug. 10.—Spilsby, by J. Crossley, Esq.

CHAPEL DEBT CLEARED.

Keswick, Cumberland.

SCHOOL-ROOM RE-OPENED.

Aug. 15.—Reigate, after enlargement.

CALL ACCEPTED.

J. Onley, of Spring Hill College, to Wenesbury.

ORDINATIONS.

July 20.—C. Jukes, at Clare. Introductory discourse by Rev. J. Steer. Ordination prayer by Rev. J. Richardson. Charge by Rev. S. M'All. Sermon to the people by Rev. J. C. Gray.

July 28.—J. Lewis, at Corwen and Cynwyd. Introductory discourse by Rev. J. Peters, of Bala. Prayer by Rev. R. Williams, Bethesda. Charge by Rev. M. D. Jones, of Bala. Charge to the people by Rev. H. Ellis, of Llandrillo. Four sermons were delivered by various ministers in the afternoon and evening, and six sermons on the succeeding day.

July 25.—T. Gammon, at Gower, Glamorganshire. The Revs. J. Davies, E. Griffiths, J. Williams, J. M. Evans, W. Jones, and T. Rees, D.D., officiated on the occasion.

RECOGNITIONS.

Rev. M. A. Wilkinson, Pickering. The Rev. J. C. Potter presided, and Rev. J. Parsons addressed the pastor and people.

Rev. W. Harbutt, at Yardley-Hastings. Addresses by Revs. E. T. Prust, T. Arnold, and J. Bull, M.A.

July 25.—Rev. W. Major Paull, at Romsey.

Aug. 1.—Rev. W. Gooby, at Park Crescent, Clapham. Introductory discourse by Rev. R. P. Erlebach. Prayer by Rev. R. Ashton. Charge by Rev. Dr. Ferguson, and address to the people by Rev. J. G. Rogers, B.A.

REMOVALS.

Rev. M. A. Wilkinson, Harden to Pickering.

Rev. D. Horne, B.A., Manchester to Hanley.

Rev. J. Young, Bristol to St. Ives.

Rev. W. Orgar, Morley to Stubbin Elsecar.

RESIGNATIONS.

Rev. C. S. Perry, Baldock.

Rev. T. Hamer, Auckland, New Zealand.

Rev. C. Gilbert, Lewisham.

Rev. E. L. Adams, Nantwich.

Rev. R. Tuck, B.A., Bromsgrove.

Rev. E. Potter, Todmorden.

Rev. I. Vaughan, Rotherham.

Rev. H. Cock, Boston Spa.

Rev. W. C. Davies, Prees.

DEATHS OF MINISTERS.

July 19.—James Dadswell, Caversham Hill, Reading, aged 42; Ministry, fourteen years.

July 26.—Caleb Morris, at Gwbert, Cardigan.

Aug. 3.—W. Hopkins, Southwold; Ministry, thirty-six years.

DEATHS OF MINISTERS' WIVES.

July 31.—Mrs. Craig (widow), Bocking.

Aug. 1.—Mrs. S. B. Bergne, Stratham Hill.

Aug. 3.—Mrs. A. Murray, Peterborough.

Aug. 7.—Mrs. S. Ransom, Hackney.

TESTIMONIALS.

To Rev. E. H. Davies, on leaving Tip-ton. Purse.

To Rev. R. Crookall, on leaving Tockholes. Plate.

To Rev. J. H. Morgan, Secretary of West Riding Union, on attaining the 21st year of his pastorate in Leeds.

ASSOCIATION MEETINGS.

July 4 and 5.—Kent Congregational Association, at Canterbury. Sermon by Rev. H. J. Bevis.

July 5 and 6.—South Wales Eastern Association, at Neath.

July 5 and 6.—Flintshire and Denbighshire Congregational Association, at Mostyn.

July 27 and 28.—Radnorshire Association, at Glasbury. Sermons by Revs. Professor Morris, W. Jones, T. Evans, and D. Thomas, D.D.

COLLEGE ANNIVERSARIES.

ROTHERHAM, June 28, 1865.—Address to the students by Rev. Geo. Rogers, of the Metropolitan College, and a former student at Rotherham. Rev. J. Parsons, of York, in the chair. Rev. Dr. Falding, Francis Watts, Rev. H. Sanders, Rev. E. Gately, Rev. H. Quick, Rev. F. E. Henson, Rev. J. Sidebottom, and R. Leader, Wm. Brown, James Yates, and Thos. Oates, Esq., addressed the meeting.

HACKNEY, June 27.—J. G. Stapelton, Esq., the treasurer, in the chair. Mr. T. Batty delivered an address on "The design and influence of the example of Christ," being the Essay to which the first Homes's Jubilee Prize Essay of £30 had been awarded. The second prize of £10 had been given to Mr. J. Halsey. The meeting was addressed by the Revs. E. Price, E. White, S. Newth, S. McAll, S. Ransom, W. Tyler, J. Nunn, and J. E. Richards, the secretary.

THE MERCHANTS' LECTURE

Will be delivered (D.V.) on Tuesday, the 5th of September, at the Poultry Chapel, by the Rev. Samuel Martin, at noon precisely.

THE
CHRISTIAN WITNESS,
AND
CONGREGATIONAL MAGAZINE.

OCTOBER, 1865.

WOMAN HONOURED AND TAUGHT BY CHRIST.

THE manner in which Christ recognised both the spiritual claims and the spiritual capacities of woman was a new thing in Israel. He bestowed upon her a degree of consideration hitherto all unknown. And how she appreciated this consideration may be readily seen from the New Testament narrative. Women were constant attendants upon His public labours, they ministered to His wants; mention is again and again made of their courageous zeal, of their tender sympathy, and of their faithful and unflinching constancy. When the bravest amongst the disciples had forsaken Him, the daughters of Jerusalem followed wailing and lamenting Him. They were the last at the Cross, and the first at the sepulchre, and it was to a woman,—to grateful Mary Magdalene—that our Lord first appeared after His resurrection from the dead. It is instructive also to observe Christ's judgment of the capacity of the female character to appreciate the highest teaching. From time to time, and without any condescension of tone as if addressing persons of inferior intellect, He revealed to them some of the sublimest truths that were ever revealed to humanity. In language strong and intense as that employed when He taught thoughtful and enquiring men, He also taught women. Indeed it seems, that if not the first to receive certain great truths that stand specially connected with the Gospel Dispensation, they were imparted unto them with a fulness and depth of tenderness that we do not so readily discover elsewhere.

Witness, for example, our Lord's memorable interview with the woman of Samaria. In that poor sinful woman He recognised a soul that, when rightly appealed to and directed, would immediately become the grateful recipient and herald of the most sublime and mysterious realities that can ever occupy the human mind. The manner in which a successful appeal was made to a

heart, long crusted over by thoughtlessness and contempt for purity and decorum of womanly character, can scarcely be regarded as other than a standing miracle. Gaining access to her heart through her feelings of pity and benevolence, He gradually and naturally led her mind from the material to the spiritual, from the necessities of the body to the deeper wants of the soul. He recalled her sinful past and rivetted her attention upon her sinful present. With a merciful severity, He laid bare the hidden secrets of her heart and life, and while, with fear and amazement, she gazed upon the Man who told her all things that ever she had done, He went on to reveal to her truths that He had not hitherto, so fully, at least, or in such express words, revealed to any one,—the Spirituality of the Divine Being, the worship that was alone acceptable to Him, and the simplicity of its modes of offering when compared with the formal ceremonies both of Jews and Samaritans. Finally, for the first time, in words so express, He announced Himself to this Samaritan woman as the long expected Messiah who at His coming should reveal all things. “I that speak unto thee, am He!”

What grand revelations for that sinful and benighted heart! Not even to a Nathaniel in whom was no guile, not to a Nicodemus with his earnest questionings, were grander truths made known. Nor did He ever have a more ready or a more enthusiastic disciple, for utterly regardless of her purpose in coming to Jacob's well that morning, she left her water-pot, hastened to the city, proclaimed that she had found the Christ, interested the citizens in her discovery, and soon the valley was crowded with souls “white already to harvest,” on their way to see and converse with the Great Teacher. And many believed because of His own word, and said unto the woman, “Now we believe, not because of thy saying, for we have heard him ourselves, and know that this is indeed the Christ, the Saviour of the world.” Thus the first Christian Missionary to the Samaritans was a woman, and with her earnest faith and zeal, she did in a moment, when she had the right word to speak, what all the learned among the Samaritans had never done. In that weary, travel-soiled Jew, who had simply asked her in the first instance for a draught of water, she had recognised the Christ for whom the nations had so long sighed, nor could she tarry a moment until the glad tidings had rung through the city.

If, too, we would have the truth of the largeness of Divine compassion brought with the most winning tenderness before the hearts of people stained with every imaginable wickedness, can we select an illustration more touching, as far as our Lord's teaching is concerned, than that supplied by the scene in the house of Simon the Pharisee? Not even in the parable of the Prodigal Son is there more pathetic expression given to the fact of God's infinite willingness to forgive sinners, than we find in the manner in which our Lord actually treated one stained with the grossest criminality. Into the house of a self-righteous Pharisee there had crept a woman who was a sinner, one who owed her lord five hundred pence and had nothing to pay. Her evil life had at last come before her in its true colours, and in all the world there was now but one place for her,—at the feet of Jesus. Society would without com-

punction have stoned her, and doubtless Simon the Pharisee was greatly scandalised by her presence in his house. He would have gathered up his robe in horror at her approach, and he would have shrunk from her touch as if pollution and death was in it. But the All Holy One could show a sweet compassion to the sinful that the sinner was not capable of. He allowed without cruel repulse her penitential tears,—“the blood of her heart”—to drop upon His feet; He allowed her to wipe them with the hairs of her head. Not even when she would anoint Him with the alabaster which, perhaps in her days of sin, she had bought for her own use, did the All Merciful One dismiss her from His presence. He permitted her the intense luxury of thus lavishly manifesting her penitence, devotion, and hope of forgiveness; and, reading the heart of his narrow host whose self-righteousness had been a life-long barrier against all such tender emotions of contrition, Jesus said, “Simon, see’st thou this woman? I entered into thy house, thou gavest me no water for my feet, but she hath washed my feet with tears and wiped them with the hairs of her head. Thou gavest me no kiss, but this woman since the time I came in hath not ceased to kiss my feet. My head with oil thou didst not anoint, but this woman hath anointed my feet with ointment. Wherefore I say unto thee, her sins, which are many, are forgiven, for she loved much, but to whom little is forgiven the same loveth little. And he said unto the woman, thy sins are forgiven, thy faith hath saved thee, go in peace.” Here was one who, owing what to her was an infinite debt and having nothing to pay, was frankly forgiven by Him who ever finds in His own Infinite love the sole reason for the manifestation of such Divine mercy. Doubtless the same truth is taught elsewhere by parable, and other forms of doctrine, but here we learn through the actual history of one about the magnitude of whose sin there could be no question, how though her sins were as the sands on the sea-shore innumerable, yet Divine loving-kindness, grand and beautiful as the rising tide, covered every one of them from view.

Or, if we seek another illustration of our Lord’s recognition of woman’s power to receive and appreciate the highest truths of His Gospel, can we forget Mary of Bethany, who sat at His feet and heard His Word, or her sister Martha, to whom the doctrine of the resurrection and the soul’s victory over death was announced in such memorable language? The character of Martha has sometimes suffered in the hands of preachers and expositors, who have seen in her little more than the diligent, bustling housewife; and yet it must be remembered that to no one else than to her who was cumbered with much serving,—not even to the thoughtful, pensive Mary—were the glorious words addressed which have ever since sounded like so much tranquil music in the ears of mourners. Upon the death of Lazarus, as Jesus was seen approaching the home at Bethany, where He had frequently enjoyed rest and refreshment, after a day spent amid the contradiction of sinners, Martha went forth to meet Him. Through all the ages we seem to hear ringing the cry which escaped her as she fell at His feet, “Lord, if thou hadst been here my brother had not died. But I know that even now, whatsoever thou wilt ask of God, God will give it thee.” “Thy brother shall rise

again." She cannot believe that these words mean more than that he will, with all faithful Israelites, stand in his lot at the last day, but such a conviction afforded only cold comfort to one in her distressed state of mind. But into what a high region of life our Lord presently exalted her! "I am the resurrection and the life; he that believeth in me, though he were dead, yet shall he live: and whosoever liveth and believeth in me shall never die." "It was as if He had said, 'The everlasting triumphs over death, they are in me; no distant things to find a place at the end of the world; no powers separate or separable from Me as thou spakest of lately when thou desiredst that I should ask of another that which I possess even now in Myself. In Me is victory over the grave: in Me is Life Eternal; by faith in Me that becomes yours which makes death not to be death, but only the transition to a better life. 'I am the resurrection;' as such I will rescue every one that believeth on Me from Death and the Grave. 'I am the Life: whosoever liveth and believeth in me, shall know the power of an Everlasting life, shall never truly die.'* Truly in these words of light and consolation our Lord was bringing life and immortality grandly into view, but all glorious as the words are, they were uttered to assuage a loving sister's grief over a brother's grave.

We might multiply instances of the manner in which our Lord practically anticipated those words of St. Paul to the Galatians, "Ye are *all* the children of God by faith in Christ Jesus: there is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus." As he went through cities and villages preaching the glad tidings of the kingdom of God, certain women which had been healed of evil spirits and infirmities followed Him—Mary, called Magdalene, out of whom went seven devils; and Johanna, the wife of Chuza, Herod's steward; and Susanna, and many others ministered unto Him of their substance. Perhaps in all history, whether sacred or profane, there is nothing which exceeds in interest and pathos our Lord's conversation with the generous and grateful Mary of Magdala, after that He had risen from the dead. How frequently women were personally concerned in the miracles of Jesus, every reader of the Four Gospels well knows. At one time we see Him mercifully releasing from her eighteen years' bondage of pain a daughter of Abraham; at another, as the Prince of Life, He stands in the way of the gloomy procession of Death, and after compassionating a widowed mother, says to her only son, who was being carried to his long home, "Young man, I say unto thee, Arise!" and he delivered him to his mother. Now we see Him curing Peter's wife's mother of the fever that had laid her low, and now He graciously permits the mere touch of faith to heal a disease of twelve years' standing. Now we see Him entering the chamber where the little daughter of Jairus, with the rosy flush of life still flickering through death's paleness, is sleeping, as all think, her last sleep; but He took her by the hand and the maid arose. On another occasion, and a memorable one, it is a woman of Canaan, a heathen descended from one of the nations whom God had doomed to destruction,

* "Trench on the Miracles."

that with persevering earnestness solicits His help on behalf of her daughter, who is grievously vexed with a devil. The poor Canaanite, with all the intense passion of her Grecian race, adoringly worships at His feet, will not take a denial, is altogether unmoved by the unsympathetic looks of the disciples, and supplicates with more and more impassioned earnestness for the healing of her daughter, until by her faith, as some one has said, she wrung from our Lord's seemingly reluctant Nay, a triumphant Yea. "O woman, great is thy faith; be it unto thee even as thou wilt." Nowhere, perhaps, have we a more forcible illustration of the power of earnest and persevering prayer. As Luther has it, "Like this woman, thou must give God right in all He says against thee, and yet must not stand off from praying till thou overcomest as she overcame, till thou hast turned the very charges made against thee into arguments and proofs of thy need, till thou hast taken Christ in His own words."

In conclusion, may we not say, that the recognition and spiritual help which woman received from our Lord when He was here on earth, she still receives from His Gospel wherever it is proclaimed throughout the world! Polygamy is retained at this day among the Turks and throughout every part of Asia in which Christianity is not professed. Through the aid of the Gospel alone will her mental and moral dignity be truly promoted, and her rightful place in society be permanently secured.

A. A.

WOMAN'S COMMISSION.

FROM "THE NAME OF JESUS, AND OTHER VERSES."

WHEN, upon Easter morn,
The risen Saviour came
To Mary, as she kept
Beside His grave, and wept,
He called her name.

Without one shade of doubt,
Her heart replied, "My Lord!"
The mystery received,
Of life through death achieved,
Her faith adored.

Unto that perfect faith
Christ gave at once employ;
Not to embrace His feet
In trance of rapture sweet,
But, nobler joy,

To publish the great fruits,
Self-sacrifice had borne—
Christ risen, rising still,
Proclaiming by His will
To hearts that mourn,—

"Go, say that I ascend
Unto my Father's throne,
My Father and my God,
Your Father and your God,
Not mine alone."

O! woman, take thy stand
Upon this high position,
And faithfully hand on,
Till death itself is gone,
This great commission.

The Apostolic Line,
No higher message bear;
They who the world must roam,
And thou within thy home,
One glory share.

Teach it thy brother's soul,
By full, unselfish love,
By consecrated youth,
By lips of stainless truth,
Hopes fixed above.

Throned on thy husband's heart,
 Whisper the message there,
 And let him all around,
 Within home's guarded bound,
 Breathe heavenly air.

And let the risen life
 Beating within thy breast,
 Cradle the sleeping boy,
 In a deep hush of joy
 Laid there to rest.

Yea, teach the saving truth,
 To every son of thine,
 His passions to control,
 To waken in his soul
 The Life Divine.

And lonely ones as well,
 With all your untold store
 Of love still garnered in,
 To spend it, Oh! begin;
 Give Christ your store.

Wherever human hearts,
 In high or low estate,
 Waste upon earth and sense
 Hopes that should soar from thence,
 Your work doth wait.

Behold it lies outspread,
 In Christ's strength then arise;
 Fix on the misery round,
 The sin that doth abound,
 Pure, fearless eyes.

To you the voice still speaks,
 "Go, say that I ascend
 Unto my Father's throne,
 Yours, and not mine alone,
 His gift to send."

O woman! then work on,
 Beneath thy Saviour's eyes,
 Thy joy is yet to come,
 Thy peaceful, perfect home,
 Is in the skies.

THINGS NEW AND OLD IN NORTHERN ITALY.

LETTER FROM AN ENGLISH LADY TO THE EDITOR.—PART FIRST.

WE had no sooner passed the limits of the Papal States, and entered Tuscany, than I felt to breathe more freely, and was made conscious, by many outward signs, that we had got into a region of greater freedom and activity. The towns became much cleaner, and the people looked less depressed. As we entered the inn at Terni, I noticed on the staircase a likeness of Garibaldi, and I exclaimed, "Viva Garibaldi!" Whereupon I was answered with enthusiasm by the old "Cameriere," who was showing us to our rooms, "Viva Garibaldi! brav' tomo galantuomo." I found the waiters and other people we met constantly ready to speak of him, and occasionally we met with men who had served in his army, and who spoke of him with the most enthusiastic admiration and love.

One of these was the "Padrone" (landlord), of the inn at Perugia, where we rested one afternoon and night. I had a great deal of conversation with this man. He was a fine-looking young fellow, very frank and most courteous, superior in manners and address to most men of his class in England, and, I think, not behind any of them in intelligence. He seemed greatly interested in the prospects of Italy under the new government, and very sanguine for the future of his country. I had remarked, in the course of our talk, that his people were heavily taxed now. He said, "Yes, it must be so under a newly-born government, but we pay most gladly—'Siamo molto contenti a pagare.'" He made sure that within two years Rome will be in possession of Victor Emmanuel, and he would not

me to throw any doubt on this
 ot.

had a great deal of talk, too,
 ligious subjects. I found that
 and lost faith in the priesthood,
 the rites of his own Church.
 acknowledged that there are some
 priests who are longing for re-
 in the Church, but the majority,
 id, were eager after power and
 y. In the rural districts, he
 many of them are grossly igno-
 some of them not knowing how
 ad or write. They spend all
 mornings listening to the con-
 ns of weak women over whom
 have large influence, which, he
 they attempt to use to the
 of the new government. He
 here was no visiting of the sick
 poor among them, except when
 ying are at the point of death,
 then they come to administer
 sion and extreme unction. I

him if he never went to con-
 n. He said no; he had done so
 g as it was compulsory, but now
 e was obliged to confess out of
 pal States, and he had renounced
 sion altogether. He said he
 ng felt it a thing wholly against
 e, that he should be called on to
 s his sins to another man. I said,
 ight that were it possible always
 d a wise and good counsellor,
 would be nothing contrary to
 e in the confession of our faults
 sh a person, not of course as a
 s to obtain pardon, which God
 an grant, but as a help to over-
 evil. I then showed him the
 ge in St. James—"Confess your
 one to another," &c., and said
 was the only kind of confession
 n spoken of in the New Testa-

He read it carefully, and said,

"Yes, that is the right kind of con-
 fession." He then spoke about the
 mass, and the impossibility of be-
 lieving the dogma of transubstan-
 tiation, and he asked me what we in
 England believed on this subject.
 For answer I made him read in my
 Italian Bible, St. Paul's account of
 the institution of the Lord's Supper,
 in the 11th chapter of 1st Corinthians.
 He read aloud the words, "in racor-
 dazione di me,"—"in remembrance
 of me,"—and said, "Yes, that is good,
 I understand that." When I parted
 with him I gave him a French testa-
 ment (he knew French as well as
 English, and I had not an Italian one),
 and also an Italian copy of the English
 prayer-book, as he had asked me about
 the prayers used in the English
 Church.

Some time after this, while I
 was in Florence, I had a few lines
 from him, in which he said that he
 had been studying my books, and felt
 convinced that ours was the true re-
 ligion. I did not think, however,
 that there was much seriousness of
 inquiry about this man, and I have
 no doubt he is one of a large class in
 Italy who have lost all faith in their
 own creed and priesthood, and have
 fallen into a state of no-faith or re-
 ligious indifference. When he had
 been speaking to me some time I
 said, "I see you are not a good
 Catholic." "No," he said, "but I
 am a good Christian." I answered,
 "Ah! that is not easy; it is far
 harder to be a good Christian than a
 good Catholic." He replied, with great
 self-satisfaction, "I find it very easy.
 My religion is just this, to do to all
 men as I would they should do to me,
 and that is quite simple." I said,
 "And do you find it also quite easy

to forgive any one who has done you an injury?" He gave me no answer to this question. He seemed to have got a high idea of the English character from people who had stayed at his hotel. He spoke particularly of their devout observance of the Sunday, and their habit of family worship. I was glad he had met with people of this sort; there are many English who seem to lay aside their religion when they leave their own country, and who must exercise a very bad influence on enquiring minds in Italy. How much might be done for the people here, if the crowds of English who come abroad had it in their hearts to do something for the diffusion of Gospel truth!

The other day, in travelling from Bologna to Ferrara, I met with a very pleasant Italian man, who seemed very anxious to converse with me. He said he loved the English, and could read their language a little, though he could not speak it. He said he had received an English Testament during the Crimean war, from some one who was distributing them to the soldiers of the German Legion. He was quite enthusiastic about the new government, and assured me that the days of the Pope's temporal authority are numbered, and that Rome must speedily be added to the kingdom of Italy. I asked him if many of the priests desired this consummation. He said, "very few; but some, no doubt, are good and liberal, and longing for reform;" but of the priesthood generally he spoke most slightly.

I had a talk of the same kind on Saturday with a young man who drove us from Lugano to the borders of this Lake. He complained bitterly of the

Latin prayers, and obligation of confession in his Church, and said that he, and most of the young men of his acquaintance at Lugano, had given over going to church because they will not confess, and because they understood nothing of the prayers. He said, again and again, "If they wish us to be instructed why do they use a language we cannot understand; why do they keep the Bible from us, and why do they call us great sinners if we eat flesh on a Friday?" He said he had never seen a Bible or Testament, and did not know that one could be bought in Milan or Florence. When I left him I gave him my Italian Testament, and he promised me he would study it. He also was full of political hopes, and spoke of the good time coming for Italy, when the people would be free, and the priests would lose their power. It will be a sad thing for this country, and this is a reflection constantly forced on my mind since coming here, if the intelligent among the people lose their faith in their own religion, and have nothing given them in its place: that, I think, is the great thing to be feared here, the terrible result of the mass of superstitions and lying inventions with which Christianity has been overlaid in Italy—~~inventions~~ mixed up and intertwined with every truth, that it is often difficult to say where the truth ends and the lie begins. One of the most objectionable features of Romanism, and one which meets you everywhere here, and which must strike every mind awakening to reflection, is the low, mercenary spirit which Pope and Priests have introduced in order to uphold the devotion of the people by attaching the grant of so much indul-

or so many prayers, said at all times and before particular altars. I could not have believed the extent to which this kind of supererogation prevails in Italy, had I not constantly set forth in churches, and on the walls, placards over the doors, and before particular altars. During the month, which is called the month of Mary, and is specially devoted to her worship, there was placed before the doors of most churches a paper, headed "Invito Sacro;" and the people were called upon to go to church to repeat the rosary of the blessed Virgin every evening, and to receive so much indulgence for the recitation of so many aves and pater noster. At particular altars called "Privilegi," in the churches one can read such things as the following, which I noticed in front of the altar in the Milan Cathedral, over a figure of Christ on the cross:—"For each time that five hundred aves are recited in memory of the passion of Jesus Christ, and of the merits of Mary the most holy, there is granted ten thousand indulgences,"—by such a Pope, and for whom? These grants of indulgence are so numerous, and so extended, that the conclusion is forced on the mind, that if the people themselves of them in any measure, a soul can be left in purgatory. I have often watched the poor at their prayers during the month of Mary, and heard the aves recited with a rapidity of utterance—repeating the words over and over and over again for half an hour at a time, and I am convinced that they are so attached to the number, that they imagine the same prayer is repeated. The prayer is this—(I have

heard it repeated in Latin by hundreds together, all kneeling on the pavement with the appearance of profoundest devotion):—"Holy Mary, mother of God, pray for us sinners, now and in the hour of our death. Amen." This is varied by another, the real ave:—"Hail! Mary, full of grace, the Lord be with thee. Blessed art thou among women, and blessed is the fruit of thy womb—Jesus." And the paternosters are introduced at regular intervals. I do not know how many of these prayers compose what is called the rosary, but it lasts more than half an hour, and no other words are used.

No one who has not lived abroad can, I think, have any idea of the extent to which Mariolatry is carried in Italy. It is not merely taught as a dogma and carried out in forms of worship, it is a real religion, the deepest religion of priests and people, and touches their hearts more deeply than any part of their creed. I have repeatedly listened to the most impassioned extempore prayers to Mary, offered by the priests in the Italian language, and to most eloquent sermons enforcing devotion to her worship, and I never saw any reason to doubt the perfect sincerity of the speakers and hearers. By far the most striking and impressive service of this kind I ever heard was in Venice, in the Church of the Dominicans, San Giovanni e Paolo. It was the last evening service of the Month of Mary. Service commenced as usual by the litany of the rosary, with its endless repetitions, which I thought very, very long and wearisome. Then came the sermon, which was on the glories of Mary, her immaculate conception, her exaltation above every

creature of God, her matchless perfections, her grace and compassion, her power and willingness to aid and bless all her faithful followers, and to defend them from all evils, ghostly and bodily. The preacher was a young Dominican monk, dressed in a robe of white and black, most graceful and becoming. His whole appearance was prepossessing, his face devout and full of sentiment, and his voice rich and fine. He began his sermon with the words in the Apocalypse—"And there appeared a great wonder in heaven, a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars,"—words which, he said, manifestly referred to "*Maria Santissima*." And then he went on to argue the doctrine of her immaculate conception, and to exalt her above apostles, prophets, angels, and archangels, and every creature of God, with the most fervid and impassioned eloquence. He stood on a kind of platform, as is the custom among the Italian preachers, and he paced it backwards and forwards in his great excitement, using all the time the most graceful action. There is no doubt that the Italian priests understand the art of preaching far better than our English clergy, or most of our ministers do. They are not satisfied unless they arrest and retain the attention of their audience. Among other things startling, and even shocking to my ears, in the sermon of this monk, was his comparison of Mary to the exaltation of the brazen serpent in the wilderness, which he expounded as a type of her who is the hope of sinners, the refuge of those in distress, the healer of our sicknesses, and our support in the hour of death! At the close he exhorted

his hearers—his "dear brothers," as he constantly called them—to recall their providential deliverances, their manifold mercies in health and sickness during the past year, in regard to themselves and to those dear to them, and he assured them that all these blessings they owed to Mary. Having finished, as I thought, and sat down for some time, he suddenly rose, and using the words of David to the men of Jabesh-Gilead, in 2d Samuel, 2d chapter, he exclaimed—"Blessed be ye of the Lord, who hath showed this kindness to the most holy mother and to me, her humble and devoted follower; and now the Lord show kindness and truth unto you, and I also will requite you this kindness because ye have done this thing." He then congratulated them in tones of the deepest tenderness and affection, on account of their love and devotion to most holy Mary, which they had shown by their devout and constant attendance on her worship during the past month, and exhorted them, finally, as they loved their country, and valued their own souls, to continue this devotion, and let nothing divert them from it. He bade them cleave to her as a defence in temptation, and to shun every approach to evil as grieving her pure nature. He then suddenly threw himself on his knees (every man and woman and little child in the vast audience following his example), and poured forth such a prayer to the divine and most holy mother as I felt could only come from a heart-felt conviction of all he was saying. And *this* is, I believe, the faith of an overwhelming majority in Italy. Faith in the power, compassion, grace, and love of our Lord's human mother, has

measure usurped the place of the Son of God himself, regarded as the mediator between God and man far more than the Redeemer, and when I heard with every form of human eloquence, and look at her upon so many altars in every and in the corners of the streets, and on lonely waysides, her glorified in the most productions of painting and in picture galleries, churches, shops, and private houses, it sometimes sinks within me. The preaching was over in the at Venice, and the special to the Virgin, the whole multitude began to chant the litany to its in the most exquisite strains of music. I never anything more affecting; each was led by a choir of young, and their sweet voices were by the general accord of the congregation, swelling out the, "Ora pro nobis." It was a wail of supplication, and as I the doorway, and watched the crowd in the dimly-lighted I thought I had never listened hearing more pitiful. They all ignorant, helpless children. Tennyson's lines in "In a dream" came into my mind—

"What are we infants crying in the night,
its crying for the light,
with no language but a cry."

I have wandered a long way hence, and must go back to the first things that struck me walking along the streets of , in contrast with those of was the advertisements of newspapers, and other perio-

dicals, on the walls; and in particular my attention was arrested by a great placard in large letters, advertising the publication of "Letters on Papal Rome," by Dr. De Sanctis. Here, I thought, we have got into a region of liberty. We came into Florence the first day of the grand Dante festival, which was celebrated with every kind of demonstration—public orations, illuminations, processions, dances, races, and what not. The whole town was in a state of movement and excitement for three or four days. I happened to go into the Church of Santa Croce on one of the days of the festival. This church is, as you know, the Westminster Abbey of Florence, and holds the remains of her illustrious dead. Here I saw the tombs of Michael Angelo, Machiavelli, Galileo, Alfieri, Lanzi; and here there is a monument to Dante, though his body was laid at Ravenna.

"Ungrateful Florence, Dante sleeps afar."

I noticed, hung over Dante's monument, a wreath of green laurel, inside of which was a printed paper, containing the words of which I give a literal translation in a note*, which I copied as a remarkable sign of the times. In Rome such a paper would

* Dante Allighiera.—Sovereign poet! Free citizen! Tremendous denouncer of the temporal power of the popes! To thee, whom barons, kings, emperors, pontiffs have betrayed! To thee, who hast laid the foundation of an immortal poem upon the legends of thy people!

To thee, born in a free republic, with free sentiments, in a free time, with divine intellect.—We, the warm and constant supporters of popular rights, auguring for ourselves times less servile and more glorious than these,—with profound admiration, with most ardent affection, consecrate to thy memory this wreath of laurel.

THE DELEGATES OF THE DEMOCRATIC
REPUBLICAN SOCIETY.

have subjected its writer to instant imprisonment, and dared not have showed its face anywhere, least of all in a church:—

“Dante Allighieri.—Poeta sovrano! Libero cittadino. Della podestà temporale di Papi fulminatore stupendo. A te che baroni, re, imperatori pontifici hanno tradito. A te che sovra le leggende del tuo popolo hai dato fondamento à poema immortale. A te nato in libera repubblica con liberi sensi, in libero tempo, con intelletto divino.—Noi del diritto popolare, sostentari caldi e

costanti, augurandoci tempi men servile e pin gloriosi di questi, con affetto vivissimo, con ammirazione profonda una memoria froude d'alloro consacriamo.

“I DELEGATI DELLA SOCIETÀ
“DEMOCRATIA REPUBLICANA.”

Going back to the church two days after, on the festival of Ascension-day, I found the laurel crown and its dedication taken away, but whether it had been removed by order of the priests, or taken down by its authors themselves, I did not learn.

Lago Maggiore, June, 1865.

VIRGIN WORSHIP:

FROM DR. CAMPBELL'S “POPERY, ANCIENT AND MODERN.”

THE worship of the Virgin Mary throughout the Romish Church, is one of those things which there is no denying, any more than that the sun is in the firmament. It is a prime element of the system; and were it to be taken out of her literature, her conversation, and her devotions, it would leave a void that would look like desolation. Throughout the whole of the Popedom, wherever the eye falls it lights on images of the Virgin and her child. These stare you in the face at every corner of every street; they occupy a place in every room of every house, and are prominent at every altar; they are stamped on everything. These facts are not, and cannot be denied; there is, indeed, no hesitation on the part of the priests and people in confessing them. A Papist is no more ashamed to confess that he worships the Virgin, than that he looks at the sun or treads the earth. A most intelligent and penetrating clergyman of

the Church of England, Mr. Hobart Seymour, who recently visited, and for a season sojourned at Rome—concerning which he has published a valuable book, declares that “the religion of Italy ought to be called not the religion of Jesus Christ, but the religion of the Virgin.” The Son of God is in a great measure lost and forgotten amid the glories which surround His Mother, among the ignorant multitude. The Virgin, ever in the heart, the eye, and on the lip, is adored as their Alpha and Omega. She is, however, not merely the object of adoration; prayers are addressed to her in order to obtain all mercies of all sorts, for both worlds. She is supplicated for everything that the sinner requires, or that the Most High Himself can give, and constantly takes precedence of the Messiah. The pattern prayer of Pope Innocent thus addresses her: “I humbly and devoutly beg that with all the saints and elect of God, thou wouldst come and

my direction and assistance, y difficulties, necessities, and y prayers." "Oh Mary, the et patron of the distressed ! learned advocate of the guilty, nly hope of those who despair lustrious SAVIOUR OF SINNERS nd assist me, most benignant of God and mercy !"

says the reader to this? Was y aware that this daughter of a was viewed and adored as the ious Saviour of Sinners?" o observe its impiety? Let ; compare the language with the New Testament, and see , spirit which pervades the es which are there made to orrespond with it. Nothing more natural than the plate assigned to "the highly d among women;" but surely can be less congruous with on that she was to be viewed ivine person, who was to de- the life and death of the human. There is most assuredly nothing om which it could be imagined e was to become the object of orship. The Popish fiction in e, is the most extraordinary, s in the case of images, there even the usual fragment of re on which, by the aid of per- combined with falsehood and , a sort of foundation may be the act. Beyond Luke i. 28, is said, or pretended; and e angel, so far from worshipping, dressed the trembling woman respectful salutation, "Hail;" it so that Virgin Worship has er foundation than these few words; and yet, in spite of this, ative spirit of the Vatican, has y raised her into a divinity,

changed the truth of God into a lie, and "worshipped and served the creature more than the Creator." This is another reason for withholding the Word of God from the people. Were a Papist perusing the Sacred Scriptures to investigate them for guidance on the subject of Virgin Worship, he would very speedily discover the impious deception which had been practised upon him, and with grief and scorn, rid himself of the imposture. As it is, he walks in darkness, delights himself in fiction, and builds all his happiness upon a frail human creature like himself, and as much dependent as he on the blood and righteousness of her own son! Yet such is the principal object of Roman worship. By the young and old, rich and poor, on earth and ocean, she is everywhere worshipped, morning, noon, and night. Protestant travellers, in Popish countries, have all to record the infatuated perversion with which the populace give themselves up to the worship of the Virgin. The first lesson communicated to a Popish child is the duty of worshipping the Virgin, of whom he is taught to think as a sort of royal grandmother, wonderfully rich, astonishingly compassionate, and very fond of him; that constantly repeated throughout the rest of his days, and to obey it becomes his main business on earth. The Catholic school-book thus enjoins the duty upon every reader:—"Have recourse to her in all your spiritual necessities, and for that end, offer to her daily some particular prayers, as you can find no succour more ready and favourable than hers."

No fewer than five festivals are every year observed in her honour. All claim her friendship; the thought of it nerves the foot-pad to commit

robbery, and when he deems it necessary, to shed blood! The heart and the picture of Mary, are as necessary to him for his daily vocation, as his poignard and his pistol! These he will kiss on the scaffold, avowing that they have the power to make death easy!

Is the reader, in the exuberance of his charity, tempted to think that surely such things must refer to an age long gone by, and can have no existence now? Let him be assured that at no period of the history of the Popedom was Mary-worship more rampant than at this moment. This is one of those things which there has not been an attempt to veil or modify for the sake of decency, or to conciliate Protestants for purposes of Proselytism. It was but a few years back, for example, that Pope Gregory, addressing the Papal world, expressed his entire dependence of himself, and what he called his "flock," upon her "heavenly influence," and not satisfied with that, with his own pen, he indited the following language: "That all may have a successful and happy issue, let us raise our eyes to the Most Blessed Virgin Mary, who alone destroys heresies, who is our greatest hope, yea, our entire ground of hope."

Here then, the Great Infallible places himself entirely at the mercy of the Virgin, and looks to her for the supply of every want; but shocking as this language is, it is by no means the worst. This famous document avows the doctrine in a manner which at once gives to Mary the precedence over her Son. Nor should it be thought a strange expression; it is in perfect harmony with all the deliverances of previous and subsequent Popes. Mary shares the glory of redemption, for

example, with the Lord Jesus Christ! The language is intolerably shocking, but it is not the less true. According to the same Pope Gregory XVI., "She was elected among the daughters of Zion to be the mother of the Eternal Word of Divine Life. She was pre-ordained to be the co-redeemer of the world!" While in the work of redemption then, she is His equal, in that of intercessions she is His superior; and hence both saints and sinners are told that they will find their account in dealing with the Mother rather than with the Son. According to the "Popish Rambler," in its recent review of Mr. Seymour, "She is all mercy; He is both mercy and justice;" her office towards men, is purely one of "pity;" so that "a sinner's prayers are more sure to be heard by her than by her Son!"

Again, where haste is any object, she is the party with whom it is expedient to deal. We are told by Alphonsus Liguori—a great favourite, by the way, with the late Cardinal Wiseman—that prayers will often be more speedily heard in invoking her name, than in calling on that of Jesus Christ!

Such then, reader, is a glimpse of a subject that might be extended to a volume; assuming that you are satisfied, we have only to ask you whether the infatuation and the impiety here manifested, be not equal to anything of the sort that has ever been brought before you? Say if darkness be not essential to the Popedom; and whether the spirit of prophecy has not most correctly designated it "a kingdom full of darkness!" Would not the spread of the Sacred Scriptures be utter destruction to this, as well as its other tenets? Again then, we ask, is

it a wonder that the priesthood should cherish such an aversion to the Word of God? But is it not, in very deed, a wonder that Protestants should be so indifferent to the presence and the spread of this most impious system in the British Isles? Is it not passing strange that while it comprises so much that ought to fill all good men's hearts with grief and indignation, that they should be so apathetic, so little disposed to make adequate efforts for its check and its overthrow? Does not Popery combine all that is most

destructive on earth, with all that is insulting to heaven, and is it not strange that it should be viewed, not only with indifference, but even with complacency, actually finding advocates among so-called Protestants, and receiving imperial endowments from the exchequer of a Protestant state? Is it not dreadful that this system, both at home and abroad, should be petted and pensioned by the Government of England? Are not these things meet subjects for a lamentation?

FROM UNITARIANISM TO THE CROSS.

PART FIRST.

THERE lies before us an American volume, recently published under the title of "Light in Darkness." It is the autobiography of a Unitarian minister who, after long years of doubt and speculation, exchanged a position radically wrong for one which is true and sure. Claiming to be a representative man, the writer shows us what Unitarianism is, and the extent of its power over the sin-stricken heart; and his little book has been published in the hope that it may be useful to those who are walking in darkness, and help them to find their way to Him who is the true light of the world. The author carries us back to the distant scenes of his childhood, and even as a boy we see him constantly grappling with some of those grave questions, which have been mysterious problems to persons of ripened thought and judgment. The origin of evil,—the conflict and reconciliation of fate with freedom,—the soul, its structure and conditions

of life,—the Trinity,—the inspiration of the Scriptures,—the obligation of the Sabbath,—the resurrection of the body,—even the existence of a personal God—questions concerning these grave matters, and many more, came thronging in upon his mind until at times he was completely bewildered.

Unhappily, the youth knew no one to whom he could address himself for counsel and the clearing up of his doubts, for his pastor, although a sound theologian, was not the man to deal with youthful difficulties and perplexities. He met with no book which candidly dealt with his state of mind; there was no adviser near to meet a mind naturally sceptical, and which needed gentle and wise treatment to be held true to the Christian faith. A pious mother he indeed had, but then her orthodoxy he despised, nor could he take his doubts to her for solution. When perplexed by orthodox statements,

and beginning to inquire concerning them, he was either sharply silenced, or directed to read books of extreme views, which seemed written in utter obliviousness of his boyish experiences. And so, although he tried hard to believe, and anxiously strove to master his scepticism and unseat his doubts, the conflict fearfully ended in his believing nothing at all, in relinquishing his faith even in the existence of a God.

In this state of mind he went to college, professedly, however, strange to say, as an orthodox student. At college, although others did not suspect it, his scepticism so increased, that at times the conflict with it became one of intense passion and agony. "Never," he says, "shall I forget those long Sabbath evening discussions at C——, when little groups of thinkers, all earnest, though crude enough, doubtless, contended till the small hours of Monday morning over the subtle questions of life and death, God and the soul. Meeting almost without exception those who had been trained in Unitarian families, I had to espouse the orthodox side, yet it was not a hearty espousal, and I was fairly wrecked and stranded." Thus wretchedly passed that beautiful period of preparation for the serious struggles of the world. He left college without a faith, but, thanks to the patient yearning love of the mother whose creed he abhorred, without an evil habit which could be criticised by her or by anyone.

Upon leaving college there ensued three additional years of work and study, doubt and irresolution. He took pupils, he travelled, he went to Germany to study science and to hear

theological lectures, as the bent of his mind was toward the pulpit. He kept up a correspondence with friends in America, from whom he received hints as to the composition of sermons, although he was utterly destitute of faith even in the rudiments of Christianity. He says that as a Divinity student he knew nothing of orthodoxy,—of the faith once delivered to the saints. "I never read an orthodox book, nor went to an orthodox church, nor conversed with an orthodox man, believing that in that way lay all narrowness, all bigotry, all superstition. If, haply, I went to an orthodox church it was out of courtesy to friends, and not a word was dropped there which was not perverted or misunderstood. All I knew of evangelical religion was gained from the confused memories of my childhood, and those teachings which, wrongly interpreted then, had been the cause of such a turning aside from the faith of my fathers. Of the vast wealth which is opened by the reception of the doctrine of the deity of Christ, I knew nothing; of sin as an entailed possession of the race, I knew nothing; of forgiveness gained through the passion of Christ, I knew nothing; of a regeneration through a changed will, under the work of the Holy Spirit, I knew nothing; of the great remedial scheme, by which God is expelling sin from the world, and setting up the kingdom of Christ, I knew nothing; of the life which rests in faith in Christ, I knew nothing. What I had were the outlying principles of practical ethics, and a rudimentary acquaintance with Christian morality."

We can scarcely realize how a young man in such a state of mind,

inly holding the views, or not as have described, should have led for a moment occupying tion of a teacher; but, sceptic as, his taste was decidedly for cal speculations, and he had ed upon leaving college that at of doubt would debar his ion for the Unitarian pulpit, extent of doubt unfit him for tarian ministry. During his ours, therefore, he read with nistry constantly in view.

books, it seems to us, this livinity student took for his e. His theologians were n, Carlyle, German writers, "Westminster Review." He rgely in the great masters of glish tongue, and took all pains to perfect himself in of speech. "Yet," he says, t and earnest as I was, and free rome grosser forms of doubt had formerly beset me, I find, on looking back on the of those days, that there was grasping of any one of the principles of the Christian

ne time he settled over a an Church in a large mann- g city. He thus describes lings upon the day of his ion: "How clearly comes that ordination back! I was hopeful, happy in my settle- or the place was close to my and mother's birthplace, and e spot of all which I preferred home. My life was unshaded oud. It did seem a good work me the duties of a minister: d by the bedside of the sick ng, to speak comforting words bereaved, to mingle freely in

the family joys of a large circle of friends, to speak from week to week of the great lessons of Providence and of the worth of life. I found friends, some of whom I shall always remem- ber with warm interest, but I did not find a Church which was vital with the earnestness of the Spirit; there were true, noble, self-sacrificing men there, but there was not that respon- sive life, which could kindle the religious activity of a young and ardent worker. My sermons seemed to fall dead; and well they might, for they were not freighted with Christ. Of Christ and Him crucified I knew literally nothing."

It will be asked then, "What was this minister's creed? What did he preach about from Sabbath to Sab- bath?" His autobiography enables us clearly to see. Of the Bible he received as much as he pleased, and rejected as much as he pleased; he admired its vast wealth of poetry and philosophy, but denied its Divine authorship. Even the teachings of Christ recorded in the New Testa- ment, while he admitted their beauty and fulness, he, nevertheless, robbed the Teacher of the glory due to Him for their utterance. According to his view, Christ did not come with any tidings which were entirely new, or which the world would not have learned without Him; He merely wove together many scattered instruc- tions, gathering up into one life all that was excellent among wise Orien- talists, who had impressed their teaching upon their followers! And if such were his view of the teachings, we are quite prepared to hear his opinion of the Teacher. While there is a certain sentimental admiration of Christ's character, it being "a bland-

ing of the ripest manly and the most delicate womanly gifts," there was an utter lack of reverence, for the character in which the Saviour chooses to be known, by the men for whom He came to die. Indeed, our preacher, while he could speak fluently about Christianity as a diffuse force, as an atmosphere interfusing itself through all life, and penetrating, more or less, all action, could say nothing of Christ himself. To miracles he did not wholly assent, but, if granted to have taken place as the signs of a mission from God, he would not entirely discredit them. The Sabbath was not a Divine institution, and the sacrament of the Supper was altogether shorn of its meaning. The doctrine of human depravity had, of course, no place in his theology.

He says, "I find, on looking back, great vagueness in my conception of sin, and inaccuracy in stating the doctrine of depravity held by theological opponents. The working out of beautiful and amiable instincts seemed good, seemed to be not unworthy to be invested with the name of holiness, and the capacity of aspiring to what is good, and of responding to appeals which call for goodness, appeared to imply a certain degree of innate virtue in the soul, which was disowned in the term total depravity. With that wiser and deeper doctrine, that the soul, able to measure the advantage of a perfect obedience to God, prefers, on the whole, to live to this world rather than to heaven, and that the will confirms the choice, I had no acquaintance. I did not know that those who received the doctrine of native and entire depravity, were as *kindly observers* as I was of the *amiable and tender courtesies* of life,

thought as highly of the amenities of neighbourly intercourse and the charities which come with a high state of Christian civilization; but that they merely denied the attribute of holiness to any deeds which are not the direct issue of a consecrated life. Instead of seeing human nature as a noble ruin, mournful even in the traces of a former grandeur,—its honour, purity, and worth, but the crumbling remnant of what was created sinless and in perfect harmony with God, I regarded it as even more noble, slightly, and perfect than when man was created in the infancy of the world, before science and art had a being."

It will hardly be expected that our preacher should have any faith in the Holy Spirit, or in the necessity of His regenerative work. He talked flipantly, too, of those who spoke of the exceeding sinfulness of sin, for he had never felt the awful power of sin within himself. Of the forgiveness of sin he knew nothing. There was a dear friend of his, whose life was held by all who knew him to be a model of honour and integrity, but there came a day when he felt himself condemned in the presence of the Thrice Holy One. He suffered deep mental pangs, and the minister was asked to counsel and to comfort him. His reply was, that he would not be guilty of encouraging such delusion in one who had never said a word or harboured a thought which was sinful. He could speak with a certain amount of reverence about the Cross, but the atonement through the blood of Jesus he held up as the most absurd and outgrown of religious faiths, a mere relic of Judaism, altogether antagonistic to Christianity. The Jehovah

Old Testament was not the Father of our Lord Jesus. With what sorrow he thinks, days, of the sad tissue of all thought and imperfectness, and of misrepresentation, marked all his statements concerning the character of the Divine and of the manner in which it stand justified in His sight. Looking back upon his life as a minister,—and it must be in mind that he claims to be a private man,—he affirms, that a great deal of indifference Unitarians to religious doctrine, strong settled opinion that is the best test of truth, and not of so much consequence man believes, as that he is in his belief. The flimsiness of this is so apparent, and often been exposed as to unnecessary any words about. In addition to his heterodox preacher mourns over the pride which marked his life in dark days of error. Evangelical Churches could, of course, fellowship with him, and so, he slandered their theology, and misrepresnted their. Well educated himself, puffed with conceit at his attainments in literature, and in the extent of English reading, he sneered at those who were, nevertheless, wise in

winning souls unto salvation. He quite forgot, that all his education did not give him one particle of advantage, in gaining power to discern spiritual things. He could not see that wonderful feature of Christianity, that a child who has humility, may know more than the most highly cultured man who is too proud to become as a child. And thus he lived an isolated life, having no fellowship with ministers of other denominations, and receiving no help from anyone to escape from the mists of error into the clear sunlight of revealed truth. Of the power of prayer he seems to have been unaware, of acceptable prayer he certainly was ignorant. Could that be called prayer which was but the uncertain running out of his soul to a vague, unembodied intelligence, to some great unseen energy of the universe? Yet this was what he deemed prayer, as did also his congregation. But the dawning was nigh at hand; his very isolation caused him to long for the sympathy and help of One mighty to save. And in our next we shall see the dark night giving place to the clear shining of the Sun of Righteousness. Meanwhile, may we not ask with a sigh, what is the condition of those Churches, whose teachers have no higher message to deliver, than that which was taught by this man?

B. B.

PROFESSOR HENRY ROGERS ON THE ATONEMENT.

FROM "CORRESPONDENCE OF R. E. H. GREYSON."

Letter First.

DEAR FRIEND:—You have said it seems, that you cannot see the "mysterious doctrine of atonement." I am sure you cannot,

neither can I, if the doctrine of the Atonement be what you represent it. You will say, perhaps, that it is the doctrine of the majority of

Christians. I am certain it is *not* ; but if it were, it is not *mine* ; and it is mine that I am bound to expound, and you to confute.

I will talk to you in freedom, as we used to do when we lived nearer ; with love, as our long friendship demands, and with the honesty no less claimed by truth. And, my dear friend, bear with me, if, here and there, affection seems urgent ; for I do, in very truth, believe that the essence of the Gospel consists eminently in this *one* article. And so have thought many far greater and better men than I pretend to be—and (which is significant) have thought so more strongly as they grew older, and felt increasingly, by personal experience, the value of what we held so dear. In this eminently was their hope. Thus it was with R. Hall, Foster, Chalmers, Dr. Johnson.

And now for your fancy sketch. You say, that according to the "current" notions of Christians, God is represented, in moody inexorable wrath, as *averse* to save man till, Moloch-like, He was unjustly propitiated by innocent blood ; till Christ's sufferings wrung from Him a sullen and ungracious pardon. "Who can believe this ?" you ask. Who indeed ? I cannot, for one ; but then I know of no one else who does.

I grant that in some bygone ages, and even now, among some uneducated folks, that know not how to think or speak justly—perhaps also in some fanatical or injudicious hymns, of whose authors the same may be said, and, of course, in the select but very limited circle of Antinomianism,—you may meet with extravagances of statement which, more or less, justify your *caricature* ; but it is certain, neverthe-

less, that it is a caricature, even of the most injudicious representation, and the immense majority of Christians would, I am perfectly confident, refuse to accept it as *their* doctrine of the Atonement, just as much as I do.

At all events, if it is with *me* you think you are in controversy, you are quite mistaken. I reject and abhor your description of the doctrine as much as you can do, and you must therefore give a very different reply to *my* arguments ; and when I say my arguments, I know I also speak the sentiments of the vast majority of Christians. But at all events, be pleased to argue with *me*.

In the first place, then, so far from believing God *averse* to save man, I believe that it was the very intensity of His desire to do so (as the New Testament plainly teaches), which prompted Him to interpose in our behalf. "God *so* loved the world as to give His only begotten Son ;" and as to what you say of "*injustice*," I believe that whatever was done, was done with Christ's own perfectly voluntary concurrence, as the same book teaches : "No man taketh my life from me ; I lay it down of myself." Now if this were done by Christ's voluntary act, where is the injustice ? How, indeed, was it more unjust for God to allow Christ thus to lay down His life, of *His own freewill*, on my theory than on yours ? I shall presently show that it is at least more incomprehensible on yours. For since you admit that Christ did not die for any fault of His own, and contend that He did not die for any fault of ours, for what *did* He die, and for what reason did God *let* Him ? On your theory all this not a little perplexes me. But I shall come to that

presently. Depend on it, I shall not fail to ask you for a rationale of Christ's death.

Well, then, *we* believe that it was God's intense love for man which led Him to adopt so stupendous a method of evincing it, and that He justly could do so, because Christ was as willing to be "given" for man as God to "give" Him.

But you say, "Why could not God forgive the sin of man without any such intervention? Could He not forgive just as a father can—absolutely, and without any compensation to law? Who can believe the contrary?"

I can for one. I do not mean to say that I should be justified,—apart from what I deem the revealed fact, that Atonement *has* been provided, apart from the evidence of Scripture on the matter,—in affirming the contradictory of your proposition, or in pronouncing at all confidently either way. The subject is, in my judgment, "far too high for us" to be dealt with *à priori*. But in spite of the confidence with which this seemingly simple view of yours is often propounded, I *do* mean to contend that, even by the light of nature (if we enter into the subject at all profoundly), there is quite as much reason to doubt your theory as to affirm it. And the more the subject is investigated the less reason I apprehend will there appear for a summary *à priori* determination of it.

Nor do I fear lest one of your candour should indulge in the usual talk of absurdity, "antiquated prejudices," and the like. I know that you will concede that I am as qualified, by thought and reading, to form an opinion as yourself; I know you will admit that many minds of the very first

order have also arrived at the same conviction, namely, that there *may* have been, that there *may* be, a moral impossibility in the way of proclaiming a universal amnesty to a guilty world without some homage, like that of the Atonement, to the principle of LAW.

To your question, therefore, "Can we conceive that it is not always possible for a father to forgive, as a father, simply and absolutely," and cannot God do so too? I reply, it does not follow that even *man* can forgive his own son, simply and absolutely, if he be a king as well as a father, and, for a similar reason, it does not follow that God can. And it is precisely here, as I conjecture, that we should find, if we could comprehend the entire problem, instead of a very small part of it,—if we knew the great "arcana" of the divine government in all its immensity,—if we knew all the relations of this world to other worlds, of our race to other races, and of the bearings of Time on Eternity,—the origin of the real difficulty in man's salvation, and the necessity for the Atonement. We can only reason a little way; but as far as we *can* reason, I do not flinch from saying that every *fact* we know is against the theory of your simple unconditional forgiveness.

We can but reason in reference to a subject so vast, and in all its bearings so infinitely transcendental to our comprehension, by *analogy*. Now it is certain that in any moral government, with which we are acquainted, or of which we can form any conception,—in any government whose subjects are ruled by *motives* only, and where *will* is unconstrained, the principle of the prompt, unconditional pardon of crime on profession of re-

penitance and purpose of amendment, would be most disastrous;—as we invariably see it is, in a family, in a school, in a political community. Now, have we any reason to believe that in a government most emphatically *moral*,—a government of which all the moral governments with which we are acquainted are but imperfect imitations, and which are, indeed, founded on a very partial application of the laws which a perfect moral government implies, similar easy good-natured lenity would be attended with less ruinous effects! If we have none, then, since we cannot think that God's government will or can *cease* to be moral, or that He ever will physically constrain His creatures to be happy or holy,—indeed, the very notion involves a contradiction in terms,—would not the proposed course of universally pardoning guilt on profession of penitence prove, in all probability, most calamitous? Let us then suppose (no difficult thing) that God foresaw this;—that such a procedure would be of pernicious consequences, not to this world only, but, for aught we know, to many; that it would diminish His authority, relax the ties of allegiance, invite His subjects to revolt, make them think disloyalty a trivial matter? If so,—and I defy you to prove that it may not be so,—then would there not be benignity as well as justice, mercy as well as equity, in refusing the exercise of a weak compassion which would destroy more than it would save? Let us suppose further that knowing all this, God knew also that His yearning compassion for lost and guilty man might be safely gratified by such an expedient as the Atonement; that so far from weakening the bonds of allegiance,

such an acceptance of a voluntary propitiation would strengthen them; that it would flash on all worlds an indelible conviction no less of His justice than of His mercy;—of His justice, that He could not pardon without so tremendous a sacrifice,—of His mercy, that He would not, to gratify it, refrain even from this;—that it would crush for ever that subtle sophism so naturally springing in the heart of man, and which gives to temptation its chief power,—that God is too merciful to punish; I say if all this be so,—and I fancy you will find it difficult to prove that it *may not* be so,—does not the Atonement assume a new aspect? Is it any longer chargeable with absurdity or caprice? May it not be justly pronounced a device worthy of divine wisdom and benignity? Is it not calculated to secure that which is its proposed end?—at once to make justice doubly venerable and mercy doubly dear?—justice more venerable, that it could not be lightly assuaged; mercy more dear, that it would be gratified though at such a cost?

Thus (so far from your representation being just), *our* theory is that God was intensely desirous, as well as Christ, of man's salvation; and that the *mode* of achieving it, though we cannot, *a priori*, speculate on it, was the result of a great moral necessity, which love was resolved to confront since it could not evade it. And hence it is that so many millions, won and vanquished by this spectacle, have declared (and this is the only just influence of the doctrine) that it is the "Atonement" which has chiefly furnished them, as with hope and peace, so with the strongest motives to revere Justice, to obey Law,

to "go and sin no more." If you say that the presumed moral necessity for some such method of salvation,—which should provide a safe amnesty for guilt by securing the law from dishonour,—is a mere speculation, I grant that, *apart from Scripture*, it is so; but I also contend that if we consider what a moral government is, and must ever involve, it is as *probable*, and as truly philosophical as the counter-speculation you would substitute for it.

And, after all, must not *you* too imagine some unknown, inscrutable, moral necessity for so astounding a fact as the death of Christ, for the most cruel and agonising death of the only human being who, as *you* believe not less than I, was perfectly innocent, and deserved not to suffer at all?

And here, having vindicated my view, as intrinsically not less probable and philosophical than your own, I proceed to show that it is abundantly more so, and to retort upon you, with interest, the charges of "caprice" and absurdity. *We*, at all events, assign an adequate cause of Christ's death; you assign none at all, or none that does not increase the difficulty. Yes, my friend, pardon me for saying it, but that very argument on which you lay so much stress, namely, that the Atonement is needless in itself, and presents a "savage" view of the government of God, may, as I conceive, be retorted, on your theory of the death of Christ, with tenfold cogency. But I must reserve the expression of my sentiments for another letter.

Letter Second.

MY DEAR FRIEND:—Yes, I repeat that on *your* theory, the death of Christ is an utterly incomprehensible enigma; we cannot assign, we cannot imagine, any reason for a sacrifice at once so costly, yet so gratuitous. In Christ we have the only example (yourself being witness) of perfect and faultless innocence which has ever been exhibited to the world, and we see Him through life, involved in the deepest shades of sorrow, and subjected to a death of terrible and mysterious agonies! perfect holiness, perfect obedience to God, perfect love to man, requited with more scorn and oppressed with more suffering than even the foulest guilt in this world ever was subjected to! And all for what? For nothing, absolutely nothing that is intelligible! You tell me that He suffered as an EXAMPLE to us. As an example? An example

of what? Was it an example of this,—that the more men obey and love God, the darker may be the divine frown and the greater *the liability* to suffer under the incomprehensible mysteries of the divine administration? So that if we were to become absolutely perfect as Christ was, that moment we might reach the climax of misery! That, as He who was alone "without spot" was condemned to the worst doom, so, for aught we can infer from *such* an example, innocence and happiness may be in inverse proportion! If you say He suffered to show us with what sweetness, and patience we ought to suffer,—you forget that not only would less than such bitterness as His teach that lesson, but that His suffering so much more than we do, with no guilt, His own or ours, to cause it, *unpaches* the lesson; it unhinges our trust in

the divine equity altogether. You forget, it seems to me, that there is a *double aspect* of these sufferings. How do they affect our apprehensions of God? Can we reconcile it with that benignity and equity for which you are so jealous, to visit perfect innocence with more sorrow than guilt, merely to show the guilty how they ought to learn to bear a *just* punishment? I assure you that, on such a theory of the divine administration, the death of Christ is to me the darkest blot on the divine government,—the most melancholy and perplexing phenomenon of the universe; the most gratuitous *apparent* departure from rectitude and equity with which the spectacle of the divine conduct presents us!

And this I feel with double energy and intensity when I recall the agony of that prayer with which the Redeemer prayed that, “if it were possible,” the final horrors might be spared Him —“the bitter cup pass away from Him.”

And that this prayer did not refer to the transient cloud of Gethsemane, but to the prospective horrors of Calvary, is, I think, evident from the expressive figure used by our Lord at His apprehension, and which is recorded by the evangelist who does *not* record the prayer in Gethsemane. “The cup,” says He, “which my Father has given me to drink, shall I not drink it?”—an expression, which is not only, as Paley says, an instance of undesigned harmony in the narrative of different evangelists; but, as I think, also shows, by the *character* of the metaphor, what was the meaning of the prayer in the garden.

Thrice, then, He offered that prayer; and thrice in vain. Yet, on *your*

theory, where was the necessity? Why was it “impossible” that the cup should pass from Him? Impossible? Nothing would seem more easy; nay, nothing more impossible than that, having deserved no sorrow at all, His prayer should be uttered in vain. Is *this* the way in which you would give us a more attractive view than the doctrine of the atonement affords, of the love of God? Is it by showing us the only being, in human form, who never deserved to feel His *justice*, striving in vain to propitiate His *mercy*?

We, at least, assign an adequate cause of all this mystery; we suppose that it was to rescue a lost world that God “willed” that “the cup should not pass from Him,” and that Christ, who then prayed, also “willed” to drink it rather than decline it, at such a cost as the frustration of His divine compassion and the surrender of a world to perdition. But you,—what reason can *you* assign? Is it a more conciliating view of the divine justice and love that they thus afflicted innocence for nothing? or nothing that is intelligible, and in spite of its own heart-rending cries that if any other expedient remained within the reach of Omnipotence itself, Omnipotence taxed to the uttermost of its resources, that “cup might pass away?”

So deeply do I feel the dark shadow which this view throws over the divine administration, that even if the positive texts for the reality of the “Atonement” were less numerous and decisive than I conceive they are, this mysterious spectacle of Perfect Innocence treated by Divine Justice more severely than guilt, for no imaginable necessity, would go far to convince me of the truth of the doctrine; but when

I further compare all the inferences from the transaction itself with the testimony of Scripture,—when I see how *naturally* the doctrine harmonises with the entire strain of Revelation,—with ancient rite and sacrifice,—with dogmatic statement and casual allusion,—with imagery, type, and symbol,—with direct assertion and oblique reference,—I am beyond all doubt that the doctrine of the Atonement is a genuine doctrine of Christianity.

Such, my friend, is *my* view of the Atonement; not less philosophical, I contend, even viewed *a priori*, than any other which human reason can devise; more naturally sustained by the prevailing language of Scripture; and *necessary*, if we would not render the death of Christ (so far from being a relief) a terrible aggravation of all the difficulties of the divine administration,—an inscrutable mystery, far harder than the doctrine of the atonement itself! Argue against this doctrine, if you like, and I will weigh with scrupulous conscientiousness every syllable on so vital a theme; but your argument must not be against a phantom of your own creation, which I renounce as much as you; it must be founded on no supposition of the divine *reluctance* to save—for it was God's love which provided the sacrifice; nor on presumed *injustice* in the infliction, for Christ himself approved it; nor on the fancy that we hold some base huckstering theory of precisely so many ounces of suffering for so many ounces—parsimoniously weighed out—of mercy! This is absurd *per se*, for how can transient suffering be exactly equal to pangs of eternal duration?—it is

derogatory to the divine mercy, for if justice exact a precise *quid pro quo*, where is the scope for mercy at all?—and it is utterly unnecessary, for the homage to law consists in the principle of the Atonement, not in the amount of suffering.

You must avoid, therefore, all such abjured views, or you will not touch *me*; while your *own* theory must fairly answer those objections to the divine equity, goodness, and love, which, as I have endeavoured to show, may be justly retorted on it. And remember that if you insist on the injustice of God's inflicting suffering on Christ for the sins of others, you cannot escape similar difficulty, and greater in degree, on your own system, for can it be less unjust to inflict such sufferings on Christ *for no sins at all*? If it be unjust to accept Him as a sacrifice for the guilty, how much *more* unjust must it be to insist on the sacrifice for nothing, and when the victim thrice implored in agony that, “if it were POSSIBLE,” the “cup might pass from Him?”

You are bound to demonstrate the “impossibility.” How you should do so on your hypothesis is to me utterly inconceivable; for you say that God can, with utmost ease, pardon guilt without any compensation to His justice! if so, where could be the difficulty of sparing innocence?—rather, how was it possible to do otherwise? Till you answer these things fairly and fully, I shall continue to believe the doctrine of the Atonement to be not only more consonant to Scripture, but a more rational account of Christ's death than your own.

RECOLLECTIONS OF THE HIMALAYAS.—No. 3.

BY THE REV. J. H. BUDDEN.

IN consequence of a proposal made to the London Missionary Society by some of the European residents in Kumaon, a Mission was commenced in that province in the year 1850. These friends were chiefly Colonel H. Ramsay, C.B., who is still the most steadfast, earnest, and liberal supporter of the Mission; J. H. Batten, Esq., C.S., who has since removed to another part of India; and General Sir W. Richards, K.C.B., who was a liberal subscriber till his death in 1861. A suitable house in Almora, situated near the Bazaar, was obtained for the residence of the Missionary and his family. It had two out-buildings attached to it, which had formerly been used as a mess-room and billiard-room for the regiment stationed at Almora. These, it was thought, would serve the purposes of a chapel and school-room. After having been put into repair they were used in this way for some time; but it was not long before the accommodation was found to be insufficient, and other arrangements had to be made. Without going into detail, however, of all the changes which have taken place since then, we will ask the reader to accompany us in a visit to the Mission School, as it now is. It will only be fair to select, as most favourable, the occasion of a public examination and distribution of rewards, which generally takes place in the month of July.

This annual examination of the Mission School has become an event of some importance in the estimation of the native community in Almora. This is partly due to the warm en-

couragement which has always been extended to the undertaking by the chief European authorities in the province, and partly to an increasing sense of the great temporal advantages to be derived from the education to be obtained there. There are now two schools held in different parts of the town under the auspices of the Mission, but on the occasion before us they are united. The lower school, consisting of about 160 boys, is held in a building in the Bazaar, just opposite the post-office, as described in a former paper. In this school elementary instruction only is given in the Hindee—the vernacular language of the people. A casual English visitor, on seeing the school in its ordinary dress, would, perhaps, not be very favourably impressed regarding its order or efficiency. The children are many of them young, they are all taught in one large room, the majority of them are from the poorer classes of the town, some of them are not very clean, and neither teachers nor pupils have as yet attained the European idea of order. Nevertheless, competent and impartial judges have expressed a very favourable opinion of the school, and on the occasion before us teachers and pupils alike are dressed in their cleanest and brightest clothes, when they meet in their own school-house before proceeding to the upper school building.

This building, in which the public examination is to be held, was formerly the residence of J. H. Batten, Esq., the Commissioner of the province, and was most generously made over by him free of expense, to be

used for the purposes of the Mission School, as long as the Mission continues in Almorah. It is situated in the outskirts of the town, in a compound or garden, filled with deodar and other trees, which cast a most grateful shade during the hot months of the year. It consisted originally of a large dining room and drawing-room, with an entrance-hall between them, four smaller rooms on the ground floor behind them, and a spacious verandah on either side. The side walls of the entrance-hall have been removed, and the roof is supported by arches, resting on pillars, where the walls stood. Thus a large hall has been formed, capable of holding a goodly number of persons. The four rooms at the back are separate class-rooms, each of which is appropriated to one of the four higher classes. The remaining three or four junior classes are taught in the large hall, or in the verandahs. The school numbers generally about 125 pupils, who are all taught English, but are not admitted until they have learned what is taught in the lower school in their own language, and they are expected to pay a small monthly fee for attendance.

On the annual examinations the four class-rooms and the back verandah are filled with the pupils of both schools, arranged in classes, waiting to be called up in succession before the assembly convened in the large hall. In the centre of this hall, between the pillars, and opposite the entrance, are assembled the European community of Almorah, presided over generally by Colonel Ramsay. He, as chairman, is seated at a table covered with books and papers. In the spaces of the hall, beyond the

pillars, are assembled the most respectable natives of Almorah, suitably and some of them handsomely dressed for the occasion. The most conspicuous among these until his death, which occurred recently, was the Rajah of Almorah, who appeared with a few marks of his former dignity, though he was only a pensioner on the British government. Since his death, his son and nephew have both been pupils in the school. There is also a goodly number of the native officers of government of all grades, attracted partly by the presence of the Commissioner, and partly by the fact that the sons of many of them are pupils or teachers in the school. The classes, sixteen or seventeen in number, and consisting of from ten to twenty boys each, are called up in succession, beginning with the lowest, into the presence of the assembly. A statement is read of the studies they have pursued, a slight examination of them is made by the Missionary, or any one present who wishes to ask questions, the names of the most successful pupils announced, and the rewards distributed. In the higher classes this nominal examination is a little more stringent, but the real examination of both schools, according to which the rewards are given, has been conducted much more rigidly in private throughout the previous fortnight. After the examination an address is generally given by the chairman and by any other friend, European or native, who may wish to speak, and then the assembly disperses.

Now any English Christian, who, for the first time, witnessed a spectacle like this, could hardly fail to be impressed by it, and might be liable to

infer that greater progress had been made towards the conversion of the people to Christianity, than a better knowledge of the facts of the case would warrant. All the instruction given in these schools is Christian in its character. The Scriptures and religious Christian books are openly used in all the classes. Nearly three hundred of the most promising and intelligent youths—many of them connected with the best families in the place—are habitually receiving these instructions. Many of them have left the school to occupy positions of responsibility and trust under Government, in discharging the duties of which they have won golden opinions from all. Some of them occupy, by preference, the less lucrative but more improving position of teachers in the school where they were formerly pupils. Many of them voluntarily attend the stated Christian worship in the Mission Chapel. Their parents and relatives, to the number of a hundred or more, are annually present on these public occasions, and thus testify their approval of the proceedings; and during the period of the cotton famine, pupils, teachers, and parents subscribed, at the solicitation of one of their number, to the amount of nearly £80 sterling, which was sent for the relief of the Lancashire distress. A stranger, on hearing these facts for the first time, and listening to some of the questions asked and answered in the public examinations, might not unnaturally hope, regarding many present, that they were “not far from the kingdom of God.”

But not only would a fresh visitor from England be thus impressed. Any resident in India, who knew the

place a few years ago, and might now visit it, would be similarly affected. Last year the meeting was presided over by the Hon. W. Muir, C.S., now Foreign Secretary to the Governor-General. At the close of the meeting he delivered a most encouraging address, in which he expressed his great pleasure in contemplating the successful efforts which had been made for the advancement of education in Almorah, since he visited it fifteen years before. After speaking very highly of the character of the education given, he concluded by expressing his sincere hope that those present would not rest satisfied till they obtained the higher and more enduring blessings which it is the great object of the Missionaries to communicate, and which the Gospel of Christ alone can impart.

Sentiments like these are continually being expressed on these public occasions, and are listened to with apparent respect, if not approval. What is passing in the minds of the auditors can be known only to the Searcher of hearts. But whatever it may be, the assembly, after listening to them, disperses. The dispersion is, in one respect, not unlike the breaking up of schools in England. The conclusion of the term of study, and of the suspense connected with the examination and the distribution of rewards, and the prospect of a period of relaxation, are all felt in Almorah, as elsewhere, to be a relief. The excitement of feeling caused by the occasion, which the presence of the Commissioner and gentry has kept in check, now finds its natural expression in shouts and gesticulations. The road from the school-house, passing under the shade of the beautiful

deodar-trees, winds round a corner, and runs along the side of a hill to the Bazaar. This road is filled with groups of the pupils and their friends, in their gay-coloured clothing, walking along leisurely in eager conversation, or trying to outstrip each other in their race homewards.

As we disperse with them, we must ask our friend to accompany us once more through the whole length of the Bazaar, beyond the Mission Chapel, the European cantonment, and the Station Church, to a point mentioned in a former paper, at the entrance to the place from the plains, in order to see one other indication of what is being attempted by the spirit of Christian love for the welfare of the Hindoo inhabitants of Kumaon.

The south-eastern side of the Almorah hill, by which we descend from the Station Church, to the point indicated, is the most barren and uninteresting, in its natural features, of all the scenery around. It has even been styled, by a facetious European, "The Valley of Jehoshaphat," from a fancied resemblance to that dismal region. There is one point, however, in it, which is conspicuous by contrast, as it has been reclaimed by a former Commissioner for the purpose of a nursery-garden, and planted with deodar, Persian lilac, willow, apricot, plum, horse-chestnut, and various other trees. A spring of water in the neighbourhood was the inducement and the means of establishing this oasis in the desert. In descending the hill the eye is arrested by a group of buildings adjoining this enclosure. It consists of nine rows of small houses on the side of the hill, built on terraces one above another, three rows on each. Each row contains

five houses, making forty-five in all, and they are evidently built on a regular plan. On the upper terrace the three rows are built in one straight line, from end to end. In the terrace below this the three rows are built at right angles to those above, and at equal distances apart. On the lower terrace they are built in a straight line as in the upper one. All the houses have small verandahs in front, resting on pillars, and all are neatly whitewashed. Here and there men and women may be seen, sitting in the sun, or in the verandahs of the houses, or in the shade of the adjoining trees, or cultivating small pieces of ground in the neighbourhood. The whole group of buildings is surrounded by a wall adjoining the enclosure of the nursery garden.

This group of buildings is the Almorah Leper Asylum, which does not, indeed, owe its origin to the London Mission in Kumaon, though it is now connected with it, and was commenced by the same earnest Christian friend who was the chief means of establishing the Mission. Many years ago Colonel, then Lieutenant, Ramsay, together with other European friends, established an Asylum for the relief of lepers, who are very numerous in the province. Shortly after the commencement of the Mission, the management of this Asylum was entrusted to the Missionary. As the accommodation soon became insufficient, and there was no room to enlarge it where it was then situated, this new site near the nursery garden was obtained, and an entirely new Institution was commenced. From the first this Institution has depended on the voluntary contributions of Christian friends on the spot, or of

those whom they could induce to help them. As soon as the necessities of the Institution were known, special efforts were made, and special contributions were readily given, to meet the emergency. At first five and twenty houses were erected, which were sufficient to accommodate fifty inmates, a larger number than at that time were in the Institution. The accommodation, however, soon became inadequate, and five additional houses were erected. Then came the mutiny, when the usual supplies from the plains were cut off for several months. The inmates of the Asylum, however, though their customary allowances were slightly reduced, were supported in sufficiency and comfort. They are fed and clothed, and every expense connected with their support is defrayed, on the sole condition that they observe the regulations of the Institution. Since the re-establishment of order after the mutiny, the number of inmates has so largely increased, that, in 1863, fifteen additional houses were erected, and the total number of inmates is now ninety-four.

During the absence of the resident Missionary in 1860—61, Major-General Parsons, C.B., very kindly undertook the management of the Institution, and when it was afterwards suggested to him how desirable it was that a native Christian brother should be engaged to visit them daily, for the purpose of religious instruction, he most generously volunteered to furnish the necessary means for his support. Since the Asylum has been connected with the Mission the religious instruction of the lepers has always been regarded as one of the most important objects

of the Institution, and, so far as means were available, efforts have been put forth to accomplish it. Owing, however, to the pressure of other duties, the visits paid to the Institution for this purpose were more irregular and infrequent than was desirable. But there is reason to believe that they were not altogether fruitless, and they have at any rate been vigorously followed up by this new arrangement. Since the native Christian brother was engaged for the purpose, the Asylum has been visited by him every morning and evening, when portions of the Scriptures have been read, addresses delivered, conversations held, and prayer offered with them.

During the past year there have been most encouraging indications of the blessing of God on these efforts. On various occasions several of these poor sufferers have expressed a desire to be received into the Christian Church by baptism. The Missionary officiating at the Station has, after a due season of probation, acceded to this request, at different times and in various instances. In a letter recently received from General Parsons, dated May 3rd, 1865, he says, "Two Sunday evenings ago Mr. Hewlett baptised twenty-eight more of the lepers, making eighty-two in all now baptized. There are only twelve now in the Asylum not baptized, so what a change you will see in that respect when you return!" A little chapel is now in course of erection in the nursery garden adjoining the Asylum, in which Christian worship will be held regularly for the benefit of the inmates. Other facts might be mentioned, and other scenes described, to illustrate what is being attempted in the

way of open-air preaching, private visitation and conversation, the preparation and circulation of Christian books, correspondence, and so on, for the spiritual benefit of the people in this part of the Himalayas. But the limits of this paper have been reached, if not exceeded.

There is one thought which recollections of the Himalayas may well leave with us at parting. It is the infinite disparity between the stupendous and magnificent works of God and the puny efforts of man. In silent grandeur those enormous mountain masses have been lying, through countless ages, content to be almost unknown and unregarded by man, but when once seen by him they are never to be forgotten. Each repeated view of them only deepens his impression of their inconceivable vastness, and

makes him feel how inadequate all human language is to describe them. Silence is the most fitting tribute to their sublimity. A similar feeling must, more or less, possess the mind of him who knows, from observation, the magnitude of the work of God which has still to be done in India. So that, while thankful for existing indications that it is in progress, and confident in the ultimate issue, he nevertheless knows that all that has been attempted is so small and unworthy of us all, that the less that is said about it the better. The uppermost feeling in his mind, if it find utterance at all, would be addressed to God in the words of the old Hebrew prophet:—"Oh that Thou wouldest rend the heavens, that Thou wouldest come down, that the mountains might flow down at Thy presence."

FABLES IN SERMONS.

THE greatest of teachers wrapped up many of His divine thoughts and truths in parables. And His parables are still cherished, as among the most precious of the many gifts He has bequeathed to the world. But He spoke no fables. The only two fables in the Bible are there only as are many sayings and doings which it records historically, and on which it pronounces no moral judgment. Parables and fables are alike in this, that they are both fictions—relations, not of things real, but of things imaginary. The fable, however, is a relation of things not only imaginary, but impossible—as when trees and animals are invested with the gifts of reason and of speech. The parable

is a relation of things which, while they are imaginary in the particular instance, are natural, which not only may take place, but do take place—as when a shepherd is represented as going in search of a lost sheep, or a father as rejoicing over the return of a prodigal son. There are other differences of still greater importance than this, but our present object does not demand their discussion.

How far fables may be used lawfully, or with advantage as a vehicle of Christian truth, or in the enforcement of Christian morals, we shall not consider now. But we propose to give some specimens of the use which has been actually made of them.

The Friars of the middle ages indulged largely in the use of fables in their sermons—so largely that ponderous folio volumes, containing compositions of this order, were collected for the use of preachers. One of the earliest of this class of fabulists or collectors of fables, was an English Ecclesiastic called Odo. And Odo spared no class of society in his fables. "One day," he says, "the raven stole the dove's young one. The dove went to the nest of the raven to implore him to release her offspring. Then the raven asked her, 'Can you sing?' The dove replied, 'I can, but not well.' The raven said, 'Sing to me.' And the dove sang as well as she could, but the raven said, 'Sing better, or you shall not have your young bird.' The dove replied, 'I am not able to sing better.' 'Then,' said the raven, 'you shall not have your young one.' And the raven and his wife together ate it up. Thus (says Master Odo) the rich men and bailiffs carry off the ox or sheep of some poor man, and invent some charge against him. The poor man offers bail, and asks for the liberation of his cattle. And he is ready to give five shillings or less, according to his means. The bailiff says to him, 'Brother, cannot you sing better? Unless you sing better you shall not have bail.' Says the poor man, 'It is not in my power to sing better, because I am poor and needy, and am not able to give more.' Then the rich man or bailiff either detains the cattle, or afflicts the poor man in some other way, and thus devours him."

Master Odo did not spare the clergy. "It happened," he says, "that the wolf was dead, and

the lion assembled the beasts, and caused the funeral rites to be performed. The hare carried the holy water, hedgehogs bore the tapers, goats rang the bells, badgers dug the grave, foxes carried the corpse on the bier. Berengarius, or the bear, celebrated mass, the ass read the epistle, and the ox the gospel. When the mass was celebrated, and Isengrim buried, the animals feasted splendidly on his goods, and wished for another burial like it. So it happens frequently (saith the good Odo) on the death of a rich extortioner or usurer, the convent of beasts, that is (he says) of people living like beasts, assemble. For (he adds, by way of further explanation) it is often the case that in any convent of monks there are none but beasts, for they are lions by reason of their pride, hares by their levity of mind, stinking goats by their drunkenness and excess, and hedgehogs by their timidity, for they tremble with fear when there is no need of it, inasmuch as they fear to lose their temporalities, which is not to be feared, and they do not fear to lose heaven, of which they have great room for fear."

Nor was Odo more complimentary to the Knights of his day—although that day was probably the time of the lion-hearted monarch, Richard I.—"There is a certain bird (we find him saying) called in Spain St. Martin's bird, about as small as a wren, with slender long legs like rushes. It happened on a hot sunny day about Martinmas, that this bird lay down to enjoy the sunshine at the foot of a certain tree, and raising its legs upward, it said, 'Ah! if the sky were to fall now, I

could hold it up with my legs.' But at that very moment a leaf fell down from the tree, and the bird flew away in terror, screaming out, 'Oh! St. Martin! St. Martin! come and help your little bird!'" By some singular train of reasoning, this bird is supposed to be typical of St. Peter, who, after much boasting of faithfulness, denied his Saviour. But Master Odo suddenly interrupts himself to introduce another interpretation. "It may also be adapted," he says, "to certain knights of England, when they have their heads well armed with wine or ale, they say they can each stand against three Frenchmen, and that they can vanquish anything; but when they are fasting, and see swords and spears about them, they cry out, 'Oh! St. Martin, come and help your little bird.'"

The writer to whom we are indebted for these examples of mediæval fables and tales, says, that the fables and tales which formed the staple material of the preaching of the friars became more and more absurd as the period of Reformation and of the revival of ancient learning approached, and that when that period arrived the mediæval fables were banished at once from our literature. This statement is too absolute. In the best preaching of the age of the Reformation, and of the succeeding age, fables were employed in the pulpit to a considerable extent, but stripped of their coarser and absurder features, and with a spirit and earnestness put into them quite foreign to their proper nature. We shall give some examples from Thomas Adams, the rector of St. Benet's, Paul's-wharf, in the reign of Queen Elizabeth.

Let it be premised that Thomas Adams was a racy and pungent, and at the same time a deeply and scripturally spiritual preacher. There were two things he hated with all his heart—Popery and Dissent. But we forgive the honest man, who was what men would call a real good fellow, and who held that "Elizabeth by her feminine virtues deserved to be Queen of women, and by her masculine virtues to be Queen of men."

Let us hear how this brave good man could turn even fables to account, sometimes using fables that were old and well known, and sometimes intermingling the parable with the fable.

In a discourse entitled, "Politie Hunting," he describes flatterers as of all dogs the best likened to spaniels, but that "they have a more venomous tongue;" and then, "The golden ass, got into sumptuous trappings, thinks he hath as many friends as he hath beasts coming about him. One commends his snout for fairer than the lion's; another his skin for richer than the leopard's; another his foot for swifter than the hart's; a fourth his teeth for whiter and more precious than the elephant's; a last, his breath for sweeter than the civet beast's. And it is a wonder if some do not make him believe he hath horns, and those stronger than bull's, and more virtual than the unicorn's. All this while they do but hunt him for his trappings; uncase him, and you shall have them baffle and kick him. This doth Solomon insinuate (Prov. xix. 4)—'Riches gather many friends; but the poor is separated from his neighbours.' He says not the rich man, but riches. It is the money, not the man they hunt." In the same

discourse he says, "The hot disciples would have fire from heaven to destroy the Samaritans, and could not; Christ could command it, and would not. How rare is a man of this disposition amongus! If advantage hath thrust a booty into his hands, the lamb is in the wolves' cave with more security. Plead what thou wilt, prostrate thy own innocence, aggravate the oppressor's cruelty, he answers as Æsop's wolf answered the lamb, 'Thy cause is better than mine, but my teeth are better than thine. I will eat thee.' And this is a shrewd invincible argument when the cause must be tried out by the teeth."

In a sermon on Luke xix., 10, entitled, "The Lost are Found," Thomas Adams says, "Many still have such Jewish hearts. What! believe on a crucified man? But Paul determines to know nothing but this Jesus Christ and Him crucified (1 Cor. ii. 2). They can be content to dwell with Him on Mount Tabor, but not to follow Him to Mount Calvary. They cleave to Him so long as He gives them bread, but forsake Him when Himself cries for drink (John xix. 28). Oh! Christ, they like well Thy robes of glory, but not Thy rags of poverty. They love Him while the people cry 'Hosanna!' but shrink back when they cry 'Crucify Him.' All pleaseth them but the Cross; all the fair way of delights they will accompany Him, but at the Cross they part. They will share with Him in His kingdom, but they will none of His vassalage. The lion (in a fable) had many attendants, and he provided for them good cheer. They like well of this and are proud of their master, to whom all the other

beasts gave awe and obedience. But it chanced that the lion fell into the danger of the dragon, who had got him down, ready to devour him. His followers seeing this, quickly betook themselves to their heels, and fell every beast to his old trade of rapine. Only the poor lamb stood bleating by, and though he could not help, would not forsake his lord. At last the lion gets the victory, and treads the dragon under his feet to death. Then he punisheth those revolting traitors with deserved destruction, and sets the lamb by his own side.

"The great 'Lion of Judah' (Rev. v. 5) feeds many of the Jews at this day, profane wretches; whilst His bounty lasts, 'Christ and none but Christ.' But when the red dragon hath got him under, nailed him to the cross, crucified him dead, away go these renegades. 'No more penny, no more paternoster.' If affliction come for Christ's cause, they know where to find a kinder master. Back to the world. One to his fraud; and he will overreach others with the sin of deceitfulness, though himself be overreached with the deceitfulness of sin (Heb. iii. 13). Another to his usury; and he chymically projects money out of the poor's bowels. A third to his covetousness; and he had rather that the very frame of the world should fall than the price of corn. A fourth to his idols; and he hopes for cakes from 'the queen of heaven,' as if the King of heaven was not able to give bread. If the Lord pinch them with distress, they run to Rome for succour, expecting that from a block which they would not tarry to obtain from the God of mercy. Then they cry like the Israelites, 'Up, make us gods to go before us; for as

Moses, we know not what is be-
 him' (Exod. xxxii. 1). But
 his lion conquers the dragon,
 es Satan and his damnation;
 hall he then say to those
 'that would not have Him
 ver them,' but 'Bring those
 emies, and slay them before
 Luke xix. 27). But the poor
 ocent lambs that 'suffer with
 all reign with Him' (Rom.
 ') 'Blessed are they that
 persecution for righteousness
 or theirs is the kingdom of
 (Matt. v. 10)."

sermon on the "Taming of
 ngue," we find the preacher
 "I cannot omit the moral of
 d fable. Three children call
 n father, who brought them
 Dying, he bequeaths all his
 only to one of them, as his
 tural son; but which that one
 t uncertain. Hereupon every
 ims it. The wise magistrate,
 edy decision of so great an
 ity, causeth the dead father
 et up as a mark, promising the
 gers, that which of them could
 ext his heart should enjoy the
 ony. The elder shoots, so
 he second; both hit. But
 t came to the younger's turn
 erly refused to shoot; good
 would not let him wound that
 ead that bred and fed him.

Therefore the judge gave all
 s son, reputed the former
 ls. The scope of it is plain,
 nificant. God will never give
 re legacy of glory, given by His
 will to children, that like
 ls shoot through and wound His
 Name. Think of this, ye
 ag and cursing tongues."
 instance more. In his "Medi-

tations on the Creed," remarking on
 how "fearfully and wonderfully man
 is made," he says, "Man being made
 in so goddly proportion, and so far
 excelling all other creatures, how
 comes it to pass that he is so mortal
 and momentary, a flower so quickly
 vanishing? This hath been an old
 philosophical complaint, that nature
 to man was a step-dame, allowing him
 least time that could make best use
 of his time. The stag, the raven,
 treble the age of man. He only can
 understand, and he is kept from im-
 proving it by the shortness of his
 time. Let me answer this by an
 apologue. When Jupiter had made
 the world, and all the beasts in it,
 they no sooner opened their eyes, and
 beheld this glorious frame, but they
 were jocund and merry. But yet
 they knew not their employment, and
 therein desired to be satisfied. The
 ape went first to know his office. It
 was answered that he was to serve
 man, to skip and play and make him
 sport, in sundry tricks and imitations;
 to be bound to a chain, and do as man
 would have him. This relished some-
 what harsh, but there was no remedy.
 He demands how long he must en-
 dure this; it was told him thirty
 years. He thought that too tedious,
 and begged a shorter time; Jupiter
 was contented and abated him ten.
 Then came the ass to know the
 fortune of his condition, which was
 also to serve man, in a laborious life,
 carrying burdens, bearing stripes, and
 not seldom wanting his sustenance,
 and the term of his service was also
 thirty years. Discontented with this
 long slavery, he desires Jupiter to
 take off some of his time, and to
 bestow it on those that desire it.
 This was granted, and he was likewise

eased of ten years. Then comes the dog, and his office was to run a hunting, to kill hares, but not to eat a bit of them; when he was weary to be glad of scraps; to wait in the dark and keep the house, and this for thirty years. But petitioning for the like abatement it was granted, and ten years out off. Last comes the ox to know what he should do, which was also to serve man, in drawing the yoke and other carriages for his use, with the galling pricks of many a goad to rouse his dulness. He also craves abridgment of his thirty years, and, lo! twenty was abated to him, provided that when he had laboured to do man service ten years with his living body, he should then be killed to feed him with his dead flesh.

Now comes man, and finding himself of so immortal and discursive a soul, usufructuary lord of all the world, a potent prince in so fair a dominion, he demanded his office, which was to serve his Maker in a cheerful obedience. He likes it well, but how long was he to live? Jupiter answers that he had determined to every one thirty years. Man thought this too short a time for so pleasant a dwelling; therefore begs that the years which were taken from the others might be added to his. It was granted, but with this condition, that having first lived his own thirty years, he should enjoy the rest in their order. First, the life of the ape, full of fancies and wanton imitations; then the life of the ass, moiling and toiling, carrying and recarrying, labouring for the riches of this world, but withal, eating little part of his own gains. So till fifty. From that to sixty, the life of the dog—snarling at one, barking at

another, hunting about for preys, and scarce eating a morsel of them, but in a foolish covetousness leaving them all for others. The remainder, like the ox—lazy, unwieldy, full of pains and aches, till at last death comes to take him out of the pasture. This fable teacheth us that long life, if it be not sanctified from these bestial qualities, is an unhappiness rather than a favour; and that man need not grumble at the shortness of his time, seeing other creatures live but for a time and then perish; whereas after this short life of misery, God hath provided for us an eternal life of glory.

Happy those who glorify God with their bodies, as this good man teaches. Let us hear him: "As our head is nearest to the heaven, so let the thoughts of our head be most fixed on heaven. As our feet are lowest, so let the things under our feet be held vilest. The joints of our knees have a facility in bowing; let them do daily homage to their Maker. Our hands are nimble instruments, let them act the duties of our calling; an idle hand is as improper as an heavy air. Let our foreheads be smooth and calm like heaven, without the frowns and furrows of wrath. Our faces are the seat of majesty, let us not make them the snares of iniquity. Our eyes are the body's light, let them not purvey for the soul's darkness. Our tongue is the instrument of music and melody; it is never in tune but when it sings the praises of God. The God of order requires that every part keep the order of God. Lord, Thou hast made our bodies in harmony, preserve them in sanctity, and crown them with immortal glory."

AMBROSE AND THE AMBROSIAN HYMNS.

was the year of our Lord 374. tide of controversy had been high in the bishopric of Milan, between the orthodox and the Arians; and the fervour of their arguments found especial play in the fact that they were about to make of a layman a bishop. The cathedral was filled with a vast, agitated, and noisy multitude; and what would be the issue of the commotion none could tell. While the storm was at its height, the sacred governor, Ambrose, distinguished himself as a lawyer in the Prætorian court and in the trial of Anicius Probus, and as conqueror of the territories of Milan, Turin, Genoa, and Bologna, by the wise and gentle use of his authority, had won the affection of the people. As he entered the cathedral, every eye was turned reverently upon him. He commanded peace, and silence was for the moment observed. In a grave and pathetic strain he counselled the people to abide their contentions, and in the name of Christian meekness to pursue the solemn duty that devolved upon them of choosing a bishop. Finally he concluded when a strong voice was heard—"Ambrose bishop!" The multitude caught the cry and exclaimed—"Ambrose bishop! Ambrose is bishop!" and proceeded to give effect to their wish by actually electing the civil governor to be bishop of Milan. Some have conjectured that this was brought about by the artifice of the governor, others ascribe it to accident. But when the bishopric offered to Ambrose he stoutly

resisted the appointment, and fled from the city to a place of concealment. His scruples, real or affected, were, however, ultimately overcome. He was baptized and ordained; and, abandoning the habits and tastes of his former secular life, and casting off the pomp and majesty of civil state, he devoted himself with boldness and integrity to his new duties. He settled his lands upon the Church, gave his money to the poor, provided for his relatives, and entered upon a course of theological study.

The life of the new bishop was not, however, destined to be spent in any mere monastic seclusion. He threw himself—not as a meditative Oriental or a rhetorical Greek—but as a Roman statesman—into the events of those stirring times. His words activated all orders and ranks. Mothers shut up their daughters lest they should be exposed to the seductive seduction of the bishop's eloquence; and, binding themselves by rash vows of virginity, forfeit the hope of becoming Roman matrons.

A great warfare was still raging between the Catholic and the Arian creeds. The doctrine of Arius had many powerful supporters among the clergy and the common people, and the young emperor, and his mother, Justina, requested from the bishop two churches, one in the city, the other in the suburbs, for the services of heresy. "A bishop," was the resolute reply, "cannot alienate that which is dedicated to God." Negotiations followed, but the prelate was immovable; and at length, fired with indignation, the empress resolved to assert the imperial authority of her

son, and procure by force what she could not obtain by persuasion. "If you demand my person," the bishop answered, "I am ready to submit: carry me to prison or to death, I will not resist; but I will never betray the Church of Christ. I will not call upon the people to succour me; I will die at the foot of the altar rather than desert it!" And then it was that a new era began—strange time and place though it was—in the hymnody of the Western Church; for while the imperial troops laid siege to the disputed Porcian Basilica, in which a vast congregation had assembled, "ready," writes Augustine, "to die with their bishop," sacred songs were heard resounding within the church—songs which were taken up by sympathising townspeople without; and thus the responsive chanting of hymns,* which had been probably in use among the earliest Christians, which had been employed by Chrysostom during vigils, and which had been long prevalent in the Eastern Churches, took its rise in the Western Church also, and solaced the hearts and fired the courage of the orthodox of Milan. Night and day the hymns resounded from the Basilica, and the city was the choir.

The hymns which fell upon the ears and rose from the lips of the Milanese were, of course, in the Latin tongue; and that single circumstance is full of interest. Hitherto the stream of psalmody had flowed through the language of that ancient Hebrew race who had sung the songs of Moses and David; or through the channels of that tongue which had been consecrated by the use of the evangelists and apostles of the New

Testament Church. Ephraem the Syrian also wrote the words of the Hebrew Church; Clement of Alexandria, Gregory of Nazianzum, and the earliest singers of the Oriental Churches spoke in Greek; but now the truths of Christianity had "to be fitted into the comparatively stiff and narrow mould of Roman speech," around which had gathered no ecclesiastical or spiritual associations, but which had to be taken by the Church "fresh from the market, the battlefield, or the court of justice, with no sacred laver of inspiration to baptise it from the stains and dust of secular or sinful employment."

"Yet," says the accomplished author of 'The Voice of Christian Life in Song,' "there is a calm and steady glow in these early Latin hymns, a straightforward plainness of speech, and an unconscious force, which grow on you wonderfully as you become more acquainted with them. If they have not the sublime simplicity of a faith which sees visions, and leaves it to fancy to scatter flowers, or the fervency of an outburst of solitary devotion—the regular beauty of Greek art, or the imagination and homely pathos of Teutonic sacred ballads,—they have a Roman majesty of their own, the majesty of a national anthem, the subdued fire of the battle song of a disciplined army. The imperial dignity of the great language of law and of war has passed into them; they are the grand national anthems of the Church militant, and their practical plainness, their healthy, objective life, are bracing as mountain air."

It is deeply interesting to watch the processes by which Christianity thus appropriated language after lan-

* "Invicem."

to her sacred uses. The Christianity of the Greek world had so to speak, a new budding and coming out of an old heathen—a second and later spring. It so permeate an already existing of society and speech with a new to assimilate to itself what was the idea of being assimilated; to mutate what was willing to be mutated; to consecrate what was needed to receive from it a higher creation; to reject what was in itself bad; to adjust, not always perfect success, elements which grown up under heathen auspices; the language had dilated so as to equate to the new necessities, was pervaded by the new.

It is in some important respects different with the Latin tongue. Christianity claimed its allegiance, it had passed its meridian, its glories were waning away. The stiffness of commencing was upon it. The Church “found argument narrower than she could herself withal,” though she did despair of weaving—out of the materials it could supply—whatever she needed, whether for comeliness or use. “And we do observe language under the new influence, the breath of a second spring, giving itself forth anew, budding and coming afresh; the meaning of it enlarging and dilating; old things coming to be used in new and new significations; obsolete words being new, new words being coined—much in all this to offend the delicate taste, which yet, being in itself noble, ought not to offend, and of

bishop Trenchard's Sacred Latin Poetry.

which the gains far more than compensated the losses.”

But in order to this end the metrical form of the classic poetry of Rome had to be exchanged for more popular methods. The entertainment of the lettered few must give place to a poetry that should utter and inflame the religious ardour of millions. Quantity must be superseded by accent, and rhyme must take the place of metre. Meanwhile the decline of classical learning increased the general neglect of the quantity of words; the introduction of liturgic chanting gave increased energy to the new spirit; while “music in its choral harmonies was ever ready to throw its mantle over the verse to conceal its weakness, and, where needful, to cover its multitude of sins.” And thence the success of the hymns of Ambrose and of those which belong to the so-called Ambrosian age.

The value set upon hymnody by Ambrose and his followers, whether for purposes of devotion or controversy, can hardly be over-estimated. “Psalmody,” says Augustine, “was the exercise of the people at all times, when no other part of the service was performing. For there was no time unseasonable for the people to sing holy psalms and hymns in the Church, except when either the Scriptures were read, or the sermon was preached, or prayers were made.” He states that they were sung “in the alternate way, verse for verse, by the people.” One is particularly mentioned by him as an evening hymn. He also says that the music spoken of in the parable of the Prodigal Son is meant to typify the whole Church singing together the psalms alternately, men, women, and children, with different voices,

but all conspiring, as the strings of an instrument, in one harmonious concord.

Hymnody was a mighty weapon in the hands of Ambrose for purposes of controversy, and he composed several hymns for the public service of the Church to the glory of the Trinity, in designed opposition to the Arian heresy. "They say," exclaimed Ambrose to the Milanese, "that the people are led away by the singing of my hymns. Nor do I deny it. A grand thing is that singing, and nobody can stand before it. For what can be more telling than that confession of the Trinity which a whole population utters day by day? For all are eager to proclaim their faith, and in measured strains have learned to confess Father, Son, and Holy Spirit."

We may add that choir and congregational singing flourished side by side, but the glow of Christian zeal led to congregational responses even while choir music was performed; and in Augustine's time the whole congregation sang the responses in the *Te Deum*.

There is a mighty name belonging to this Ambrosian era, which, though not that of a hymn-writer, is yet intimately connected with the history of the hymnody of the Church. Augustine—for it is to him we refer—tells us much of these early Latin hymns, and of the influence that they exerted upon himself. "How did I weep," he exclaims, "through thy hymns and canticles, touched to the quick by the voices of thy sweet attuned Church! The voices sank into mine ears, and the truth distilled into mine heart, whence the affection of my devotions overflowed; tears ran down, and happy

was I therein." Yet even when he wept while he listened to those strains, his sensitive conscience took alarm lest after all it should be the sweetness of the melody that overcame him rather than the devotional spirit of the hymn. "For when it befalls me," he writes, "to be more moved with the voice than with the words sung, I confess I have sinned greatly, and then had rather not hear music."

The names of Hilary and Prudentius also belong to this Ambrosian period. The latter was born in Spain, A.D. 348, and after filling important public offices he grew weary of the emptiness of life, and at the age of fifty-seven withdrew from the world and its affairs. His sacred hymns have received unbounded praise, and at the same time undue depreciation. Hilary, bishop of Arles, appears to have been an author from his youth; in his prime a popular preacher; and before his death he had acquired so high a reputation that to him have been attributed the *Te Deum*, and also the Athanasian Creed. Many hymns, and even whole books of hymns, were composed at this period, of which we know little more than the names. St. Hilary, bishop of Poitiers, is said to have composed a volume; but only one hymn—a morning prayer, which he sent with a letter to his daughter Alva—has survived. It is stated that Claudianus Mamercus collected the psalms and hymns proper to the festivals, and that he composed hymns of his own, one of which is commended for its beauty, dignity, and sweetness. Others were prepared not so much for devotional use in the Church as an antidote to heresies, or to set forth the praises of martyrs, or to recommend the practice of virtue.

the Ambrosian hymns generally, it has been well remarked that their simplicity, their aloofness, and absence of rhyme, may at first occasion disappointment to the student. After a while he begins to see the beauty of this unadorned metre, the profound, though perhaps unconscious, wisdom of the poet in using it. "It is as though, standing an altar to the living God, he could observe the Levitical precept and rear it of unhewn stones; which no tool had been lifted. These great objects of faith in their

simplest expression are felt by him to be sufficient to stir all the deepest affections of the heart, that any attempt to dress them up, to array them in moving language, were merely superfluous." And though in these hymns there may be no softness, perhaps little tenderness, in place of this there is a rock-like firmness, the old Roman stoicism transmuted and glorified into that nobler Christian courage which encountered, and at length overcame the world.

HYMNOPHILUS.

THOUGHTS FOR THE LORD'S TABLE.

BY THE REV. ROBERT ROBINSON.

The Coveted Presence.—"Come, Lord Jesus!"—Rev. April 22.

"Come, come quickly! Our yearn for Thee! Such is the cry, 'uttered or unexpressed,' of every true-hearted communicant at the Table of the Lord. God be thanked for such a season, such a place, such a Table. God be thanked that we are invited to come; we have been constrained to come, and that we possess the privilege that warrants our coming! We point to many public monuments; where we feel there are none so noble as ourselves. *We* are monuments of mercy! We recall many notable miracles; but we feel that in us the mighty power of God shines forth most conspicuously, for *we* are miracles of grace. In us the grace of God is exceedingly abundant." In the noblest wonders here we view, our souls renewed and sins forgiven." *We* thank God that we have come together to break bread;

but can this coming satisfy us? Are we content with merely meeting each other? Do we express all we desire when we say, "Come, let us go to the Table of the Lord?" Nay, if that were so, we should be guilty of eating and drinking unworthily, remembering the Sacrament, but forgetting the Saviour; but our cry is, "Come, Lord Jesus!" It is lawful covetousness to covet His presence, and having it we feel—
"How sweet and awful is the place,
With Christ within the doors."
It is easy to cry "Come!" but will He hear? Will He respond? Most assuredly He will. He has given us a pledge thereof. Whoever may be missed, He will not be wanting. If only two were here, He would make a third. If there be a question amongst us, as among some of our old, saying, "What think ye, will He come to the feast?" the only proper reply is, "He has already

come!" The earliest attendant found Jesus waiting, and He is now present with us as the Founder of the Feast and Lord of the Table. He is here, whether His presence be coveted or not, to see the guests and read their hearts.

If any come with no such desire, then though he be not far from every one of us, they may expect that their eyes will be so holden that they will not see Him; they may see plainly enough the broken bread, and yet have no realising sense of the body bruised for their iniquities; they may clearly discern the poured out wine, and yet have no comforting perception of the blood shed for the remission of their sins; and thus all the real nutriment in the bread will be missed, and all the spiritual sweetness in the cup be lost. We *must* long for Him, "the desire of all nations." Oh! Jesus, come! "Cast us not away from Thy presence." It is pleasant here to see each other, but it is absolutely essential that all should see Jesus.

The prophet of old prayed that the eyes of his servant might be opened, and they *were* opened, and he saw the angels; let us pray that *our* eyes may be opened, and we shall see the Lord of Angels, Jesus, who, though made a little lower than the angels for the suffering of death, is now crowned with glory and honour, a divine glory revealed in the fulfilment of the gracious promise, "Lo! I am with you always, even unto the end of the world."

If *our* coming has been characterized by no longing for *His* coming, then we may fear lest He should come only to say to us, "What doest thou

here?" For if at any time and in any place our hearts ought to be filled with "thoughts of Christ and things divine," surely it is at the Lord's Table. Then in order that we *may* realize the promised visit, let us afresh stir up our hearts with the cry, "Come, Lord Jesus!"

How often heaven's joys seem like birds hovering about our windows, waiting for their opening! How close to us lies that heavenly treasure of which we are so little conscious! Is Christ near? Then what more can we want? "In Him dwells all the fulness of the Godhead," and will He come to the feast? Then, indeed, it must be "a feast of fat things," out of His fulness we may all receive, and grace for grace. If He will but come, and give Himself to us as "the pearl of great price," then we shall find that

"Jewels to him are gaudy toys,
And gold is sordid dust."

He comes to reveal Himself as our sin bearer, the Lord our righteousness, our surety, our advocate, our comforter, our peace, our hope, our life, our "all in all." He comes with a righteousness that will cover all our guilt, with a grace that will subdue all our lusts, with a plenty that will supply all our wants, with a wisdom that will solve all our doubts, with a power that will vanquish all our foes, with a virtue that will heal all our diseases, and with a fulness that will save us to the uttermost, so that we may well exclaim, "Thou, oh Christ, art *all* I want. Come, Lord Jesus, come quickly!"

But He *has* come, He is present, and to all believing communicants He says, "Ye are my friends," and as "He that hath friends must show

self friendly," so Christ at His Table urges on us a fuller reception of spiritual good; He withholds no good thing. He says, "Eat, oh believers; drink, oh beloved." *Without* Him we are poor, but *with* Him rich, what He will away. *Without* Him the understanding is darkened, *with* Him the mind is enlightened. *Without* Him the affections are cold and carnal, but *with* Him the heart is warm with holy fire. *Without* Him we know not the way of peace, *with* Him we are made wise unto salvation. *Without* Him we are wholly destitute, but *with* Him we are sure of a friend that loveth at all times. *Without* Him the day will be all blackness, but *with* Him in the twilight there shall be light. So must cry even to the end, "Come, Jesus!"

Let me now and breathe upon us at the Table, as Thou didst upon Thy disciples of old, and so make Thyself known to us in the breaking of bread. Come *with* us to our homes, and dwell there as Thou didst with Mary and her sister and Lazarus in their home at Bethany. Come *with* us to our daily duties, and shew us *where* and *how* to work, as Thou didst to Peter, and James, and John, and the others; *without* Thee they had toiled and fought and caught nothing. Come *with* us down into Death's dark valley, that we may fear no evil at the end: that we may see at the end of a glory about to be revealed. Come, and say to us *there*, "I am *with* thee." Come and guide us that we may feel sure of the end and find at last that we are with Him for ever. Come, oh Jesus, and again say to us, "I will never leave Thee."

"Abide with us from morn till eve,
For without Thee we cannot live:
Abide with us when night is nigh,
For without Thee we dare not die."

Oh! how often Jesus has so come that we have been both gladdened at His Table, and made joyful on our beds. He has revealed to us how He has overcome the sharpness of death for us, and opened the kingdom of heaven to all believers. He will yet come and show Himself to us as He did to Stephen, that we may just regard death as the gate of life. Many have found the charm of His presence more than sufficient to chase the gloom of death. Good John Newton said, "My faculties are fast falling from me, but blessed be God, I have a distinct recollection of two things—namely, that John Newton is a great sinner, but Jesus Christ is a great Saviour." President Edwards, after bidding "good-bye" to his children and friends, turned on his side towards the wall, saying, "And now where is Jesus of Nazareth, my never-failing friend?" and so fell asleep; and went to be with the Lord he loved. So, too, our own Dr. Burder, a short time before his departure rose up in his bed, and with a beautiful expression on his countenance, exclaimed with great earnestness and irrepressible joy, "I see Him! Jesus, my Saviour and my God!" and then, just heaving a gentle sigh, he passed away, for the Master had come and called for him, as it is written, "Where I am, there also shall my servant be."

Thrice happy are we, if sitting at His Table below, is the prelude to sitting down with Him in the kingdom above! We must leave this Table, but Jesus will go with us; only

let us fear, and watch, and pray, lest we should grieve Him, wound Him, and cause Him to depart from among us. Let us *now* prostrate ourselves before Him as we remember the promise, "To that man will I look, and with him will I dwell, who is of a humble and a broken and a contrite spirit, and who trembleth at My word."

Thus let us show that we *EARNESTLY* covet His presence; and yearningly cry, "Come, Lord Jesus, talk with us by the way, and open to us the Scriptures."

"With Thee conversing, we forget
All time, and toil, and care;
Labour is rest, and pain is sweet,
If Thou, my Lord, art there."

ECCLESIASTICAL QUESTIONS IN THE LAST PARLIAMENT.

THE fact that a new Parliament has just been chosen may indispose some of our readers to review the proceedings of that which has lately been dissolved. But in relation to history, and especially parliamentary history, we cannot "let the dead past bury its dead." "Hansard," the book of many men in the House of Commons, deals exclusively with the past; and whether the new House follows in the footsteps of its predecessors, or strikes out a new line for itself, it is certain that it will repeatedly draw upon the records of the long Parliament of 1859 for precedents or for beacons, and for materials wherewith to carry on the wordy warfare, which in Britain is the usual prelude to acts of legislation. There is a further reason why the proceedings of the last Parliament should not slip from the recollection of those who are Nonconformists, as well as Englishmen. Whether it did little or much with them, it dealt to an unusual extent with ecclesiastical questions—so much so that the weekly morning sitting of the House, when such topics were most frequently discussed, came to be known as "Saint Wednesday," and was looked forward to as the probable occasion for debates and divisions which would excite more interest than others belonging exclusively to our home concerns. We, therefore, shall not deem either time or space wasted, if, before the nation is once more eagerly engaged in watching the scenes enacted in the parliamentary arena, we succinctly chronicle the attempts, successful or otherwise, made by our legislators, from 1859 to 1865, to grapple with

the difficulties and perplexities which in the present day beset both dissenters and episcopallians, as the result of a consciousness that great changes are needed in respect to matters pertaining to the relations now existing between the State and the various religious communities of this land.

If we begin with the Church Rate question, it is not so much because we deem it the most important as because of the interest which it undoubtedly excites, and of the striking incidents of which it was the occasion. The Abolition Bill of Sir J. Trevelyan had been read a second time in 1855 and 1856, and in 1858 was read a third time also, and went to the Lords, who rejected it by 213 to 62 votes. That was before the dissolution. After the general election the abolitionists obtained the largest majority they have ever reached, the second reading being carried in 1859 by a majority of 70. In consequence of the shortness of the Session, the Bill was not proceeded with; and next Session the position of the question was considerably altered, for the majority for the second reading in 1860 was but 29—a diminution resulting, not from any falling off in the votes for the Bill, but from the exertions made by its alarmed opponents. The abolitionists were now alarmed in their turn, and, before the third reading, they poured in petitions in support of the measure to the number of 5,447, with the extraordinary number of 600,659 signatures. Even that demonstration did not improve the waning fortunes of the friends of the Bill, for the third reading was carried by a majority of 9 only—it being

rted by 30 fewer votes than on the 1 reading. Going up to the Lords and time, it was of course rejected (8 to 31), but was supported by more than in 1858.

check thus received by the volunteer, was, in part, the result of the attempt of a Select Committee of the House of Lords, at the instance of the Duke of Marlborough—ostensibly to enquire into the working of the law, but, as it turned out, to obtain evidence of the aims of the "Liberation Society," though they had never been consulted, now became first known to many Dissenters, whose fears were dreadfully wrought upon by the leaders of the conservative party. That Committee was appointed in 1859, and reported in 1861 its chief recommendation being that those who objected to pay Church rates should be exempted from payment. In 1861 the second reading was carried by a majority of 15 (281 to 266), and on third reading, in a house of 522 members, the numbers were found to be nearly equal. The Speaker giving a majority vote for the "Noes," the question was dropped for that Session. It was not until this year, and just before the first reading, that the great Anti-Church Rate Conference was held in London, there being as many as 790 men present from all parts of the country, and a large fund being raised to support the agitation. In 1862 Sir J. Stansfeld postponed the second reading of the Bill till a late period of the Session, thus affording an opportunity to its opponents to propose a compromise. No other measure was, however, forthcoming, and at the second reading another remarkably close division occurred; the numbers being 286 for, and 287 against the Bill, it was thus again lost by one vote, with the number who voted for the measure as the largest ever recorded in its history. In 1863 there was another severe struggle, and then the abolitionists losing the ground, were defeated by 285 to 275. These defeats, together with the rejection of other measures in which volunteers were interested, induced the "Liberation Society" to resolve not to

bring in the Bill again, or others of a like kind, during the remainder of the Parliament, and accordingly the Sessions of 1864 and 1865, witnessed nothing of importance in connection with the Church Rate question.

It is not worth while to narrate in detail the attempts of Mr. Newdegate, of Mr. Hubbard, of Lord Portman, of Mr. Estcourt, and of Mr. Alecock, to carry various measures for settling the question on some other basis than that of abolition, since, with the exception of that of Mr. Newdegate, none of the measures were persevered in, and his was rejected again and again by large majorities. The question will, doubtless, have to be dealt with by the new Parliament, a large majority of the members of which are pledged to the principle of total abolition; a very few only of the Liberals being in favour of a compromise.

Mr. Hadfield had the good fortune of carrying his Qualification for Offices Bill Session after Session, in spite of all the efforts of the opposition. It has been carried through the lower house seven times, and has five times been rejected by the House of Lords. The leading opponents of the Bill—Lords Chelmsford and Derby—avowed that they did not attach any importance to the declaration required to be taken by public functionaries in the interest of the Church Establishment, but contended that to pass it would encourage the opponents of that Establishment, and that therefore it should be rejected.

If the last Parliament considered that Dissenters, as Town Councillors, must still be "muzzled," it is no wonder that it declined to allow them the free use of the Endowed Schools without restriction, and that Mr. Dillwyn's Trustees of Charities Bill should have failed of success. According to the law, as interpreted by the Court of Chancery, no Dissenter is an "honest man." Although he is not an "honest man," he is fit to sit in Parliament, but he is not fit to act as trustee of an educational charity. Parliament itself is of the same opinion.

In a similar frame of mind it rejected Sir Morton Peto's Burials Bill, and with

consistency did so, for surely if the Nonconformists of England are really of so inferior a nature as not to be trusted in councils or schools, they can scarcely be trusted in a graveyard. The position taken by the Commons on this question is, however, a singular one, for in Ireland and Scotland* Nonconformist ministers of all creeds have the same right to bury as that enjoyed by the clergy of the Established Church. It is only *English* Dissenters who are mistrusted in this matter.

The "rights" of the Church in regard to the Bible were guarded by the last Parliament with a jealousy as great as it exercised on any other question. At an early period of its existence, Mr. Baines obtained a Committee to enquire into the working of the Bible monopoly. The Committee took some important evidence, and then recommended that the monopoly should be abolished. Here the matter has ended. Mr. Baines has not seen fit to follow it up, and it is contrary to the usual etiquette of the House of Commons for any other member to do so. The law at present allows of the Bible, with any number of notes, being printed by any one who may choose to do so. The Holy Book may be adulterated to any extent, and then circulated without restriction, but the pure and simple Word of God—"without note or comment"—has an embargo put upon it. The clergy of the Established Church may even pull it to pieces, argue it out of Christian countenance and deny its authenticity, but print and circulate it—never! That is the present state of the law.

We have left two other subjects in which Nonconformists are greatly interested. The first is the Irish Church, on which, although there have been several debates, there has been no parliamentary decision. Mr. Dillwyn's motions, if they have dropped without divisions, have caused an excitement in the Church such as not even the Church Rate question could have raised. The damaging speeches of leading members of the Liberal party, and especially the remarkable speech of Mr.

Gladstone, have created the utmost alarm for the safety of the Irish Church. The general feeling of the House of Commons is unquestionably in favour of a "root and branch" reform of that Establishment, if not its total abolition; but until there is a stronger feeling upon the subject than now exists, members will not jeopardise their seats by adopting, all at once, the full programme of the Liberation party. A blow, however, will come, and it will be a heavy one. The appropriation doctrine will have to be fought over again as it was fought over by our fathers, and then we may expect to see the principle of disestablishment—so far as the Irish branch of the Church is concerned—virtually conceded, though the full application of that principle may be, for a time, delayed.

The best debate of the last Session was unquestionably that on Mr. Göschen's Bill for the equal admission of Dissenters to the University of Oxford. Ably conducted on both sides, characterized by a breadth and dignity of thought and a moderation of tone which of late has been too rarely witnessed, it did the subject the fullest justice. The Bill which in 1864 met with such a curious fate, this year passed a second reading by a decisive majority. This was the last debate of the Parliament, and in it it regained some of that reputation with which it started in life. The subject matter of the debate is one with which a new Parliament must inevitably deal.

Of the measures specially affecting the Roman Catholic body, the most important were those of Sir W. Somerville, abolishing the law which prevents a Roman Catholic becoming Lord Chancellor of Ireland—the Prison Ministers' Bill and the Roman Catholic Oath Bill. The first was not persisted in. The second was perseveringly opposed, but was ultimately carried, and under it Roman Catholic chaplains have been appointed in several gaols, where there are numerous prisoners belonging to the body. Mr. Monsell's Bill for amending the oath taken by Roman Catholic members was the subject of three divisions, and was carried in each, the Bill going up to the House of Lords. There it was rejected by 84 to 63; and

* In Scotland there is no Burial Service at the grave.—Ed.

speech of Lord Derby on the occasion, her with the opposition of his party & other House, is supposed to have an important influence on the recent ones, in which the Conservatives to receive from Roman Catholic priests the support which so greatly aided them in 1869.

Nonconformists cannot boast of any violation of their liberties by the late Government. Churchmen are in little better luck. Both Houses have been assailed on all sides, and have stood immovable. They have been asked to amend the Act of Uniformity, and have paid no attention to the demand. They have been solicited to alter the Burial Service, and the service of the Eucharist as it was. Clerical Subscription has been touched. What we call simony has been extended by the Lord Chancellor's Augmentation of Benefices Bill, the power of the Church as a separate ecclesiastical institution has not been injured by any measure. The Companies Bill and the Lahore Bishopric's Bill met with the fate which befell the pious Census Proposal of 1860—both of them to be withdrawn.

This brief review of the ecclesiastical condition of the late Parliament does not

lessen the gratification which we feel at the fact that it will never meet again. It was a Parliament that was afraid to move. It showed a wholesome jealousy of increasing Church power and Church privileges, but it was equally reluctant to concede Nonconformist rights. Its successor will have to deal more boldly with all questions that may be submitted to it. We think we can trust it, and we certainly shall do so. There are unmistakable indications that the Church is to be put on its trial. Were it wisely guided, it would gracefully bow before an inevitable fate, and even thank God for the spirit which led it to concede the claims of righteousness and justice. If it should meet us in a different spirit—giving itself up to the Denisons and Disraelis—we at least need not follow its example. Truth never suffers by mildness of advocacy, and a good cause is never spoiled by good temper. We are Christians, Nonconformists, and while we struggle as men for rights too long withheld from us, we must struggle as Christians also. We shall get all we want—we have no doubt of that—let us deserve to get it by our patience, our moderation, our firmness, and our perseverance.

OBITUARY.

THE REV. CALEB MORRIS

He died at Gwbert, on the Cardigan Bar, on the 26th July. Had Mr. Morris continued in the full exercise of his metropolitan ministry, few men would have been more missed or lamented. As thinker, philosopher, and preacher, he was a man of no common order. Endowed with very great gifts, he was also afflicted with that nervous sensibility which is often their accompaniment, and sometimes their cause, and which in him, as in too many, grew into a morbid consciousness that at length disqualified him from preaching. Few records could be more interesting and valuable than that of his mental history; but only himself could give. The few incidents of an external character that illustrate his history are soon told. He was a native of Pembrokeshire; in North Wales, his father being a small farmer in that county, living upon his father's farm, to which, on leaving his London pastorate, Mr. Morris retired; and when, after his father's death a few years since, he continued to farm until his own death the other day. He began to preach at seventeen, and gave every evidence of the great endowments which afterwards placed him in the first rank of metropolitan preachers. He entered the Presbyterian College at Edinburgh, and while a student became an exceedingly popular preacher. His first pastorate was at Narberth, in his native county; but in 1829 he re-

cepted an invitation to become co-pastor with the Rev. George Burder, Fetterlane, London. On Mr. Burder's resignation soon afterwards, he succeeded him as the sole pastor, and soon gathered around him one of the most intelligent congregations in the metropolis, and, but for the irregularity of his preaching, owing to the morbid sensitiveness to which allusion has been made, it would have been one of the largest. At any time a few Sundays of continuous preaching rapidly filled the vacant sittings. His church was almost passionately attached to him, although it must be acknowledged that he very sorely tried both its love and its patience, for, after some ten or twelve years, his presence in the pulpit became very infrequent, almost exceptional; a throat affection gave colour to his nervous apprehension, and the prospect of the Sunday service often so appalled him that he would be up by six o'clock on the Sunday morning scouring the metropolis in search of a substitute, who, of course, had to encounter the disappointed looks of his expectant people, and often their rapid disappearance. Like most sensitive people, Mr. Morris yielded to his nervous feelings, and nursed them into strength. He was never married, and his bachelor's life was doubtless greatly conducive to his disorder. At length Mr. Morris resigned his pastorate, and for a short time, and as an experiment, took charge of the new congregation in Eccleston-square. He felt himself unable to sustain this long, and relinquished it for some time. He then held religious services in his own house, very greatly prized by many who went a great distance to attend them; gradually these became mere catechetical exercises or desultory conversations, and at length were discontinued, Mr. Morris having fallen into real ill-health, as well as into a nervous condition more and more disqualifying. He then retired to the home of his childhood, in which he resided until his death. Occasionally he was induced to preach or take part in an ordination or other special service, and whenever he did so his great powers as a preacher were manifested so as to excite feelings of equal admiration and regret; oftener, however, when the time of service came, his apprehensions overpowered him, and he was unable to fulfil his engagement. Mr. Morris was a man of very great intellectual power; if not a profound thinker in the degree in which John Foster was one, he was a thinker of the same order,—vigorous, introspective, patient, and subtle. He published very little, nothing, we believe, beyond a few occasional sermons, one of which,—the funeral sermon for the Rev. N. M. Harry, minister of Old Broad-street,—is a very favourable specimen of his powers. Mr. Morris was a faithful and affectionate friend, of great personal goodness, amiability, and generosity; to know him was to love him, and to love him once was to love him always. Peace to his noble heart, and blessings on his fragrant memory!—*Abridged from the "Patriot."*

THE REV. THOMAS REES, OF CHEPSTOW.

THE Rev. Thomas Rees was born on the 23rd of July, 1788, in the parish of Llansamlet, near Swansea. His earliest recollections of his mother were her taking him into her own room, and with her hand on his head, praying for him by name. At the early age of ten years he, with three other children younger than himself, was called to lose this pious and comparatively young mother. It was Mr. Rees's lot to pass his childhood and youth among the Calvinistic Methodists, and many and exciting were the religious scenes of his boyhood. It was at that time no uncommon thing for a company of 40 or 50 persons to start together early on the Sabbath morning to hear some good minister at some fifteen or twenty miles' distance, and return at long past midnight, making hill and vale resound with songs of praise.

It was the privilege of the parents of Thomas Rees to live not far from their place of worship, and during a visit Mr. Rees paid to Swansea three years ago he had the pleasure of preaching in the very chapel (of course greatly altered and enlarged), into which his mother carried him in her arms to dedicate him to God in baptism. When he was coming down from the pulpit an old man, too feeble almost to walk, came to meet him at the foot of the stairs, and taking hold of his hand he said affectionately, but almost choked with tears, "Thomas Rees, all you are and all you have been you owe to me." Mr. R. said, "How is that, and I not know it?" "Well," he replied, "when you were a little boy you were playing by the side of the canal, and you fell in; I was at some distance off, but I saw it, and just got there in time to catch you by the hair of your head as you were sinking for the third time." His feelings towards that old man at that moment were such as he could not express, and often did he use that little incident afterwards to illustrate the love of the Saviour in coming to the rescue of fallen man.

Thomas Rees was a lively, frolicking lad, and his vivacity and humour might have led him into many a snare but for his intuitive love of truth. With the youth of his day the common mode of observing the Sabbath was to play in the churchyard the games contained in the "Book of Sports," so paternally commanded by "the Stuarts." It was the custom of the clergyman of the parish to go early into the churchyard to unite with his parishioners in football, or some such game, till it was time to go into church, and when service was over, taking off his coat and again joining heart and soul in sport, some neighbouring public-house plentifully furnishing the libations to be offered on the occasion. But in these Sabbath exercises Thomas Rees never joined. From his childhood he had great reverence for the Word of God. He purchased a Bible for himself as soon as he became possessor of sufficient wealth for the purpose, and did not forget to take it with him when he left his home to go to his grandmother's after his mother's death. The book still remains in his library, and was read by him not many days before his death.

When Thomas Rees was nineteen years of age the mother's prayers were answered in the conversion of her son, under the preaching of the Rev. Ishmael Jones, then a popular preacher among the Calvinistic Methodists. He was led to give his heart to God, and immediately joined the Church among that body, but shortly afterwards became an Independent from conscientious conviction.

In early life he was married to one who was his faithful companion till within six years of his death. Soon after his marriage he was in the providence of God called to reside at Merthyr Tydfil, and joined the Church at Zoar, under the pastoral care of the Rev. Samuel Evans. His piety and devotedness soon attracted notice, and with the kind encouragement of the minister and the excellent Mr. Edwards (son of the great bridge-builder of Wales), he began to exercise his gifts as a preacher. The counties of Glamorgan, Brecon, and Monmouth were the scenes of his labours as a lay-preacher, and during the time of his residence in Merthyr he made a preaching tour of more than three months in parts of South and North Wales. In 1821 he received an invitation to become the Minister of Llanvapley, near Abergavenny, which, after much deliberation and prayer, he accepted, and there he laboured hard and successfully for twelve years. Besides his ministry at home he established preaching stations in distant parishes wherever he could find an open door, in many of which there are now permanent interests. On his settlement at Llanvapley he became first the pupil and afterwards the coadjutor of the late venerable Rev. Ebenezer Skeel, who then kept an academy

at Abergavenny, and who proved his esteem to him by making him his executor, and leaving him a legacy and his library.

In 1833 Mr. Rees became the settled pastor of the small Independent church in Chepstow. The scene was certainly not a very inviting one, the numbers were very small, with no chapel, worshipping in an old theatre, fitted up as best it might be for the purpose. However, urged by his brethren in the ministry, and believing it be in obedience to the Divine will, Mr. Rees accepted the call of the few people to come and try whether something could not be done, and the result proved that the call was from God. The place soon became too strait, and a new chapel, the erection of which cost him much labour and anxiety, was opened in September, 1834, by the late Rev. W. Jay, and the late Dr. George Legge, then of Bristol. Some few years afterwards the late Rev. David Jones, of revered memory, perpetual curate of St. Arvans, died, and with him passed away the Gospel from that parish church. In a year or two Mr. Rees thought it advisable to take a cottage in the village for preaching, and a Sabbath-school, and it soon became apparent that a chapel was needed at St. Arvans. Mr. Rees entered upon this undertaking, as upon the other, entirely upon his own responsibility; and some twelve years ago he had the happiness of paying the last shilling of debt on both ground and building of the Independent chapels at Chepstow and St. Arvans, and securing them to the denomination for ever. Besides this, Mr. R. had a chapel in Hewellsfield, five miles off on the Gloucestershire side, in which he stately preached for several years, that is, once every month, in the afternoon, the other three Sabbaths being filled up by lay preachers, or any ministerial friend who might happen to be in the neighbourhood. On two different occasions Mr. Rees was summoned before the magistrates for non-payment of church-rates. The first time his goods were taken and sold. The second time a gentleman, without Mr. R.'s knowledge, sent to pay the rates while he was in the magistrate's presence, or the same proceedings would have followed, for the order for seizure had been signed. The presiding magistrate said, very kindly, and with the hope of persuading him, "But, Mr. Rees, you know this is a *legal* rate." "The more *legal* the more offensive to me," was the characteristic reply. Mr. R. had been through life so prompt in all his payments, except in the matter of church-rates, that the public were obliged at last to believe that the refusal arose from sterling principle; and out of respect to his character and consistency the church-warden for years quietly passed his door.

During the thirty-three years of Mr. Rees's ministry in Chepstow he met with many discouragements, not the least of which was the declining trade of the town—shipbuilding—which occasioned the departure of family after family from among his congregation. In one year he dismissed thirty-five members to other churches, yet he never flagged on this account; his motto was ONWARD! Within the last few years he had the happiness of seeing a considerable increase to the Church and congregation. Long will his ministry be remembered by his flock; his fervent expressive prayers, his clear and powerful sermons, his voice so full, and bearing no marks of age, will never be forgotten; his speeches at public meetings, always full of vivacity, humour, and fervency, are now lamented as things of the past.

Mr. Rees, amid his unremitting toil, was blessed with an unusual share of health; once only in his life was he visited with a long illness; it commenced in February, 1848, and continued more or less till the following August. The records in his diary at this time show how entire was his resignation to the will of his Heavenly Father. From that month to the day of his death

his interruptions from his loved work on the score of health were very few. He was instant in season and out of season. He was the sympathizing and active friend of the widow and the fatherless, particularly those of his brethren in the ministry, as not a few benefactors and recipients can testify. The poor of the town have lost in him a warm and ready friend in their poverty and afflictions. No application made to him was ever refused to visit the sick or the dying bed, no matter what the time or weather was, and during the bitter frosts and snows of last winter, when people could hardly venture out, and when his friends feared each time he went out he might be brought in with a broken limb, he might be seen regularly paying his visits, and, as far as his means would allow, alleviating the necessities of the poor, the sick, and the dying. But at last his Heavenly Father saw fit to call him home, and in such a way that he could hardly be said to die, rather might it be said, "He was not, for God took him." On Thursday morning, April the 27th, 1865, he was taken ill, and on the following Lord's-day he passed away so gently that minutes elapsed before his attendants even thought of death. There was a placid smile on his countenance, his hands were gently folded together, and not a movement of the bedclothes had indicated any change. His remains were committed to the tomb on the following Friday, by his friend and former pupil, the Rev. G. Thomas, of Usk. The body was preceded by a large number of friends, some of whom had come from a great distance to testify their regard for him, and he was followed to the grave by his entire Church and congregation, all attired in deep mourning. It was a solemn spectacle, and one that will not be easily forgotten in Chepstow. Every mark of respect was paid in the town to the memory of the deceased, the principal tradesmen partially closing their shops.

"Mark the perfect man, and behold the upright, for the end of that man is peace."

MR. ISAAC TAYLOR.

WE well remember the interest which was excited in the Christian and Literary world by the publication of "*The Natural History of Enthusiasm*," some five-and-thirty years ago. One or two years after, we had occasion, *Academic* occasion, to visit Professor John Wilson, then in the height of his powers and of his fame, in his private literary workshop—and never was carpenter's workshop more littered with chips and shavings than was the floor of Christopher North's study room with books and papers. Burrowing among these books and papers in search of some volume or volumes to present to his young visitor, Professor Wilson turned up a copy of "*The Natural History of Enthusiasm*," and said, "Who is supposed to be the author of this book?" The question may have been dictated only by the politeness which would pay some deference even to a young student, but we were pleased to be able to say that rumour ascribed the book to a Mr. Isaac Taylor of Ongar. The name seemed new to the Professor, and it was new to most literary men of that day. But how few of them have left footprints on the sands of time so deeply marked, and so safe for the guidance of those who come after as has Mr. Isaac Taylor!

Only once had we the pleasure of meeting the author of "*The Natural History of Enthusiasm*." It was some fifteen years ago; we had been deeply indebted to his writings, and it was with no small curiosity and interest that we heard his name announced in the drawing-room of a farmhouse one bright summer mid-day, when awaiting the hour of a public service. He had walked from his home, several miles; the visit was unexpected, and the conversation between the farmer and his visitor was of cornfields and corn prices. The

waste of land occasioned by straggling hedgerows was especially remarked by Mr. Taylor, who told of a Scottish farmer who had lately visited him, and had said that he could pay the rent out of waste lands and ditches which he had seen on some farms in the neighbourhood. Our mind was full of "Saturday Evening," and "The Natural History of Enthusiasm," and we could scarcely identify their author with the farmer's friend. We had imagined a *person* like the *mind* with which we had often conversed; large, robust, commanding, perhaps somewhat lumbering, but with an air of deep thought and unquestionable authority. Our dream was dispelled. The outward man now sitting beside us in the Essex farmhouse had a slight figure, below the middle height, on the whole insignificant, with nothing in eye or manner to indicate (at least that did indicate to us at the time) greatness of any order. Albeit it was no small satisfaction to have seen the man with whose spirit we had so often communed. And our reverence for him was not in the least diminished. We hope to be able, ere long, to do some justice to his memory and teaching. Meantime, we can only state that on the 5th of July of this year, Mr. Taylor entered into his rest, in the seventy-eighth or ninth year of his age, after many weeks of great suffering, which he was enabled to bear with Christian resignation. The mind which had been so rich a fountain of thought to many, happily retained its power unclouded to the last.

"The death of Isaac Taylor," it has been well remarked, "has severed the last link that connected our time with the age of the giants in the Evangelical movement in Great Britain in the earlier part of this century. Robert Hall, John Foster, Thomas Chalmers, and Isaac Taylor were of an order that has now no living representative. It is astonishing how correct, for the most part, the public instinct is in recognising men of the highest intellectual calibre. The kingly faculty of these men met with a very general recognition; their voice, at least in their best days, commanded universal respect; but to not one of the many able divines that have followed or accompanied them, has the same rank been conceded. These four men rendered to evangelical religion a service of the highest importance. They gave to the winds the notion that earnest piety was necessarily associated with feeble intellect; they showed to demonstration how cordial the alliance might be between hearts completely possessed by evangelical truth, and minds of thorough independence and originality, that could embrace the whole world of intellect in their ken. They removed a great stumbling-block in the way of intellectual men espousing the cause of Christ. If the present age cannot rival the brightness of their gifts, it may, at least, profit by the light which they shed. And it will do well to remember that the eminent position they reached was due not less to their transparent candour, high honour, and great charity, than to the strength of their convictions and the brilliancy of their powers."

The life of Mr. Taylor was a life of devotion to Evangelical truth. The verities of the Gospel were life and death realities to him, and so he desired them to be to all; feeling assured, to use his own words, that, "when once the purity of law, and the impartiality and vigour of the divine government have been admitted, and the thought of standing at the tribunal of God has firmly lodged itself in the mind, the well-founded fear of condemnation is in no way to be allayed, until the SUBSTITUTE of the sinner is known to be THE VERY PARTY whom the sinner has insulted."

CLOUDS AND DARKNESS: WRITTEN ON THE SEA-SHORE.

All overhead are hung the leaden clouds,
 Unpenetrated by the warm sun's ray ;—
 Beneath are stretched afar the sullen floods,
 Wakes not the breeze, nor sports the ocean's spray ;
 But that deep sounding voice of father ocean,
 Keeps murmuring on with never-ceasing motion.

I've seen these wavelets tipped with silver sheen,
 Caught from the laughing light of summer sun ;
 I've seen that sky all cloudless and serene,
 Smiling on earth as garish day was done ;
 And my young heart has beat with gladness then,
 Gathering new strength to meet the crush of men.

Must I now shun the gloom ? or must the clouds
 That veil the summer's brightness, shroud my soul ?
 Must I, too, mourn because the darkening floods
 Reflect no gaudy sunbeams as they roll ?
 Rouse thee, faint spirit, point thy longings higher,
 Thyself a sun lit with immortal fire.

Yonder tall cliff that half-way scales the sky,
 Is glorious when it shines at purple even ;
 But glorious also when the storm-clouds fly
 Across it mixed with light'ning's fiery levin ;
 Or when soft moonbeams on its summit hoar
 A radiant flood of lustre gently pour.

The plain of waters, tho' it smiles not now,
 Is true as ever to its useful toil ;
 Whether it wear the sunshine on its brow,
 Or whether tempests, with their hoarse turmoil,
 Urge the dark billows on the encircled shore,
 And shake the cliffs with far-resounding roar.

Still faithfully the ocean's ebb and flow,
 Succeed each other ; the material world,
 Sunshine or storm, moves true ; its aspects show
 Obedience, not revolt ; the flag unfurled,
 Is that of order, liberty and love ;
 In stateliest harmony these forces move.

Why, spirit, then complain ? tho' darkness fall
 On outward forms, thy pathway is still clear.
 Each day demands its duties from us all,
 And light may gild each hour that passes here.
 Lit in our hearts by heaven, a fadeless ray,
 Earnest and pledge of everlasting day.

He who once healed the sick and foiled the dart
 Of death, and walked the waters by His power,
 Dwells not in heaven alone, but in the heart,
 That trusting sees Him in the darkest hour ;
 He lives from death triumphant ; He will save
 And make that life immortal which He gave.

NEW BOOKS.

Popery, Ancient and Modern. By JOHN CAMPBELL, D.D., Author of "The Martyr of Erromanga," "Jethro," &c. London: John Snow.

THE author of this timely volume truly observes, that the bulk of the present generation are but imperfectly acquainted with the spirit, character, position, objects, and prospects of Popery in the British Empire. He has undertaken to supply the information which he thinks desirable, by exhibiting the whole subject in detail, and expanding its principal aspects. The History of Romanism in England is epitomized, and the doctrines, practices, and aims of Popery are then presented in twenty-four different chapters, and the whole is concluded by a plain and earnest statement of the duties of Protestants in relation to the stealthy and alarming growth of the political power of Romanism. Dr. Campbell clearly proves that no one practice or dogma of even the most illiberal period of the Dark Ages has been revoked or condemned by the Pope; that Popery is an enemy to learning and to liberty, now as formerly; and that it is waiting with irrepressible anxiety the dawning of the day when its power and glory shall be resuscitated in this Protestant land. The volume is characterised by the author's well-known ability, research, and zeal, and its wide circulation will, we believe, prove a great blessing to many. The information it contains cannot fail to instruct, even those who are well read in the subject, and to convey salutary warning to persons who are to a great extent unttaught in the matter. The greater portion of our readers are PROTESTANT Dissenters, and to these we earnestly recommend the perusal of this book, while, in their name, we tender to its author sincere thanks for the publication of one of the most valuable of the works he has given to the public in the course of a long life of literary labour.

Discourses. By the Rev. JAMES GILFILLAN, Stirling. Edinburgh: Andrew Elliott. A VOLUME of earnest evangelical sermons, many of them designed and fitted to awaken religious concern in the minds of thoughtless men.

Childhood in India. A Narrative for the Young, by the Wife of an Officer. London: Jackson, Walford, and Hodder.

THIS is "A Narrative founded on Fact," dedicated by a mother to her children. It gives a picture of Anglo-Indian life which will be sure to interest the little ones at home, besides some details of the Indian Mutiny of 1857, given with much simplicity and pathos.

Dark Sayings on a Harp; and other Sermons on some of the Dark Questions of Human Life. By the Rev. PAXTON HOOD. London: Jackson, Walford, and Hodder.

THOSE who are acquainted with Mr. Hood's modes of thought and speech will understand us when we say that these sermons are very characteristic of their author. But to those who are strangers to Mr. Hood, we scarcely know how to describe them. To say that they are Scriptural, original, and thoughtful, conveys no idea of their peculiarities. These can be understood only by those who read them. And to read them is no easy task. Mr. Hood passes from thought to thought and from illustration to illustration, with a rapidity and an eccentricity which quite baffle our powers of pursuit. And yet there is scarcely a page of the book from which we might not quote sayings that are beautiful and memorable. The volume, as a whole, will be much valued by many to whom it will be suggestive and stimulating.

The Handbook of English Literature. By JOSEPH ANGUS, M.A., D.D., Examiner in English Language, Literature, and History, to the University of London. London: Religious Tract Society.

DR. ANGUS has already "purchased to himself a good degree" in the preparation of works of this order. His "Handbook of the English Tongue," and his "Bible Handbook," are widely known and highly appreciated. His Bible Handbook, especially, has taken its place as a standard work of reference in the minister's library, and of instruction in our colleges. The present volume is likely to attain a similar position. It is meant to be "a photograph of our literature, with sufficient minuteness of detail to supply the curious inquirer with facts that may serve his purpose or guide him to further inquiry, and with such fulness and breadth of treatment of the more important eras and writers—the great centres of literary influence—as shall secure a vivid and just conception of the whole." And it may be safely affirmed that it accomplishes all that it professes to do. The author has likewise sought (he tells us) to form a fair estimate of the moral tendency of many of the works he has described; and literature claims to be, and is one of the mightiest influences of the age. Histories of literature direct attention to the genius and taste of the works which they chronicle; and surely the moral quality

of such works is deserving of some regard. In this we entirely agree with our author. It would not have been worthy of him or worthy of the Tract Society, to overlook so important an aspect of literature.

Share and Share Alike; or, the Grand Principle. By Mrs. ELLIS. London: Jackson, Walford, and Hodder.

THE idea of this allegorical tale arose in the writer's mind (she tells us) "from frequent conversations with working people on the inequality of our social position with regard to riches and poverty." It is intended to illustrate the impracticability of the principle of "Share and Share Alike." The tale is told in good strong pithy English, and will be a useful contribution to a Working Men's Library, and very well adapted for a public reading to the same class.

The Communicant's Companion. By MATTHEW HENRY. London: Religious Tract Society.

MATTHEW HENRY needs no recommendation.

The Higher Ministry of Nature; or, the Bearing of Creation on the Truth and Mission of Christianity: considered in Seven Lectures. By George S. Ingram. London: Elliot Stock, 62, Paternoster Row.

MR. INGRAM has got hold of a good idea and has worked it well. "Revelation is as necessary to a right understanding of nature, as it is to the true knowledge of the history and destiny of man." "If the Creator of the Universe be also the Author of the Bible, there will be some analogy in the leading statements and doctrines of the latter to the chief facts of the former, or to the thoughts

which they symbolise, because the ideas of an absolutely perfect Being must necessarily possess some features of similitude, however varied may be the forms in which they are revealed. As this analogy is traced and made apparent, the Christian's faith in the verities of the Scriptures must be strengthened, and scepticism receive a repulse. And where analogy may not be discoverable, the law of association so comes into action as to make the more conspicuous objects of beauty and grandeur commemorative, or suggestive, of many events in sacred history with which they are closely connected." Believing that these fields of analogy and association might be oftener worked with advantage in the defence and diffusion of Christianity than perhaps they are, his lectures are sent forth as a contribution to these ends. The subjects of the lectures are:—I. The Author and object of Creation. II. The ministry of fruits and flowers. III. The ministry of trees and grass. IV. The ministry of mountains and rocks. V. The ministry of rivers and seas. VI. The ministry of sun and clouds. VII. The ministry of moon and stars. Mr. Ingram by no means exhausts his subject, especially in what he calls "the field of analogy." He expatiates more freely and largely on "the field of association." His lectures possess much beauty and eloquence, and cannot fail to aid Christians in making a right use of the works of their Father's hand.

Sorrow not Without Hope. Letters by the Rev. HARRY GREY. London: William Macintosh, 25, Paternoster-row.

A SWEET spirit pervades this little book. There are many mourners in the household of our Lord to whom its simple sympathising utterances may prove both soothing and stimulating.

CONGREGATIONAL REGISTER.

August—September.

CHAPELS OPENED.

Aug. 27.—Belmont-street, Aberdeen, by Rev. W. L. Alexander, D.D., Rev. R. Spence, M.A., and Rev. H. Batchelor.

Sept. 3.—Insch, Scotland, by Rev. W. L. Alexander, D.D.

Sept. 7.—Charlestown, Manchester, by Rev. Henry Allon,

Sept. 13.—Iron Chapel, Croydon, by Rev. A. Raleigh. D.D. and Rev. Henry Allon.

CHAPELS RE-OPENED.

Aug. 17, 20.—Chorley, by Rev. Watson Smith, and Rev. S. St. N. Dobson, B.A.

Sept. 6.—Hounslow, by Rev. J. Pillans, and Rev. J. Stoughton.

CHAPELS—FOUNDATIONS LAID.

Aug. 16.—Feltham, Middlesex, by Henry Wright, Esq., J.P.

Aug. 29.—Church-Stretton, Salop, by T. Barnes, Esq., M.P.

Sept. 5.—Halstead, by J. R. Vaizey, Esq.

Sept. 12.—Hartlands, Seven-Oaks, Kent, by S. Morley, Esq., M.P.

Sept. 18.—Burdett Road, Stepney, by Eus. Smith, Esq. Addresses by Rev. John Kennedy, M.A., and prayer by Dr. G. Smith. Sermon in the evening, in

Stepney Meeting, by Rev. J. Stoughton.

SCHOOL-ROOMS OPENED.

Aug. 22.—Kingsfield. Congregational Church, Southampton.

NEW CHURCH FORMED.

Aug. 12.—At Rotherham. Pastor, Rev. I. Vaughan.

CALLS ACCEPTED.

H. S. Toms, of New College, to Chase-side, Enfield.

J. Young, of Nottingham Congregational Institute, to Melksham.

J. Chadburn, of Airedale College, to Middlesbrough-on-Tees.

Edwin Walker, of Airedale, co-pastor, Southport.

W. Lawe, of Nottingham Institute, to Market Deeping.

James Legge, M.A., of Lewisham College, to Tabernacle, Hanley.

ORDINATIONS.

Aug. 8.—D. Hutton, Missionary to India, at Oldham Road Chapel, Manchester. Field of labour described by Rev. James Kennedy, M.A. Prayer by Rev. J. Bedell. Charge by Rev. J. S. Wardlaw, M.A.

Aug. 17.—J. Lambert, at Chelmsford, Missionary to Benares.

J. J. Cooper, at Chelmsford, Missionary to British Guiana. Fields of labour described by Rev. J. H. Budden, and Rev. James Bowrey. Prayer by Rev. G. Wilkinson. Charge by Rev. S. Ransom.

Sept. 12.—E. Baker, at South Shields. Introductory discourse by Rev. A. Reid. Prayer by Rev. A. Jack. Charge by Rev. Professor Bubier. Sermon by Rev. J. A. Picton, M.A.

Sept. 5.—G. Denyer, at Sawston. Prayer by Rev. A. C. Wright. Introductory discourse by Rev. J. Perkins. Charge by Rev. J. Trotter. Sermon to the people by Rev. F. Pollard.

Sept. 13.—B. Waugh, at Newbury. Introductory discourse by Rev. R. Bulmer. Prayer by Rev. W. Guest. Charge by Rev. Dr. Fraser. Sermon to the people by Rev. D. R. Wilson.

Sept. 14.—F. Bolton, B.A., at Elland. Introductory discourse by Rev. W. Roberts. Prayer by Rev. J. Pridie. Charge by Rev. Professor Barker. Sermon to people by Rev. S. Martin.

Sept. 14.—G. Hinds, Swanage. Introductory discourse by Rev. R. T. Ver-

rall, B.A. Prayer by Rev. F. Beckley. Charge by Rev. W. M. Statham. Sermon to people by Rev. W. Lewis.

RECOGNITIONS.

Aug. 29 and 30.—Rev. W. Axford, at Charmouth and Lyme Regis. Addresses by Rev. R. Ashton, and Rev. R. S. Ashton, B.A.

Sept. 13.—Rev. H. Sturt, Dewsbury, by Rev. E. R. Conder, M.A.

REMOVALS.

Rev. Caleb Scott, LL.B., Lincoln to Lancashire College.

Rev. W. Rose, Bristol to Portsea.

Rev. W. Marshall Lennox, Tonbridge to Ware.

Rev. J. Hutchinson, Dunfermline to Albion Chapel, Ashton-under-Lyne.

RESIGNATIONS.

Rev. J. Guthrie, M.A., Tolmer's-square, Hampstead-road.

Rev. H. Warner, Ellesmere, Salop.

Rev. E. Dothie, B.A., Portsmouth.

DEATHS OF MINISTERS.

April 4.—Rees Rees, Capel Isaac.

G. Platt, Raiatea.

DEATHS OF MINISTERS' WIVES.

Aug. 21.—Mrs. G. J. Hall (widow), Northampton.

Sept. 3.—Mrs. Halley, New College.

TESTIMONIAL.

Aug. 16.—To Rev. Patrick Thomson, M.A., on leaving Manchester. Purse.

HACKNEY, THEOLOGICAL SEMINARY.

The annual devotional service at the commencement of the Session was held on Wednesday evening, September 6th. Prayer was offered by Revs. A. Good, and J. Farren. The Rev. G. Smith, D.D., addressed the students on the connexion between mental and moral culture. Rev. C. Jukes and Dr. Smith concluded the service by prayer.

EXTINCTION OF CHAPEL DEBT.

Wymondham, Leicestershire.

THE MERCHANTS' LECTURE

Will be delivered on Tuesday, the 3rd of October, at the Poultry Chapel, by the Rev. Thomas W. Aveling, at noon precisely.

The Autumnal Meetings of the Congregational Union will be held in Bristol on Monday, October 23, and following days. They will begin with a Devotional Meeting on Monday evening, and the Chairman's Inaugural address will be delivered on Tuesday morning. The public meetings will be presided over by Mr. Leeman, M.P., and Mr. Henry Wright, by Mr. J. R. Mills, M.P., and Mr. S. Morley, M.P. We believe that subjects of great importance to our Denomination and to the general interests of Christian truth will come under consideration by the assembly of the Union, which will be presided over by the Rev. D. Thomas, B.A.

THE
CHRISTIAN WITNESS,
AND
CONGREGATIONAL MAGAZINE.

NOVEMBER, 1865.

THE CROOK IN THE LOT.

BY THE REV. S. GOODALL, DURHAM.

Ask any man if his lot is everything he could wish. The poor and struggling are apt to think that there can be no troubles in lordly mansions to be for a moment compared with theirs; nay, that scenes of splendour and luxury must be scenes of unmingled enjoyment. No doubt some positions in life are especially exposed to hardship and grief, but troubles are dealt out much more equally than we are sometimes disposed to think. The crook may be gilded and glittering, but it is a crook after all.

That which is crooked in one man's lot arises from something physical—from some deformity which beholders cannot look on without pain; from some defect, say of sight, or hearing, or speech, by which both enjoyment and influence are diminished; or from some ailment which causes continual suffering and feebleness.

The crook of another is in his circumstances. He is poor, and all his efforts to better his position have failed; he is a servant, and his occupation scarcely wins him bread; he is in business, and though he rises early and toils late, and spends nothing needlessly on either enjoyment or subsistence, he is struggling still just as hardly as he struggled at first, and even more hardly; or it may be that his present lot of poverty is many a step below that position of wealth which he formerly occupied.

Or a man may be harassed by the evil tempers or the misconduct of some with whom he is inseparably connected, of his fellow-workmen, of his children, or, more grievous still, of the partner of his life. It is very pleasant to see how happy some people make all about them; but it is just as sad to mark how much others do to make all about them miserable. How many are there who have health, position, property—everything that seems to make life most

pleasant—to whom all is embittered by the moroseness or the wickedness of some one very near to them! And it is often the most afflictive part of troubles such as these that the heart must be content to “know its own bitterness,” and that there is consequently none of the solace afforded by sympathy. When life is thus embittered, it is embittered indeed.

Perhaps, beloved reader, you sometimes think no one *can be* tried as you are. If you only knew all about some people with whom you are in frequent contact you would be surprised to find by what secret griefs they are crushed, and what bleeding hearts they hide so bravely. “There hath no temptation taken you but such as is common to man.” “Beloved, think it not strange concerning the fiery trial which is to try you as though some strange thing happened unto you.” “Knowing that the same afflictions are accomplished in your brethren that are in the world.”

The crook in every man’s lot is of God: “Who can make that straight which he hath made crooked?” All events that concern us happen beneath the direction of infinite wisdom and love. “My times are in thy hand.” “I was dumb, I opened not my mouth, because thou didst it.”

Is that feeble frame your great trial? Do you sometimes think sadly what enjoyment you would have of life, and what great things you would be able to do for God if you were but stronger? Perhaps you inherited a diseased constitution from your parents; or you can speak of the overwork, or the exposure, or the infection which prostrated your strength and made you what you are. Still you must recognize in it the hand of God. “To God the Lord belong the issues from death.” “He weakens your strength in the midst of your days.” “There was *given*” to Paul “a thorn in the flesh;” and yours has been “given” to you.

Though others make you suffer from their wickedness, God is still supreme above all. He is not indeed the author of their sin; but it would not have troubled you save by His permission.

Possibly you may see in what tries you the fruit of your own mistakes or sins. Our worst crooks are often greatly of our own procuring. “Hast thou not procured this unto thyself, in that thou hast forsaken the Lord thy God?” In middle life and old age, men are often made to possess the iniquities of their youth, long after they have repented of them most bitterly. In such cases pre-eminently the crook is of God. It is His own chastisement of transgression, and “Wherefore should a living man complain, a man for the punishment of his sin?”

Then comes the question, why does God deal thus with us? Is it right, or wise, or good in Him thus to send us disquietude instead of peace?

Such a question might be met by another:—“Should it be according to thy mind?” We are creatures: have we a right to say in what position our Creator should place us? We are dependent on His bounty: is it for us to say how much of that bounty is our due? We are children: are we to dictate to our Father the discipline with which He should exercise us? We are sinners: and are we to say, “This trial is too severe?” Our duty and our wisdom is rather to say, “Thy will be done.” “Surely I have behaved

and quieted myself as a child that is weaned of his mother ; my soul is even as a weaned child."

God sends our crooks to make us long for something better than aught that is earthly. When our nest is smooth and warm and soft, how prone we are, like Job, to say that we shall die in it ! So God stirs up our nest or puts a thorn into it, that we may be impelled to seek, in the consciousness of His love and in the hopes of His salvation, for joys that are higher and everlasting.

You can, perhaps, remember a time when, if you had not everything you wished, there was nothing greatly to disturb you. Was that a time of large spiritual growth and prosperity ? Very likely you now see that you were becoming altogether worldly. But trial came, and it called forth your loving trust in your God and your meek submission, and it sent you to your knees in prayer. The trial continued, and it gave occasion for the exercise of graces which are now healthy and vigorous. It humbled you ; it withheld you from sinning against God ; it taught you to sympathise with your brethren ; it made you more meet for heaven. Be assured of this, that in what now tries you, your heavenly Father is seeking your best welfare, and that it is amongst the "all things" which do "work together" for your everlasting good.

It is God's will in many cases that "crooked things" should be "made straight;" and not less His will that our own efforts should be put forth for the attainment of this end. Sick, for instance, we are to use the best remedies in our power, that health may come back again to our enfeebled frame. But the success of all means depends entirely on God's blessing, and He may withhold it. Then, in spite of all that the best physicians and the kindest friends can do, the disease beneath which we labour may be "a thorn in the flesh" for life. By God's blessing a man rises above straitness and poverty ; but then it is not God's will that everybody should prosper alike—no, not even those who are equally diligent, and able, and energetic. "Except the Lord build the house, they labour in vain that build it." "Time and chance happen to all." A combination of circumstances over which the man himself has no control keeps him where he is. Strength fails, opportunity is wanting, friends on whom he relied do not help him, and so he continues struggling and poor. In such cases—whether of continued bodily suffering or of ineffectual struggle and lifelong poverty—what murmurs it may hush to remember that the crook is of God, and that it continues because it is not His will that it should be made straight.

Let all our troubles lead us to pray. "Is any afflicted, let him pray." He may remove the trial beneath which we labour ; but if not, he can do better. Paul prayed that the thorn in the flesh might be removed, yet it continued ; but—what was a far greater boon—he received an "exceeding great and precious promise," and as long as he lived that promise was fulfilled, "My grace is sufficient for thee : my strength is made perfect in weakness." So He can give you strength, and submission, and patience, and make His comforts to abound so largely that sorrow shall become a joy. "Let us, therefore, come boldly to the throne of grace, that we may obtain mercy, and find grace to help in time of need."

FROM UNITARIANISM TO THE CROSS.

PART SECOND.

A PLEASANT task it will be now to follow the course of the Unitarian minister, and watch him emerging out of darkness into the marvellous light of Gospel grace. That his doubts still continued to trouble him, is evident from the fact that in the year 1857 we find him, after much forethought, preaching a sermon on the "Manifestation of God in Christ." Gradually, and in a manner scarcely perceptible to himself, the conception of an unseen God, infinite in all His attributes, and therefore beyond the comprehension of finite creatures, coming within the circle of our sympathies in mortal form, and thus revealing His moral nature to men,—gradually this idea had taken possession of his mind. Any longer to think of a vague, abstract spirit, seemed almost palsyng, and, with the Hebrews of old and man in all ages, he craved after an incarnate Deity.

The thought that in Christ this craving was satisfied, and the determination to give utterance to the thought, though doing so might cost him his pulpit, was the first step he took towards the Cross. For months the principal idea of the sermon, "Jesus Christ the chief Cornerstone," remained working in his mind, although it did not produce any immediate fruit. He had arrived at it through the head rather than through the heart, for as yet he had never felt sin defiling his nature, and no bitter sense of want had wrung from him the cry, "What shall I do to be saved?" Meanwhile he went on working most laboriously for the pulpit and the press, and taking an

active part in educational schemes that promised to be of some use to the world. But the sickening conviction was painfully forced upon him, preach as eloquently as he would, that his pulpit efforts were powerless for good; that, labour as he would at his sermons, the heart of the people remained altogether untouched. A valley of dry bones was beneath him, but prophesy as he would there was no movement, no sign of life, nothing but silent death.

Outwardly, his position was comfortable enough; he liked his parish, he was beloved by his people, and all the associations around him were cheerful and agreeable; but unrest had taken possession of his heart, and he was haunted by the conviction that his Church, though composed of generous and educated persons, was forceless and dead, while surrounding Churches, whose orthodoxy he despised and whose ministers in intellectual culture were far below himself, gave unmistakable signs of spiritual life and power. "If," he asks, during these days of gloom, "if we have the truth, why have we not the power which ought to be the concomitant of truth? If we are right in our faith, why are we not a living, working, praying Church, and if we are wrong, ought we not to be a lifeless, despairing Church?"

Such questions were indeed unanswerable, and it did not require years of thought to arrive at the conclusion, that where there is lack of power, there must be lack of truth. Nevertheless the conviction he now cherished concerning the deity of

t had brought some light into mind, although it shone in darkness; and he tells us that the sermon which he gave expression to his thought after an incarnate God, with slight modifications, remained to the matured convictions of all later years. But for awhile he had his way in the dark, dissatisfied with himself, and equally so with the Anglican Churches around him, although he could not help admitting their superior vigour and life. Meeting one day with a Unitarian friend, conversation happened to turn on the forgiveness of sin. His friend put the following questions to him—“Every transgression of the moral law meets penalty, does it not?” “Yes.” “There is no pardon for such transgression?” “No.” “Is there a radical difference between transgressing physical and transgressing moral laws?” “No, I suppose not.” “Well, then, if God punishes the transgression of moral law, what becomes of the penalty?” He could not answer the question, and in this manner was the doctrine of Atonement brought vividly before his mind; thus he began to think of mercy being bestowed through Christ who bore the penalty of sin in his own body on the tree. About this time also occurred the Revival of 1858—an awakening, commencing with the people, and touching the hearts of their ministers until it was felt throughout the land and breadth of the land. Prayer-meetings were organized in cities and in villages, and speedily churches were filled. Merely as a observer the Unitarian minister attended one of the meetings, and although his views differed from those

present in almost every point, he was profoundly impressed and interested. He learned gradually to love the place and to enjoy the atmosphere of prayer. Eventually he preached a stirring sermon to his own congregation in favour of revivals, so long as they were deep and permanent, and not got up by frenzied excitement. In his sermon he said, “Year after year ministers have been carrying into the pulpit sermons over which they have grown pale with labour and thought, which have contained their ripest meditations, their deepest studies, their most profound inquiries. But what has it done? We are compelled to say, naught. The fact that our Churches are deserted on rainy and windy days, answers, naught. The fact that the singing only resounds from the choir, instead of being caught up by the stirred congregation, answers, naught. But now, fine music, fine preaching, fine Churches, seem to be forgotten. We appear to be getting from the forms of things to their realities.” As this minister was himself,—although all unconscious of the change that was taking place within him.

During the Revival there was placed in his hand by a neighbour, Dr. Young’s “Christ of History,” a book which he read with the deepest interest, and which greatly helped to confirm his belief in the divinity of the Saviour. The leading thought of the book he had before arrived at in his own way, but here it was elaborately worked out, and he read the volume again and again. He still continued his attendance at the Union prayer-meeting, more than ever dissatisfied with himself and his purpose in life. For, the awful fact

of *his own* sin had dawned upon him in proportions perfectly startling! He, who had proudly claimed for the soul entire purity from its birth, and traced its aberrations to external motives rather than to an innate depravity,—he who would not be guilty of giving counsel to his friend when under conviction of sin because his life had been so sweet, so upright and honourable,—*he* felt himself condemned. And now vaguely, but surely, the great fact of Christ's love became a reality to him, and the claims of Christ upon his entire being, began to assert themselves with the most emphatic distinctness. He says:—"From those prayer-meetings I used to go forth saddened by a growing sense of ill-desert: longing for some all-sufficient Saviour on whom I could lay this burden, and rejoice in seeing a way opened for my pardon, and yet God remain a just Ruler and no trifler with the eternal sanctities of law. And at last that Saviour appeared, not at once bringing light to the mind, but peace to the soul. At those union meetings, where I sat a silent witness, I date my personal consecration to a Christ who 'came to seek and to save those who were lost.'"

With his changed convictions, although he had no expectation of leaving the Unitarian denomination—for he still blindly misjudged the theology of the Evangelical Church—he began to look out for a field of labour in which he could freely co-operate with Christians in the great Revival work; nor was it long before such a field presented itself. And now we see him in a quiet Western city, surrounded by the kindest friends, and free to follow the leadings of his own thought.

Here he read and meditated and prayed, and was led on step by step to "the truth as it is in Jesus." Here it was that his views so changed, that he felt he could no longer occupy a Unitarian pulpit, and that the only place in which he could stand was in a Church where the Gospel of a crucified Redeemer could be fully and freely proclaimed. But to arrive at this conclusion was not the work of a day; and he had to make his decision without any other help than that which he received from on high. Uninfluenced either by Unitarians or Evangelicals, without looking into a single book on the orthodox side, without the slightest help or sympathy from the ministers of the Gospel who were near to him, with no other book than the Bible, and the teachings of the Holy Spirit, the work of grace went on in his heart and the scales fell from his eyes. From the day of his settlement he began his work by consecrating himself entirely to Christ, and he did his work animated by a joy hitherto unknown to him.

It was to be expected that his sermons would soon sound strange in the ears of Unitarians. So novel and fervent were his pulpit efforts that his Church soon became crowded—members of orthodox Churches helping to swell the congregation. But, unaffected by popularity, he continued preaching Christ, holding weekly prayer-meetings, and classes for the study of the Bible, and giving out more and more of the Gospel, as the outlines of the great system of Redemption through Christ more distinctly appeared to himself. Strange to say his hearers agreed with his teaching concerning the deity of Christ; some of them saying to Evan-

gical Church members, who claimed such teaching as belonging to themselves, "You have always been asserting that we are half infidel; but now you have an opportunity to see what the best type of Unitarianism is." Truly it was strange doctrine to proclaim in a Unitarian pulpit, as the minister ere long discovered. He no longer preached Christianity as a vague impersonal power; he made known a living Saviour as the very centre of his faith, the Person in whom all love was summed up, and the storm of opposition soon arose. Those who had accepted the preacher's doctrine concerning the divinity of Christ, would not receive the preaching of the Cross. It was an offence to them, immediate, deep, and raging. "I don't want you," said an influential man, "to preach about the Cross." The preaching of the Cross literally kindled rage in the hearts of some; but our preacher had now reached a point of experience, when nothing would satisfy him but the preaching of Jesus Christ and Him crucified.

Nor did he stop here. With the Bible as his only guide, he dwelt long and seriously upon the doctrine of the Trinity, which to him had hitherto been a mere unpractical mystery; but as he thought and prayed, it presently became a fact involving the whole of religious life, comfort, and obligation. He saw in it the whole story of human sin and Divine deliverance. He says, "As sinners we need a Saviour and a Regenerative Spirit; we *must* see God, as Father, Son, and Holy Ghost. The word Trinity—which has become to many Christians a mystery too holy to be touched, and which has been placed in its sacred niche and

almost veiled from sight—ought to be taken from its shaded recess, and spoken of in free and plastic speech, for it is a whole volume of Divinity in itself; it is a word which tells by implication the whole story of human depravity and Divine deliverance; the whole tale of a race lying in ruin and brought back to its first estate through the help of Christ and the Spirit."

These views he preached with all the earnestness and variety of illustration that he could command. Time went on: the minister had preached sermons on the divinity of Christ, on faith as the source of Christian life, on regeneration through the Holy Spirit, and on the Trinity, when a report reached him that he was considered to be a New England Congregationalist of Dr. Bushnell's school! This was news indeed to him; he had never read any work of Bushnell's, consequently he was wholly unacquainted with his theological opinions. However, he immediately procured a copy of the doctor's book, "God in Christ," and subsequently other works of his. But although Bushnell was reckoned a liberal man of the orthodox school, and while many portions of his writings afforded him intense delight, the preacher could not assent to the view of the atonement as exhibited in "God in Christ." To him that view seemed much more like a sacred drama, than like the most real, the most affectingly real, of all scenes that ever transpired on the earth.

When at length he found that he was on the ground of New England Congregationalism, and as his views of truth became more decidedly evangelical every day, he discovered also

that it was simply impossible for him to continue a Unitarian. Believing in the Trinity, he publicly stated to his people that he could no longer be responsible for Unitarian doctrine nor the Unitarian name. The basis of doctrine allowed by the Church covenant admitted of a wide range of opinion, and there were many amongst his flock who were most unwilling to receive his resignation. It was only accepted with general unanimity upon his preaching an elaborate sermon on the Atonement. It cost him a great effort to carry a sermon so entirely at variance with Unitarianism into a Unitarian pulpit; yet it seemed his duty to do so, the result being that it was evidently impossible any longer usefully to maintain the relation of pastor and people. His people went with him until he had arrived at the Cross, but there they violently resisted him, and they left him standing alone on orthodox ground. Of the soundness of his views, of the changed convictions which became his in his Western home, after the lapse of years he has become more surely convinced. Subsequent thought has only served to reveal to him more clearly the profound beauty of the Gospel; and in depth and height, length and breadth, in its wonderful adaptation to human wants, the great salvation through Christ became his enthusiastic theme as the Evangelical minister of one of the leading New England Churches.

In closing his autobiography he says:—"Though now cut off by physical infirmity from that active service which I craved, it is a precious privilege to be able still to raise my

voice and use my pen in the interests of the Redeemer. In the Evangelical Church I found a breadth of view which Unitarians do not credit it with; an unexpected freedom from Sectarianism (in the Congregationalist body at least, which I know best), and a single-eyed desire to convert men, not to an *ism*, but to Christ. More of the intensity of Sectarianism would doubtless give the Congregationalists more denominational success; but it is their highest glory that they spend all their energies not in making men Congregationalists but Christians. This may be true of other bodies in the Evangelical Church, but of others I know less. In the polity of the various divisions of the great Trinitarian Church, there are doubtless defects, and the various sects have their weak points and their untrue doctrine; yet in the great essentials they are right and firmly founded on the one Corner-stone. While there they are impregnable. While they build on the facts of human sin, a salvation by Christ and forgiveness through His merits, regeneration and sanctification by the Holy Spirit, they must stand; for this is the old, eternal, indestructible, and all-conquering truth of God. And of this I feel persuaded in the temporary increase and diminution of the various sects of the Evangelical Church, that that one will most surely enter into the land of promise, which keeps closest to the great cardinal doctrines of Christianity, and applies them to the heart with the wisest, firmest, and most fearless hand, leaving the issue to God."

MR. ISAAC TAYLOR ON "PROPTIATION."

3 "Four Lectures on Spiritual Christianity" delivered by Mr. Isaac Taylor in anover Square Rooms in 1841, are not so well known as they deserve to be. I then wonder that cheap editions of them have not been multiplied. They are characterised by all the author's usual profoundness and comprehensiveness of thought, their style is more than usually clear, pointed, and forcible. The argument of following extract from the second of these lectures holds as good and true against recent objections to the doctrine of Justification by Faith, as against those which Taylor designed to combat in 1841.—ED.]

name as *peculiar* to Spiritual Christianity, those truths which the human mind had never conceived of the Gospel, and its precursive had appeared; those truths, although they lie broadly on the surface of the apostolic writings, any learned interpreters have overlooked, by all means, and with diligent industry, to dispel from the Christian system; those truths the pride of the heart the most represents, but in which the con- spirit finds its peace.

set in systematic order as well magnitude, is the doctrine of propitiation, effected by the Son of God—so held clear of admixtures of evasions, as to sustain, in its integrity, the consequent doctrine of THE FULL AND ABSOLUTE JUSTIFICATION OF GUILTY MAN TO THE GLORY OF GOD, on his acceptance of the method of mercy;—or, as it is usually phrased, "JUSTIFICATION THROUGH FAITH." A doctrine this, in a peculiar manner, refuses to be tampered with or compromised, which will hold its own place or

It challenges for itself, not a broad basis on which it may be done, but a broad border upon nothing that is human may pass.

as doctrine when unadulterate, only animates orthodoxy, but shows us why it was necessary to lay the mystery of the Divine nature,

so far as it is laid open in Scriptural Trinitarian doctrine; for we could not have learned the method of salvation, without first learning that, He who "bore our sins," was indeed *able* to bear them, and was, in Himself, "mighty to save."

Whatever belongs to the Divine Nature must be incomprehensible by the human mind; and therefore—the incarnation is incomprehensible; and therefore—the atonement involves a mystery incomprehensible; but not so the consequent doctrine of justification through faith. This doctrine turns upon the well understood relations of a forensic substitution; and as to transactions of this order, they are among the clearest of any with which we have to do, as the subjects of law and government.

Yet simple as it is in itself, the doctrine of justification through the intervention of our legal sponsor, does, as we fully admit, rest upon a supposition so stupendous that we are fain to recoil, and to ask, "can such things be true?"

Is it true indeed, that the Eternal Word was "made flesh;" and that, as man, he put Himself in the place of the guilty? Look abroad upon the wide field of nature, and then come home, and calmly consider what it is you imply when you speak of being "justified through faith in Christ;" of whom you say, that He is equal with God, and that He "upholdeth

all things by the word of His power!"

It is, we grant it, a spectacle of wonders which the Scriptures open before us on this ground; but are these wonders of such a kind that we may readily attribute them to the inventive faculty of minds like our own? Let us however trace with care the steps by which we have come into the prospect of mysteries such as these:—just as a traveller looks anew to his footing when, having reached a mountain summit, through mists which the morning breeze suddenly rolls away, he beholds with amazement kingdoms outstretched beneath his feet.

In bringing the mind distinctly to contemplate the Scriptural doctrine of the atonement effected by the death of Christ, we feel ourselves to have reached an elevation higher than the highest of the speculations of man. We are compelled to confess ourselves in the presence of things divine and eternal.

What then are the steps by which we reach this height? Let us retrace them; and they are few.—The books of the New Testament are unimpeachable as to their genuineness and authenticity; and we are compelled to acknowledge the grace, majesty, and wisdom of the Saviour of whom they speak. He claims the right to teach us sacred truth; and to teach it to mankind to the end of the world. The apostolic writings are warranted as the vehicles of the Saviour's instructions; and unless we can rely upon these, in their obvious meaning, and after we have used all diligence to ascertain it, this Teacher can be no teacher to us; nor this Saviour our Saviour. How should He be so, if we

may not thus confide in the intelligible import of a known language; for on the contrary supposition, we have no means remaining within our reach, of knowing certainly the terms of the salvation herein offered to us. We do then rely with ingenuous confidence upon the grammatical sense of the apostolic writings. We follow whithersoever these messengers of Heaven may lead us. Whatever they plainly affirm, we must either accept as true, or must disclaim their authority.

But Christ's ministers teach us, if language can convey such a meaning, that He was indeed "God manifest in the flesh"—"God over all, blessed for ever."

If we draw back from such a doctrine, as in dismay, let us look to the alternative. The book which compels us to believe that it is from God, and the only book in the world that embodies a perfect morality, and the only book that contains an authentic hope of immortality for man, is then, if we cannot admit this doctrine, so ambiguous, nay, so delusive in its language, that it can warrant no certain conclusions on any subject. Granted, that the incarnation and the atonement are stupendous mysteries, which surpass our reason, and try our faith: but the alternative supposition—that the book of God may not be trusted, poisons faith, and breaks reason on the wheel.

Jesus then is divine in the highest sense; but why divine? Wherefore has the "Son left the bosom of the Father?" The means are infinite, is the end such? For what specific purpose was it that He who is "the brightness of the Father's glory," "abhorred not the virgin's womb," and walked the earth, and conversed

as man, with man? Was it only to teach us virtue? or was it only to embody it? But then where is the proportion of the means to the end?

But we say, it was to suffer, "the just for the unjust;" and those who hold Christian truth thus far, undoubtedly hold that which is of saving efficacy: but we must advance yet further, if we would exclude the most serious errors. The doctrine of the atonement, dimly perceived, or at least not held in connexion with its forensic consequence, became little more, to the ancient church, than a spectacle of wonder and pathos, to be exhibited at certain seasons of the year; and in its turn with the commemoration of other martyrdoms!

The Church history of fourteen centuries affords convincing proof that something more than the doctrine of the propitiatory work of Christ, retained in a creed, is necessary to give vitality to the Christian system. Very early the wonders of Calvary, in turn with the eulogies of the saints, were the themes of the cold, turgid rhapsodies of a false oratory.

Almost every practice, rite, and principle of the ancient Church had the same tendency to remove, further and further from its place, although it was never denied, the Scriptural doctrine of the atonement. The Apostle had said, "there is now no condemnation to them that believe;" and that the sacrifice for sins, "once offered," effected an absolute expiation. But it was not so in the sense of antiquity. The expiation did not expiate; for the ascetics discovered that they had still the whole work of satisfaction to do for themselves. The expiation did not expiate; for the Church was constantly occupied

in praying for the repose of souls, affirmed by itself to have received the utmost benefit which could be received from a sincere faith in Christ. The sacrifice once offered for the sins of the world did not, any more than those offered under the Mosaic dispensation, "make the comers thereunto perfect;" for it needed to be reiterated in the sacrifice of the mass. It was not true, in the opinion of the Church, that we are "saved from wrath" through Christ, for it taught even the faithful to look forward to a terrible futurity of purgatorial anguish.

No fact, connected with the history of opinions, is, we think, more conspicuously certain than this,—that the ancient Church, while holding Trinitarian doctrine, and while professing to believe in the atonement, had, in some inexplicable manner, compromised or lost sight of, the principal element of Apostolic Christianity.

Compare, for a moment, the broad aspect of the Mosaic dispensation, and that of the ancient Church system. The Psalms, and the other devotional portions of the Old Testament, make it evident that, although the ritual economy did not fully open the scheme of Divine mercy toward man, it did yet avail to convey a calm and affectionate comfort to the heart of the contrite worshipper. As a proof that it did so, we may appeal, not merely to the pure spirituality which breathes through the Psalms, and the prophetic writings; but also to the significant fact that it was not until some time after the close of the prophetic dispensation, that the Jewish people went off into that fanaticism which exhibits the uneasiness of a guilty conscience, wholly ignorant of the Divine mercy.

Most remarkable is the contrast which presents itself in comparing, on this ground, the ancient Jewish, and the ancient Christian Church. The pious members of the former did enjoy the stillness and the illumination of an early morning time; and they looked with the comfort of hope toward the spreading brightness of the sunward sky. But *after* that the one sacrifice had superseded its types, infatuated men, with the Gospel open in their hands, and although they had eyes to see, saw not its glory; but deprived themselves of all its blessings. The Jewish Church had lived upon hope; the Christian Church seemed to have inherited despair. The most ferocious, as well as absurd methods of placating the wrath of Heaven, joined with the doctrine that sin after Baptism, that is to say, the vast majority of all sins, could be entitled only to an ambiguous forgiveness, denied peace to the consciences, as well of the few, as of the many.

A forensic act, authoritatively announced, and in consequence of which the condemned stands exempt from the demands of Law, whether it rest on the ground of his afterwards established innocence, or of any satisfaction he may have been able to propound, must be, in its nature, absolute. It is not an undefined indulgence; it is not a weak connivance; it is not a timid compromise; it is not an evasion which must be held to condemn, if not the Law, its administrators. After such a transaction has been recorded in court, and proclaimed aloud, no conduct, on the part of him who has been so discharged, could be more offensive than that of an endeavour to go over the ground again; as if to effect the same

result, on conditions less humiliating to himself.

In the justification of man through the mediation of Christ, man individually, as guilty, and his Divine Sponsor *personally competent to take upon himself such a part*, stand forward in the Court of Heaven; there to be severally dealt with as the honour of Law shall demand; and if the representative of the guilty be indeed thus qualified, in the eye of the law, and if the guilty, on his part, freely accept this mode of satisfaction, then, when the one recedes from the position of danger, and the other steps into it, Justice, having already admitted both the competency of the substitute, and the sufficiency of the substitution, is itself silent.

Such a transaction does indeed originate in grace or favour; but yet if it satisfy law, it can be open to no species of after-interference. Now in the method of justification through faith, God himself solemnly proclaims that the rectitude of His government is not violated, nor the sanctity of His law compromised. It is He who declares that, in this method, He "may be just, while justifying the ungodly." After such a proclamation from Heaven has been made, "who is he that condemneth? It is God that justifieth!"

A sacred doctrine this!—not to be tampered with; and most honoured, assuredly, when admitted with a simple-hearted and joyful gratitude! If it be asked, "Is it a truth?" in reply, besides citing the apostolic authorities, which are most explicit, we might well ask—Whence such a doctrine might proceed, if not from God? Which of the creations of the human mind does it resemble?

her we regard that aspect of it which it is thoroughly intelligible ; at in which it presents an inscrutable mystery, it stands equally remote from the customary style of human relations ; beside that it contradicts the pride and prejudices of the world. Clear and bright as noon is the truth : vast and deep as infinity.

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if we suppose the Scriptural scheme of human salvation effected by the propitiatory sufferings of the Son of God to be assented to. By this rule then do we discriminate between a cold orthodoxy in respect to religion, and an evangelic faith ? Our duty must in this instance be an experimental, rather than an abstract one—a rule not so much polemical as practical.

It seems reasonable to affirm, that, if the apostolic doctrine of justification through faith be clearly held and fully admitted, it will occupy the most place in our regards ; for it is the ground of all our hopes, and the basis of every fear : it is the luminous

centre of all religious truth. It is the sun in our heavens : it is the source of light, and the source of vital warmth. We do not therefore hesitate to affirm that it is Scripturally held only by those who do assign to it this prominent position ; who recur to it ever and again with delight, who never feel it to be an exhausted theme ; who build their own hopes upon it firmly, who invite others to do the same with confidence ; who neither distrust it in theory, nor dishonour it in practice ; who enounce it freely, and boldly ; and of whose piety it is the spring and reason.

On the contrary, we cannot but impute a want of apostolic feeling, as well as a dimness of religious perception, to those, whatever articles may be expressed in their creed, who speak reluctantly on this great theme, or ambiguously, or in a tone of evasion ; who now confess it, now deny it ; and whose writings or discourses on the subject, baffle the endeavours of the most candid to ascertain what it is they really believe.

GUY FAWKES: A HISTORY AND BIOGRAPHY.

BY THE REV. A. MACKENNAL, B.A.

GUY FAWKES, the son of Edward and Edith Fawkes, was born at York, the beginning of the year 1570. His parents were Protestants ; his father, a younger son of a gentleman, was a notary, and held the office of Registrar and Advocate of the Consistory Court of the Cathedral of York. He died in January, 1578, at the age of forty-six, leaving behind him, out of a large family of children, only Guy and two daughters.

Some time after his death, Mrs. Fawkes married Dionis Baynbrigge, of Scotton, gentleman. Baynbrigge was a Roman Catholic, and in the house of his stepfather Guy was educated in the Romish faith. Among his school-fellows were John and Christopher Wright, afterwards associated with him in the Gunpowder Plot. At Scotton there was also a family of Percys, and some have supposed that to this family belonged

Thomas Percy, another of the conspirators.

The period of Guy's childhood and youth was, for Romanists in England, a time of great anxiety, of mingled hope and despondency, of severe and almost constant persecution. Looking back on English history, we can see that, with Elizabeth's accession to the throne, the Reformation was practically accomplished. The bulk of the nation was Protestant; the queen's own force of character, and the energy of her statesmen, were a guarantee that Rome should no longer rule in England. But it was not so clear to the English of that day; they were in perpetual terror lest the old bondage to a foreign court, and the domestic tyranny of Pope and priest, should be renewed. Philip II., of Spain, the bigoted and morose slave of the Papacy, whose brutality had embittered Queen Mary's temper, and whose cold contempt of her sincere affection had saddened, if it did not shorten, her days, dared to ask the hand of her sister Elizabeth; and his enmity to the English nation was exasperated by her refusal. When Guy Fawkes was little more than two years old, news of the massacre of St. Bartholomew was brought to England; and the people, with the memories of Smithfield in their minds, were struck with horror. They feared that this massacre was part of a plot, designed to extend to England and Scotland; and the Bishop of London proposed forthwith to cut off the head of Mary Queen of Scots, then a prisoner in England. Sixteen years after, when Guy was a youth, in his mother's country home, the Spanish Armada sailed against England, and the nation scarcely breathed till God "blew

with his wind," and the proud fleet was "scattered," and the naval power of Spain was utterly broken. Plots were constantly being discovered or fancied; the Protestant people were in perpetual anxiety.

These facts explain, though they cannot justify, the harsh measures adopted towards the English Romanists. Some of these were turbulent spirits, although the majority were loyal subjects; and all suffered from the cruelty bred of terror, and nurtured by suspicion. The Catholics were forbidden to use the rites and ceremonies of their own faith. If they did not come to a Protestant Church on the Sabbath, they were fined £20 for every lunar month during which they absented themselves. On conviction of nonconformity, they were liable to be committed to prison until they should conform; if they did not, within three months of such conviction, submit, they must quit the realm, and not return, without Royal licence; under penalty of death, without benefit of clergy. Every priest saying mass was fined 200 marks, and every person hearing it 100 marks; both were to be imprisoned for a year, and the priest until the fine was paid. All priests, ordained since the beginning of the Queen's reign, were ordered out of the country, on pain of death; and all persons assisting such priests in any way, were held guilty of a capital felony.

These laws were executed most offensively. The old country gentry, whose ancestors had enjoyed the confidence of their sovereign, had served their country in the army and on the county bench, fell most under the suspicions of the government. Their

ions were entered by armed men at dead of night; the ladies were seized by brutal fellows, who insisted on their rising from their beds, and were straightway searched for plate and decorations. They were insulted by obtrusive suspicions; the beds were felt, if perchance warmth might declare that some one had recently occupied them; and partitions were struck with rapier points, and rapiers thrust through the tapestries and wainscot, to discover places where a man might be concealed. All was done to find out priests who had seduced the confidence of the family, or men who were regarded as their secret friends, who blessed their sick, baptized their children, and ministered to them in their sorrows, and administered the last rites of the church to them when dying. One person is mentioned, who was so terrified at such a midnight invasion, that she became hopelessly deranged.

Some relatives of some who afterwards were associated in the Gunpowder Plot were notable sufferers. Thomas Tresham, father of Francis Tresham, had been converted to the Romish faith, by one Campion, a Jesuit. Campion was suspected of conspiring against the Crown; after his apprehension, because Sir Thomas would not swear that he had never injured the priest, he was heavily fined, and imprisoned in the Fleet, where he should take the oath. He perished in this imprisonment several years. He was afterwards repeatedly imprisoned on various pretences; and for more than twenty years paid the annual fine of £260 for nonconformity. In a letter written in 1603, he says:—"He has now completed his triple apprenticeship of

one and twenty years in direst adversity; and that he should be content to serve a like long apprenticeship to prevent the foregoing of his beautiful, beloved, and graceful Rachel; for it seemed to him but a few days for the love he had to her."

Sir William Catesby was fined and imprisoned with him, after Campion's apprehension; and so was also Mr. Thomas Throckmorton, the uncle of Francis Tresham and of Robert Catesby, and a near relative of the Winters. His life was one series of persecutions; his estate was always under sequestration for recusancy fines; in 1587, and again in 1597, he was imprisoned for long periods.

Edward Rookwood, cousin of Ambrose Rookwood—another conspirator—in 1578, entertained Queen Elizabeth at his house, Euston Hall, in Suffolk. Almost immediately after, he was imprisoned by the Queen's orders for obstinate papistry. Insult and mockery were added to his imprisonment. Under pretence of seeking for a piece of Royal plate that had been missed, Rookwood's hayrick was searched. They did not find the plate, but they found an image of the Virgin Mary—such "as for greatness, and gayness, and workmanship," could scarce be matched. This idol was burnt in Her Majesty's presence. Rookwood died afterwards in jail, and his estate was sold to relieve his family.

The younger members of Catholic families chafed under these wearing, petty, oppressions. Many left the country, serving the King of Spain, as volunteers in his wars with France and in the Low Countries. Guy Fawkes was one of these. He came of age in 1591, and soon spent the small

fortune left him by his father. He then went into the Netherlands, and joined the Spanish army in Flanders. He was well known to the English Catholics, and enjoyed their confidence. In the Spanish army he was also greatly esteemed. He is described by one who knew him well as "a man of great piety, of exemplary temperance, of mild and cheerful demeanour, an enemy of broils and disputes, a faithful friend, and remarkable for his punctual attendance upon religious observances." His society was "sought by all the most distinguished in the Archduke's army for nobility and virtue." He remained some years in the Spanish service, and was present at the taking of Calais in 1598.

The English papists looked forward with hope to the death of Elizabeth, and the accession of James VI. of Scotland to the throne of England. Some time before Elizabeth's death, the leading Catholics of England had sent to learn his sentiments towards them, and he charged Thos. Percy to assure them they should be well treated. He repeated this assurance in a letter written by his own hand to the Duke of Northumberland. One of his first acts on reaching London was to call the Catholic gentry together, and charge them, with expressions of courtesy and respect, to signify to the Catholics in general, that there should be no more fines for recusancy "so long as they kept themselves upright and civil in all true carriage towards the King and State without contempt." In answer to a suggestion made by them, he added that nonconformity should not be regarded as contempt. The fines which, in the last year of Elizabeth,

had been over £10,000, were, in James's first year, only £800; the next year but £200.

The King was, however, acting with characteristic insincerity. Within a month of his arrival in London, he answered an objection to the appointment of Lord Henry Howard, a Catholic peer, to a seat in the Privy Council, by saying that "he hoped with this tame duck to take many wild ones." In the summer of this year Sir Edward Coke publicly quoted His Majesty as saying, "I will lose the crown and my life, before ever I will alter religion;" and interpreted this of altering the old persecuting laws, and introducing toleration. In February, 1604, James told the Council "he never had any intention of granting toleration to the Catholics." "The mitigation of the payments of the recusants was in consideration that not any one of them had lifted his hand against him at his coming in, and so he gave them a year of probation to conform themselves, which, seeing it had not wrought that effect, he had fortified all the laws that were against them, and made them stronger (saving from blood, from which he had a natural aversion), and commanded that they should be put into execution to the uttermost." An Act was passed, the following Session, declaring that all Elizabeth's laws against Jesuits and priests were to be put in due and exact execution. Another Act practically deprived the children of Catholics of education. A fine of £100 was imposed on those who should send their children abroad to be educated. Persons educated in foreign Catholic seminaries were declared incapable of taking or holding any

lands or goods within the King's dominions; while any one maintaining, in his own house, a schoolmaster who did not go to church, or was not licensed by the Bishop of the diocese, was liable to a fine of forty shillings for every day he retained him, the schoolmaster being subject to a similar fine. In the following year the recusancy fines were demanded, with arrears for all the months of toleration. These fines mounted immediately from £200 in 1604 to £6,000 in 1605. Moreover, to aggravate the indignation of the Catholics, the forfeited lands and goods were assigned, instead of court pensions, to the host of needy courtiers who had come with the King from Scotland, the courtiers themselves exacting payment with insolence and rigour.

It was not to be expected that the Catholics should quietly endure this renewed and unexpected persecution. The more moderate among them foreboded risings and disturbances. Sir Everard Digby reminded Lord Salisbury of the King's broken promises, and warned him that if the Catholics should cease to expect toleration, there would be "within brief massacres, rebellions, and desperate attempts against the King and State."

It was in the spring of 1604 that Robert Catesby conceived the notion of blowing up King, Lords, and Commons, when all were assembled at the opening of Parliament. Catesby was a bad man—turbulent, dissipated, superstitious, and unscrupulous—a Papist of the sort which has been long regarded in England as the typical Roman Catholic. He communicated his plan to John Wright and Thomas Winter, who hesitated much, but at length consented to it. They agreed,

however, that first an appeal for armed intercession should be made to the King of Spain. On his return from this, a fruitless mission, Winter found Fawkes at Ostend, and brought him to England in the end of April. Soon after, Winter, Wright, and Fawkes, with Thomas Percy, a gentleman pensioner in attendance at Court, met at Catesby's lodgings. Catesby hinted to them that he had a plot, the details of which he would communicate to them after they had taken an oath of secrecy. In a few days they met again, in a house beyond Clement's Inn, and the five, "kneeling down upon their knees, with their hands laid upon a primer," took this oath—"You shall swear by the blessed Trinity, and by the sacrament you now propose to receive, never to disclose, directly or indirectly, by word or circumstance, the matter that shall be proposed to you to keep secret, nor desist from the execution thereof until the rest shall give you leave." Catesby then informed Percy, and Wright and Winter informed Fawkes of the design. This being approved, they went into an upper room, where they attended mass, and received the sacrament from the hands of Father Gerard, a Jesuit, in confirmation of their vow.

Catesby had fixed his eye upon a house adjoining the Parliament House, the owner of which was Whinneard, the keeper of the King's wardrobe. This house was taken, 24th May, 1604, by Percy, whose duties required him to reside near the Court. From its cellar a mine was to be carried through the walls of the Parliament House, and the gunpowder stored immediately under the House of

Lords. Fawkes, who was not known in London, was to keep possession of the house under the name and style of Johnson, Percy's servant.

Parliament being soon after adjourned to the 7th of February following, the conspirators agreed to leave London, and to meet again early in November. Meanwhile a house was taken on the Lambeth shore opposite, and committed to the care of Robert Keyes, who took the oath about Midsummer. In this house the timber for the mine, and the powder and combustibles, were to be collected in small quantities at a time, whence it would be easy to convey them by night to Westminster.

The five conspirators entered Percy's house on the night of the 11th of December. They soon reached the foundation wall of the House of Parliament, but finding it to be of solid stone and three yards in thickness, they sent for Keyes, and added to their number Christopher Wright, John's younger brother, and Fawkes's old schoolfellow. "All which seven," says Fawkes, "were gentlemen of name and blood; and not any was employed in or about this action (no, not so much as in digging and mining) that was not a gentleman. And while the others wrought, I stood as sentinel to descry any man that came near; and when any man came near to the place, upon warning given by me, they ceased until they again had notice from me to proceed: and we seven lay in the house, and had shot and powder, and we all resolved to die in that place before we yielded or were taken."

They had brought with them, together with their tools for the mine, a store of hard eggs, baked meats,

and pasties. None was seen about the house but the gentleman-pensioner Percy, and his silent servant, Johnson. Thus these seven gentlemen wrought all through December, spreading the earth and rubbish by night over the garden, and covering it with turf. They wrought in painful stooping posture, ceaselessly and fearfully; afraid to give hard blows lest they should be discovered; ready at any moment to die by their own powder and shot.

They now heard that Parliament was prorogued to the 3rd of October, 1605. They agreed to separate till after Christmas, holding no communication with each other by word or letter.

They resumed work early in February, and soon got half way through the wall, accomplishing more than skilled labourers could have done in the time. One day they were startled by the tolling of a bell, apparently from the middle of the wall. They dropped their tools, and sent for Fawkes from above, who listened with them in amazement to the ominous sound. The wall was sprinkled with holy water, and the bell ceased. They again began their work, and again were startled by the solemn tolling. Once more the holy water was sprinkled, and again the bell ceased. For several days they wrought thus, silencing the bell from time to time by holy water, till at length it was heard no more.

Now, too, they found that they were below the level of the Thames, and that no gunpowder could be kept dry here. Their difficulties in mining increased, and their progress was very slow. In the midst of their disheartenment and labour they were

ed by a rushing noise overhead. ul that their work was dis- ed, they seized their weapons, ent Fawkes to find the cause of isturbance. Soon returning, he them that above them was the of one Bright, and that he was g off his coals in order to re-. It seemed as though Provi- e was favouring their scheme, for cellar was spacious, dry, and ediate under the throne. It at once hired by Percy, under nce that he required it for his and wood. They then brought ight, from their house at Lam- , twenty barrels of gunpowder, y barrels containing large stones, h were laid on the powder, to- r with the bars and tools used by in excavating, to confine the ex- on, and make the breach greater; en more barrels of gunpowder, on h were packed a thousand billets ood and four hundred fagots. der to elude any one who might the cellar, they placed a quantity mber and empty bottles over all.

being done, they closed the r, having placed marks inside the by which they might know if it een opened in their absence; and, e beginning of May, they sepa- l till the opening of Parliament on 3rd of October following.

etween the time when the five nal conspirators had taken the at St. Clement's Inn, and the fixed for the opening of Parlia- t, the plot assumed large proportions. It was supposed that the ee of Wales would accompany his er at the opening of Parliament, would perish with him. In the usion which would follow the osion, and while the flaming

fagots were spreading conflagration through the city of Westminster, Percy was to seize the Duke of York, afterwards Charles I., and under pretence of securing his safety, was to convey him to Dunchurch, in Warwickshire, where a large party of Catholic gentry and their retainers were to assemble by invitation of Sir Everard Digby, to hunt on Dunmoor Heath. Hither also the Princess Elizabeth was to be brought from Coventry. Failing the Duke of York, she was to be proclaimed Queen. A regency was also to be appointed during the minority of the sovereign. Catesby, who had obtained permission from James to raise a troop of three hundred horse for the service of the Archduke in Flanders, was to advance on Warwick Castle, and to seize the store of armour belonging to Lord Windsor, at Whewell Grange. "By that time," said he, "I hope some friends will come and take our parts."

The conduct of the Government was, indeed, such as to give them some confidence that the Catholics throughout England would be ready for insurrection. In the summer of 1604, their indignation was aroused by an act of wanton injustice. Six seminary priests were tried at Manchester, and executed for remaining in the realm. One of the judges of assize laid it down as law, that all persons attending mass, celebrated by a Jesuit or seminary priest, were guilty of felony. For petitioning the King respectfully, complaining of this ruling, and asking a commission to enquire into the facts, an aged gentleman, named Pounds, was summoned before the Star Chamber, and convicted of contempt. He was sentenced to be imprisoned in the Fleet during

His Majesty's pleasure, to stand in the pillory at Westminster and at Lancaster, and to pay a fine of a thousand pounds. A majority of only one or two negatived the barbarous proposal to nail the old man to the pillory, and to cut off both his ears. The call for arrears of fines was repeated; distrains and sales were common; in the county of Hereford alone four hundred and nine families were reduced to beggary.

But the very prorogations of Parliament, which enabled the conspirators to mature their plot, led to its discovery. When the "seven gentlemen" separated the preceding Christmas, permission was given to Catesby and Percy to swear into the conspiracy whomsoever they might think good, with the consent of one other conspirator. Far too many were thus associated for secrecy. Among those so admitted were some anxious that their friends in Parliament, especially the Catholics among them, should be warned of the threatened danger. Thomas Tresham, whom Catesby prevailed on to promise £2,000 towards the promotion of the scheme, demanded that his relative Lord Mounteagle should not be sacrificed; and it was to him that the suspicions of the conspirators pointed as the betrayer of the design. Certainly, the evidence that he did reveal it is too strong to be gained, but perhaps in other directions also the secret was leaking out.

The conspirators, burdened with a secret that they felt to be no longer within their power, were alarmed to hear that Parliament was once more prorogued till the 5th of November. They sent Thomas Winter, whom they thoroughly trusted, and who, as

a retainer of Lord Mounteagle—one of the Royal Commissioners—might be present at the ceremony of prorogation without exciting attention, to mark whether there were any signs that their project was suspected. The proceedings were, however, so formal, and the Commissioners walked about in so easy unconsciousness of the mine beneath them, that they concluded their secret to be safe. They therefore arranged their final preparations; ordered a vessel to be in the Thames to convey Fawkes at once, after firing the match, to Flanders; and anxiously awaited the time when the match should be fired.

On Saturday, 26th October, a letter was sent in by an unknown person to Lord Mounteagle, when he was sitting with a party at supper in his house at Hoxton. Lord Mounteagle, seeing that the letter had neither date nor signature, flung it to a gentleman in his service named Ward, desiring him to read it aloud. It warned Lord Mounteagle, as he tendered his life, to devise some shift of his attendance at this Parliament—"for god and man hathe concurred to punishe the wickedness of this tyme;" "though theare be no apparance of anni stir yet i saye they shall receyve a terrible blowe this parliament and yet they shall not scie who hurts them." There was also added, "the dangere is passed as soone as yowe have burned the letter."

It seems probable that Lord Mounteagle had already been informed of the plot by Tresham, and that the supper party and the letter were a scheme to subvert it, concealing the treachery of Tresham, and also giving the conspirators time to escape. Ward, who was a friend of one of

, told all next morning to Win- and Winter immediately told sby. The ship was in the nes, ready to sail at a few hours' e, and they might have fled at

Before deciding on this, how- Catesby and Winter determined e Tresham, charge him with hery, and poignard him on the if he betrayed any faltering. iam was so confident in his l, that, although doubting his rity, they returned to London, sent Fawkes to examine if the had been disturbed. When

returned, announcing that all safe, they informed him of the to which they had exposed him, ing themselves by the necessities case. Fawkes calmly said, he l have gone as readily had he n all, and promised to repeat scrutiny daily till Parliament d open. This was on Octo- 30th, and the conspirators, beg- g that so many days would not been allowed to elapse by a cious Government without any to secure the safety of the r, flattered themselves that their t was safe.

ie King, who had been hunting oyston, returned to London, on sday, 31st October, and the day the letter was shown him. dy several of the Lords of the cil had concluded that it indi- a Gunpowder Plot; but the iers subsequently flattered James he profession that his sagacity ldiscovered it. It was determined in order completely to crush the no notice should be taken of it he following Monday.

a Sunday, November 3rd, the pirators were privately warned of

what had taken place at court. Tresham was vehement in his decla- rations, that to his certain knowledge the plot was discovered, and urged instant flight. Whether, however, from infatuation, or from mere despera- tion, they determined to persist in their project.

On the afternoon of Monday, the Lord Chamberlain, while examining the arrangements for the opening of Parliament, under pretence of search- ing Whinnear's premises for some articles of the Royal wardrobe that had been lost in Elizabeth's reign, went into the cellar, where he saw Fawkes, who told him that all the fuel stored there belonged to Percy. About midnight Sir Thomas Knevet, a Westminster magistrate, proceeded with a sufficient number of attendants to the cellar, ostensibly to make further search for the missing stuffs. Guy Fawkes, who had just completed his final arrangements, was opening the door when they arrived, and stepped out, booted and cloaked, into their custody. The gunpowder was found, in his presence, under the fuel; and he at once avowed his pur- pose, adding that "if he had hap- pened to be within the house when he took him, he would not have failed to have blown him up, house and all."

Some of the conspirators had fled on hearing of the Lord Chamberlain's visit to the cellar. The others fol- lowed immediately the news of Fawkes's capture was known in Lon- don. Catesby still hoped to raise the Catholics in the Midland Counties and on the Welsh border. But wherever his little party went they were greeted with reproaches and obloquy. In the house of Stephen Littleton, at Holbeach, a few of them

stood on their defence. Surrounded by the force of the sheriff of the county; worn out, disheartened, and wounded; overwhelmed with terror that God's judgment had overtaken them, when some gunpowder they were drying exploded accidentally in their midst, they were compelled to yield. Catesby, Percy, and the two Rookwoods died of their wounds; the remainder were brought prisoners to London, where they died on the scaffold.

Fawkes himself—"the devil of the mine," as he was called—displayed on his examinations the same nerve and cool audacity which had characterised him throughout. He attempted neither to conceal nor to extenuate his own part in the plot, but he refused to say anything to criminate others. Tortured and questioned, it was his boast that he never revealed a name nor a fact that his questioners did not already know.

In the State Paper Office are documents that bring the horrors of the time painfully near us. There may be read James's warrant for the use of the rack for Fawkes, "using the gentler torture first, *et sic per gradus ad ima tenditur*, and so God speed you in your good work." Fawkes's signatures to his depositions are also there. One, taken on November 8th, is signed "Guido Fawkes," in a firm, bold hand. The next, dated November 10th, has only his first name, written in weak, tremulous characters; the "F" of his second name is begun but never finished, as though the pen had dropped from the poor, racked, powerless fingers.

The usual sentence upon traitors—including the hanging, the taking down, and disembowelling them while

yet alive, the quartering of them, and the suspension of their heads and limbs on different gates of the city—was passed upon them, and in due time executed. The whole painful story of their behaviour upon the scaffold is contained in various broadsheets, printed by the authority of the Government within a week after their execution.

It is with a strange blending of pity with detestation that we review the story of the Gunpowder Plot. Severe as our condemnation of its cruelty and unscrupulousness must be, it is impossible to think unmoved of the shame and agonies by which it was avenged. In our judgment of the conspirators we must also remember the wanton, remorseless persecutions which moved them to so desperate a remedy. On the other hand, emphatic as is our condemnation of all persecution for conscience sake, and deep as is our sympathy for the suffering Catholics; we must remember the perils through which Protestant England had scarcely yet passed, and that no other way than this rough one of pains and penalties had yet suggested itself to statesmen of any religious party. To neither party can we deny our sympathy; neither can escape our serious reprobation. The conspirators and the Court—Papist and Protestant—all were guilty of the error and the sin of confounding the interests of the kingdom which is not of this world with their own party triumphs, and of supposing that that kingdom was to be advanced by force and bloodshed. In the form of prayer appointed in commemoration of the deliverance of the nation, the authorities of the English Church, with

admirable feeling, chose, as the Gospel for the day, the story of Christ's rebuke of the two sons of Zebedee, who would have called down fire from heaven on the Samaritan village which received not Christ. This is the historic lesson of the Gunpowder Plot—"The Son of Man is not come to destroy men's lives, but to save them."

The personal story of Guy Fawkes has a yet closer personal lesson for us. Its grimmest feature is, that what two hundred and sixty years ago was a matter of such intense earnestness, is now associated in the common mind with scarcely any but ludicrous images: the tragedy of the seventeenth has become the farce of the nineteenth century. To Guy himself, could he have foreseen it, this would have seemed his severest retribution. The failure of his plan, the rack and scaffold, he endured bravely; but the proud, sensitive,

sombre-souled man would have quailed at the prospect of being for so many years the scoff and scorn of his country, his name the symbol of whatever is wretched, contemptible, and eccentric. But is not this the only fitting retribution? "I cannot but think," says Charles Lamb, "that Guy Fawkes, that poor, fluttering, annual scarecrow of straw and rags, is an ill-used gentleman." The rough humour of the English populace is, however, truer than the passing fancy of the essayist. The infinite contemptibility of sin; the certain degradation that waits on all plot and trick, and unscrupulous treachery; the fact that without integrity, without the manliness that can endure but scorns to do wrong, no loyalty of friendship, no bravery or self devotion, is of any worth: this lesson, which the popular instinct has seen in Guy Fawkes, is a true lesson, a lesson which will never grow old.

THINGS NEW AND OLD IN NORTHERN ITALY.

LETTER FROM AN ENGLISH LADY TO THE EDITOR.—PART SECOND.

THE day after our arrival in Florence Mr. MacDougal, the minister of the Scotch church there, very kindly accompanied us to show us the Claudian printing press—the Protestant Press of Florence. It is superintended by a committee, of whom Mr. MacDougal, and Dr. Revel, the President of the Waldensian College, are most active, hard-working members. There are a number of men and boys busily at work in the different printing operations; and piles of sheets and books all around gave evidence to their labours. The sight was indeed an

interesting and delightful one. They have already printed 25,000 copies of the New Testament, in a small form; and a beautiful stereotyped edition in octavo, with references, is already in circulation, and they are preparing one of the Old Testament.

Mr. MacDougal told us that the Italians have a strong prejudice in favour of their own translation of the Bible, that of Giovanni Deodati, and of copies printed in their own country. They are also very particular, and critical in respect of style and the idiom of their language, and it is

essential in preparing books from English authors for publication, to have Italian translators who are thoroughly competent for the work. A variety of religious books and tracts have already been published, and many more are in process of publication. There is a very nice illustrated magazine, something like our *Leisure Hour*, entitled, *Letture de Famiglia*, (Readings for the Family) which is published the first and fifteenth of every month, price fifteen cents, equal to three-half-pence. There is also a Sunday-school magazine published every week, and an Evangelical journal twice a week, which is under the editorship of Dr. De Sanctis, one of the most eminent of the converts from Romanism. There is a very nice shop for the sale of these books in a central part of Florence, not far from the railway station, which is a central dépôt for furnishing Bibles, Testaments, and religious literature for the rest of Italy. I was several times in this shop, and had great pleasure in looking over the books, and recognising many old friends in their new Italian dress. There was a nice copy of the *Pilgrim's Progress*, as far as I could judge, very happily translated. I read parts of it aloud one day to a Roman Catholic servant, in the house where we were staying, and she was greatly interested, and seemed at once to apprehend its religious meaning. I noticed also "The Peep of Day," "Line upon Line," and Grace Kennedy's *Stories*, "Anna Ross," "Decision," and "Father Clement," and many books of a higher class. "Anna Ross" must be a great favourite, for on inquiring for a copy of it the next time I went to the shop, the man told me that the whole edition was sold out.

Dr. De Sanctis has written a number of books on the principal questions of controversy with the Church of Rome, such as Purgatory, the Mass, Confession, Papal Supremacy. They are written in a very simple, popular style, while they give evidence of a man thoroughly master of his subject. He is a man of true devotional feeling, and very much in earnest for the truth. He preaches almost every Sunday morning and evening in one or other of the churches connected with the Waldensian Mission.

From visiting the printing press we proceeded to the Theological College of the Waldensian Church, which was transferred to Florence in 1860 on the incorporation of Tuscany into the new kingdom of Italy, so that here in the new capital this Church has now the head-quarters of its missions. The College is in the Via Salviate, and is a very handsome and commodious building. It was formerly the palace of a cardinal (I wonder if his spirit is at all cognizant of the uses to which his palace is now applied?). There is accommodation for three professors, and rooms for a certain number of students. The principal of the College and divinity professor is Dr. Revel. He is also president of the mission board of the church. The other two professors have also the charge of ministering to the two Italian churches, one of which has its place of meeting in a very commodious hall in the lower part of the College buildings, and the other in a more central part of Florence. These churches are open for divine service twice on Sundays, and at least two other evenings in the week. There is also a catechetical service in the middle of the day on Sundays, attended not only by

ing people, but by adults who are anxious to obtain accurate acquaintance with evangelical truth. A great number of persons attend these services, some merely from curiosity, others from higher motives. The number of persons who have really left the Evangelical Church and returned to Romanism in Florence is about

There are now in the theological college preparing for the ministry, seven young men; four are just about to undergo their final examination and expect to be ordained to the work of evangelization. Several are already employed. Within the College buildings there are also schools for boys and girls, and an infant school, but there are already many good schools in Florence in connection with the Evangelical Church, these Protestant schools are not sought after as in England, and I believe altogether the influence hardly amounts to a great deal.

I attended the services of the Evangelical Church three times, twice one Sunday and once on Thursday evening. The chapel in the College buildings, or Salviati chapel, is a very nice comfortable place of worship, seated for between three hundred and four hundred people, prettily lighted windows, with a little stained glass in them to temper the light, and the walls nicely painted in marble. There is a plain but elegant pulpit, a table in front which is used in the administration of the Sacrament of the Lord's Supper, but no altar. The wall behind the pulpit the ten commandments, with Christ's summary of them in His words, "Think not I am come to destroy the law and the prophets, I am not come to destroy but to fulfil," inscribed on two white

marble tablets. The people came in, I thought, rather noisily—somewhat as they do in a Scotch church, and without kneeling covered their faces in prayer for a few moments after taking their seats. The congregation both then and on the Thursday evening consisted almost entirely of men, and these of the lower rather than of the middle class, though there were exceptions. At eleven o'clock the minister entered, robed in a Geneva gown and bands. It was De Sanctis himself, and I was very glad to have an opportunity of seeing and hearing him. I had been reading some of his writings during the week, and hearing much about him from Mr. MacDougal and others. As it is very possible that you may not have heard any particulars about this good and earnest Evangelist, who is doing so great a work in teaching his fellow countrymen by his writings as well as his preaching, I shall suspend my account of the service till I have given you his own brief history of himself, which I met with in the preface to his little book on Confession, first published during his exile in Malta, in 1849, but which has gone through numerous editions since. It is dedicated to the Italians, and the preface begins thus—"It is to you, my fellow countrymen, that I dedicate this little work. Religion and my country are the two thoughts of my life. To write and give vitality to these two thoughts is the work to which every good patriot should put his hand; for does not the grand pre-eminence of man above the brute lie in this—that he has a soul to be saved, and a country to defend? Atheists, libertines, and those who make a merchandise of religion, have ever been the scourge of our country."

After going on to show that Christ, the divine benefactor of humanity, brought into the world the Gospel of peace, and that this pure Gospel has been corrupted and disguised by the manifold inventions of men, confession, the mass, indulgences, purgatory, celibacy, the primacy and infallibility of the Pope, the Inquisition, and other such things, which are no more to be found in the Gospel than religious toleration is to be found in the Koran, he proceeds :—

“Brothers of Italy, many of you know me well, but from those of you who know me not, I will not conceal that I also have formed part of that priesthood against whom I now write, of that Church which has been the corrupter of the Gospel. Scarcely indeed had the first down appeared on my chin than I, a youth of ardent imagination, assumed the priestly habit, persuaded in all good faith that in this way I should best serve the country I so much loved, and which in my exile now is still, after God, my first thought. Convinced as I was that the Gospel alone could bring happiness to man, I believed that in following the vocation of the priesthood I was following most closely the Gospel, and thus rendering myself useful to humanity and to my country, but very soon I perceived my error. In order to follow out the benevolent institutions of the Gospel, I joined myself to an association of priests, consecrated by the rules of their order to the relief of suffering humanity, and having for their motto the sublime words of the God-man, Christ Himself, “Greater love hath no man than this, that a man lay down his life for his friends.” But this institution, like so many others, has degenerated from its original principles, and is now nothing more than a hypocritical outside show. At the first outbreak of Asiatic cholera in Italy, I besought and obtained leave to offer my life for the relief of my brethren as the Gospel enjoined on me, and I was received in 1835 into the temporary hospital of St. Bartholomew in Genoa, and in 1837 into the

hospital of the Lateran, in Rome, where I remained during the whole time that the cholera continued within their walls. These months I may say have been the only happy period of my past life. It was not the will of God that my own life should be given as a sacrifice—perhaps I have been spared to be the instrument of some good to my Italian countrymen ; if this be so, I thank His infinite mercy.

“I had long since learned to know the infamous oppressions of the priests, and the designs of the Popes against the Gospel of Christ, but what could I do? Courage failed me then to declare myself openly, as I afterwards did. I felt myself exposed to the horrible alternation either of falling into the hands of the Inquisition, or of abandoning my beloved country, and in either case I should no longer have been able to serve my compatriots. I chose a middle course. I remained in my country and gave my whole soul to the work of popular teaching and preaching, in order to moralize the people and render them capable of listening to the truths of the Gospel. The miserable men condemned to the galleys, prisoners, soldiers, and the lowest class of the people became the chosen field of my apostolate ; the poor and the wretched seemed to offer the most fertile soil on which to cast the seed of the Gospel. But though I strove to work with caution I could not escape the lynx-eyes of the Inquisition. I was myself a member of this tribunal, (the honour indeed was an involuntary one on my part). I received the qualification from Pope Gregory XVI., and have now by me the original note containing my nomination, with the great seal of the Roman Inquisition : it is dated 9th June, 1837. In spite of this I could not escape a process and a condemnation. In the register of 1813, in the month of October, is registered the notice of my trial and condemnation. I was accused of speaking disrespectfully of the Pope, of not believing him to be the Vicar of Christ, and also of having Italian tendencies. These anonymous accusations were received by the Cardinal Lambruschini, who transmitted them to the tribunal of the Inquisition, with the order to depose me from

my office of parish priest, and to banish me from the Roman states, and this sentence was on the point of being communicated to me without my having been heard in my own defence, or being admitted to any of the examinations. Opposition was, however, made to this infamous procedure; it came not from a priest, but from a lay fiscal, and through his means the concession was obtained that I should be permitted to be present at an examination and to answer for myself. I appeared and was heard. I had not the cowardice to deny my convictions, but neither had I the courage stoutly to maintain them, but wrapping up my replies in equivocation, and pleading against the accusations laid to my charge, the facts of my unwearied teaching among the people and other ecclesiastical labours so long sustained by me, I succeeded in obtaining the concession that my sentence of deposition and exile should be transmuted into an injunction not to speak at all as I had before spoken under pain of arbitrary punishment, and further that I should be shut up for ten days in a convent of the Jesuits. Thus passed over this storm, but I was henceforth a mark for the spies of the Holy Office, and though I strove to act with the greatest caution, I could not escape the frequent censures of my superiors, who told me that they could not comprehend how so much zeal for the good of others should be united with so little love for the doctrines of the Church.

"Meanwhile, Pope Pius IX. appeared, and for a brief time seemed to proclaim one of the maxims of the Gospel—f forbearance and pardon. Italy remained moved and astonished, despots were struck with terror, and it was believed that a pope was about to cause the triumph of liberty and of the Divine law; and this almost general persuasion produced the evils under which our poor country now groans. My own conviction was that Pius IX., through an ignorant simplicity and not from a well-directed will, had been able to bring about a degree of political amelioration for Italy; but at the same time seeing a pope at the head of a revolution and the people following him with fanatical

enthusiasm, I saw clearly that not thus could originate the recall of the pure Gospel, the holy religion of our fathers, into Italy, and therefore with tears in my eyes I abandoned my country, and sacrificing to my religious convictions my position, honours, titles, relatives, and friends, I threw myself, a voluntary exile, into the arms of that Being who never forsakes any who trust in Him. On the 11th September, 1847, I finally quitted Rome. In my exile I made public profession of the Gospel, and published my reasons for abandoning the Papal Church in a letter to my superior, and four letters to the Cardinal Vicar of the Pope. I also published a journal, in which I expounded the doctrines of the Gospel, and the errors of the Church of Rome, and endeavoured to show that there can be no happiness for Italy until she return to the ancient religion of our fathers, the pure Gospel of Jesus Christ. In addition to this I undertook to treat in a series of tracts of those errors of the Romish Church, which have served, and do serve, as the instruments of tyranny, despotism, and oppression, errors absolutely condemned by the Gospel. First among these is the dogma and practice of confession. * * *

"O my countrymen of Italy, not ambition or temporal interest, has moved the pen of the poor exile! my voluntary banishment and resignation of every earthly good bear me witness that these passions have no power over me. It is your good alone that I seek; I do not come to you saying as your priests say, 'Leave to us your earthly good things and we will give you the good things of heaven,'—but I say to you, 'Receive the Gospel of Jesus Christ, cleave to Him who has said 'Come unto me all ye that are weary and heavy laden, and I will refresh you,' and then shall you have happiness in this world, and, what is far better, happiness that is eternal.

"Malta, 15th September, 1849."

I go back now to the morning service in the little chapel of the Waldensian College, at which I was present on Sunday, the 21st of May.

Dr. De Sanctis, as I said, entered the pulpit. He looks a man between forty and fifty, dark complexioned, with strongly marked features, and black hair sprinkled with gray, large dark expressive eyes, a broad forehead furrowed with many lines, and strongly marked eyebrows, an aquiline nose, and a large mouth with full lips, which changed its expression constantly with the varying emotions of his mind. His general expression is thoughtful even to melancholy, but he has great play of features while preaching, and during prayer the expression of his face, its tender reverence and trust, I thought singularly beautiful and touching. His is a countenance not easily to be forgotten. After waiting for some minutes till all was hushed in the church he rose, and inviting us to worship God he gave out a hymn in a very low voice, reading only the first verse. Hymn-books consisting both of music and words were in every pew, and all the people joined, and seemed to sing with all their hearts. The singing was very slow and rather monotonous, though the harmony was fine, and the voices of some of the singers, particularly of a company of young men who sat near the pulpit, very beautiful. As in Scotland and Switzerland, they sit while they sing and stand during prayer. The singing being ended there followed a short extempore prayer, containing merely a brief confession of sin, and earnest entreaty for the gift of the Holy Spirit to enable all present to understand and receive the Word of God. I do not think this prayer occupied five minutes. The minister then read the first chapter of St. James's epistle, and having finished it said, that he meant to direct our

attention for a short time to the words of the twenty-fifth verse ; " But who-so looketh into the perfect law of liberty and continueth therein, he being not a forgetful hearer but a doer of the work, this man shall be blessed in his deed." The Italian version of this passage expresses more than ours. Its words are "*Ma chi avra riguardato bene addentro nella legge perfetta ch'e la legge della liberta,*" &c. The words "*riguardato bene addentro*" convey the idea of a close and attentive study, and are a happier translation of the original Greek than ours, the word employed in this passage by the Apostle James being the same used by Peter to express the earnest gaze of angelic natures into the mysteries of redemption. (1. Peter i. 12.)

I cannot attempt to give a detailed account of the sermon, though it riveted my attention throughout. It was most earnest, solemn, and practical. Its object was to show what that study of the Word of God is to which the Apostle attaches so emphatic a blessing, that it consists not in a superficial acquaintance with the mere letter of Scripture, not in a temporary or fitful interest in its truths, followed by forgetfulness of its solemn requirements and responsibilities, but in such a serious, devout, earnest, persevering study of the Divine Word as all of us readily recognize as necessary in any art or science in which we desire to excel, with the solemn conviction that religion is the highest and noblest of all sciences. He spoke also of the many difficulties, the apparent contradictions and obscurities which often perplex and beset the student of the Word of God, and besought his hearers not to be deterred or turned back by these, but to go on studying daily with prayer,

comparing one Scripture with another, resting assured that to the devout and prayerful seeker, and to him, will the treasures of the Word be opened, and the promised blessing given. My memory fails me when I attempt to give the words of the sermon, but this I felt throughout it contained teaching much needed by Christians, but specially needful by converts from Romanism, to whom the Bible was in many cases opened for the first time. The sermon lasted about three-quarters of an hour, was followed by another hymn; then came a prayer rather longer than the first and more general, containing much touching intercession to God of mercy, the God and Father of our Lord Jesus Christ, for all sorts of conditions of men, and a special prayer for their beloved Italy, that she might be blessed with liberty and with knowledge of the truth as it is in heaven. The prayer closed with the Lord's Prayer, and the recital of the Apostles' Creed, the people responding both with a loud Amen. The benediction was then given, and we departed.

I had a second opportunity of hearing Dr. De Sanctis, on the following day evening. His preaching was on the parable of the Pharisee and the Publican, and I was much struck by his minute and graphic explanation respecting the two classes of Pharisee and Publican as they existed in our Lord's time. There were many poor men in the audience

to whom all this explanation was probably quite new, and they listened with marked attention. He then went on to show them the scope or design of the parable, which he said was twofold, containing first a warning against the disposition to despise and pass judgment on our neighbours, and secondly a warning against trusting to any goodness or righteousness of our own in the sight of God. He then went over every particular of the parable, drawing the most vivid pictures both of the Pharisee in his pride and self-satisfaction, and the Publican in his abasement and self-renunciation; and after a solemn application of the subject, he closed abruptly with words of most solemn prayer to God, entreating Him to give us the help of His grace, so to have the teaching of this parable written upon all our hearts, that we may be led under a deep sense of our utter unworthiness before God, to cast ourselves solely on His mercy and grace in Christ Jesus, for the forgiveness of our sins and the sanctification of our souls. I found a reality and tenderness in this man's prayers which impressed my mind far more than his preaching, and made me feel that God is with him of a truth.

I have written far more than I intended when I began this letter, and will not, therefore, proceed to give you accounts of other meetings of the same kind which I attended, and where I heard another converted Romish priest, equally earnest and devout though not so gifted as De Sanctis.

THOUGHTS FOR THE LORD'S TABLE.

BY THE REV. J. SPENCER PEARSALL.

"The unleavened bread of sincerity and truth."—1 Cor. v. 8.

ONE of the preparations for the Jewish Passover, was the removal of all leaven from the dwelling. The family would be seen sweeping every room—stooping down and carefully examining every recess, lest a single crumb should be left. Without the superstition which often attended the custom, and with still greater diligence, should a man, before partaking of "the Lord's Supper"—the Christian Passover,—“examine himself, and so eat of that bread and drink of that cup.”

The leaven of insincerity is often “hid,” and works noiselessly and secretly, yet not the less fermenting men's passions and corrupting their services in the sight of God. How little when in public worship do some professors suspect that they may avow a creed which they do not fully believe; unite in penitential confessions of sins they do not wish to forsake; raise the song of thanksgiving for mercies their cold hearts cannot appreciate; laud and magnify the perfections of God, but, nevertheless, “flatter Him with their mouth.” The lip and the heart seem to belong to different owners: “with their mouth they show *much* love,” but, alas! *too much* love for the low state of their religious affections. These professors may not be classed with men that deliberately *assume* a character, and are pretenders—they may not wish to seem to be what they are not—yet are they rash with their mouth, and the heart is hasty to utter anything *before* God. There is wanting the *feeling* of the highest sincerity. Let

the Christian, who doubts if any such guile can be found in his heart, ask himself if he has never sung hymns expressing such seraphic love for Christ, such separation from the world, such confidence of acceptance, as his heart did not feel. With flattering lips, although unconsciously, have we often gone to the footstool of the throne.

If any of this “old leaven” remain in religious worship, may we not apprehend that some of it may be latent in our social intercourse, and that it will corrupt the purity of the communion of saints? May it not mar many friendships? It is right to bless our friends, but “the loud voice” may excite a suspicion of the genuineness of the praises. Well says South, “There is no wise man but had rather have one promise than a thousand fair words, and one performance than ten thousand promises.” This leaven sometimes causes fermentation, as in the Church at Jerusalem, by men seeking to be credited for intellectual gifts, charities and zeal, which they do not possess; loving “the praise of men more than the praise of God.” There is wanting the guileless simplicity of our Nathanaels.

We may add that some temperaments present great temptations in the hour of trial, and expose the character to misrepresentations. Thus Peter, one of the most genuine and sincere of Christians, “dissembled,” and was “to be blamed.” Let us then cry, “Search me, O God, and know my heart, try me and know my

thoughts." Purge out from the secret corners of my heart all "old leaven," and let me keep the feast with "the unleavened bread of sincerity and truth."

How offensive must all insincerity be to the Lord Jesus! What apology can we offer for the dissembler? The deceiver hates his own image when he sees it reflected in the deceptions of others. Who can describe the emotions awakened by the cruel hypocrisy of Cain, talking with Abel his brother, and watching his time to slay him? of Saul professedly honouring David whilst plotting his ruin? of Jacob's sons when "they rose up to comfort him," at the very time they held up before the face of the old man, Joseph's coat dipped by themselves in the blood of a kid! And what can be the feeling of the Saviour when he detects the hollow profession of many calling themselves Christians, or *any* insincerities among His followers? Did David bitterly lament, "Yea, mine own familiar friend in whom I trusted, which did eat of my bread, hath lifted up his heel against me. For it was not an enemy which reproached me, then I could have borne it!" And shall David's Lord not treat the offence as "the abominable thing?" Did not the very purity, the perfection of our Lord's humanity, make Him grieve over such unfaithfulness? In every age, the worst opponent to Christianity is not the open persecutor but the professing Judas—not "the sword and staves," but the treacherous "kiss."

To see and feel the charm of sincerity, and effectually to make it our study, we should select the best examples. Whilst in some persons the absence of this virtue is not detected,

its presence is not conspicuously marked. In others, the genuineness of Christian character cannot be hid, and delights the more by the praises of its many witnesses being unasked. It is seen in every feature and gesture, it is heard in every accent of the voice, it can be felt even when neither seen nor heard. It makes the man simple-minded, open-hearted, unreserved; you can unbosom your secret to him and feel he can be trusted. It is enthroned upon his open countenance and gives him an upright and kingly bearing. Its attractiveness is not, as some suppose, "the outward adorning"—the movable jewel on the neck, shine it ever so brilliantly, or the robe hanging in graceful folds to hide a deformity; sincerity is not an occasional accompaniment of Christian character, nor the substitute for any other virtue; its adorning is "the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price." But where can we go for a perfect example of sincerity but to the *Lord Jesus*? Let us then, while at His Table, meditate on this feature of His character, too little studied. When reading His life we feel that every avowal of attachment, every promise, every invitation, every word which fell from His lips, was the real voice of His heart. He meant *all* He said. The reality of His love was seen in the hour of trial. Had He been in any degree a "double-minded man," would not the Pharisees have entangled Him in His talk? should we not have seen contrarieties in His character, and perplexing contradictions in His assertions concerning Himself? He came to teach by His *own example*.

What a contrast there was between the wisdom of the world and "the wisdom that is from above," which is "without hypocrisy!" Men may dissimulate during life, but does not the mask fall off in the dying hour? Do not then even notorious liars speak the truth? Are not then startling confessions made by the greatest impostors? But did Jesus when at the Table giving His dying command, or when bearing the cross to Golgotha, or when hanging on the tree, did Jesus then confess that He had imposed on the credulities of men? Did He then refuse to give the last and best proof of His sincerity? Easy was it for Him to say "greater love hath no man than this, that a man lay down his life for his friends," but He not only said it but *did* it. Surely by this one voluntary act, He has for ever set to His seal that His was love unfeigned. How wonderful that any heart could suspect the Saviour's sincerity! How passing wonderful, that the suspicion should ever have been found in the heart of any of His own people! Yet have not thoughts like the following passed through the heart? If God hates sin why has He permitted it to continue so long? If God loves me, why does He allow me to suffer? What was the feeling of Martha and Mary, when each sent a message to Jesus, "Lord, behold he whom *thou lovest* is sick?" Was there not a tacit rebuke in the words, "Lord, if thou hadst been here my brother had not died?"

The etymology of the Greek word rendered *sincere* has suggested the allusion to the custom of holding up to a strong light a crystal, or any other object, to see if any flaw can be detected. Jesus has been tried

in all points, and has been proved holy, harmless, undefiled, and separate from sinners. How transparent was His character! He did no sin, neither was guile found in His mouth. The stronger the light thrown upon this matchless character, the more is revealed its infinite perfection. Christianity asks only to be brought to the light that its "deeds may be made manifest that they are wrought in God." Oh, "the simplicity that is in Christ!" How cheering to the communicant to feel that whilst earthly companions may be found unfaithful Jesus will ever remain the tried and sincere friend.

Let us beware of a false estimate of sincerity. Whilst without sincerity no man can be a Christian, a man may have much sincerity but not be a Christian. Who doubts Paul's sincerity even as a persecutor? His own confession is that he thought he "ought to do many things contrary to Jesus of Nazareth." Beware of the school of the day which would recognise all beliefs, build a Pantheon, and receive Christ's religion as one of many. There must be "the belief of the truth" as well as sincerity. It is not worldly but "godly sincerity," that constitutes the unleavened bread.

There is a self-examination which serves only to depress. The morbid mental state which indulges scruples of conscience, and is ever engaged in the analysis of feelings; which is microscopic, and views everything through a coloured medium; which so dwells on the remaining corruptions of the heart as to overlook the beginning of spiritual operations; which is afraid of cherishing not only the full assurance but even the humblest hope; which suspects the motives of the best

is—this morbid state so dis-
 the soul that it “refuses to be
 orted.” Desponding soul, does
 accuser” whisper “thou art
 for thou art a sinner?” Then
 with Martin Luther, “I thank
 Satan, for saying, I am a sinner;
 asmuch as thou sayest I am a
 r, I answer, Christ died for sin-
 and therefore he died for me.”
 e word sincerity will remind
 readers of the *mel sincerum*—
 honey without impurities—the
 r so sweet, so healing, so en-
 ng. But if we think of the

comfort, the courage, the confidence
 in prayer, the fearlessness of death,
 associated with the grace that has
 been described, we shall admit that
 there is something “sweeter than
 honey and the honeycomb,”—“godly
 sincerity.” Happy is the man who can
 say, living and dying, “Lord, Thou
 knowest all things, Thou knowest that
 I love Thee.” “Our rejoicing is this,
 the testimony of our conscience, that
 in simplicity and godly sincerity, not
 with fleshly wisdom but by the grace
 of God, we have had our conversation
 in the world.”

NOTES ON CANADA AND THE LOWER PROVINCES.

BY THE REV. G. SMITH, D.D.

RLY in the present year, the
 nittee of the Congregational
 n were strongly urged to send
 a deputation to visit the Con-
 tional churches of British North
 rica. Many circumstances com-
 l to give weight to this recom-
 lation, such as the number of
 churches, with their compara-
 r feeble and isolated condition;
 act that many years had elapsed
 any such visitation had been
 , and that some of the churches
 never been favoured with a visit
 an English delegate; while the
 e of them were anxious that some
 dited representative of the
 ish Union should now be sent to
 . Moreover, as the Committee
 ie Colonial Missionary Society
 about to send their Secretary,
 Rev. J. L. Poore, to Canada, to
 t certain changes in the relation-
 of the Mission churches to that
 ty, the present was deemed an
 rtune occasion of showing an
 L. I.—NEW SERIES.

interest in the missions of the Society,
 and of supplying the proof of our
 love to the churches. The Committee
 of the Union, after due deliberation,
 unanimously resolved to send such a
 deputation, and with equal unanimity
 asked me to undertake the office.
 After some anxious consideration of
 the subject, I consented to do so, and
 being commended to God by the
 prayers of my brethren in the ministry,
 and the Christian Church of which I
 am the pastor, I went forth, with
 confidence and hope, on a mission
 which commended itself alike to my
 judgment and heart.

Mr. Poore and I left London for
 Liverpool, on the 19th May last,
 and the following afternoon we
 went on board the noble ship,
 the “Persia,” one of the Cunard
 packets, and set sail for New York.
 The run down the Channel was a
 splendid one, and the weather was
 gloriously fine. That evening the
 sun set magnificently, and shed his

glories over the placid waters. One well-known point after another on the Welsh coast rose to view; then the Isle of Man was discerned in the distance; and as we approached the Irish coast we retired to rest. The following morning was cold and dark. In the afternoon we put into Queens-town to receive the mails, and at six in the evening got under weigh. This was the Lord's day, but the engagements on board allowed of no public worship, and each one spent its hours as seemed good to himself. Thoughts of home mingled with our cabin devotions, and prayer was offered for the friends we had left behind.

Monday morning gave tokens of broken weather, but we had a strong favouring wind, all sails up, and made twelve knots an hour. The stately vessel, with her ample accommodations, competent hands, and skilful commander, left nothing to be desired by any of her passengers, though some of them early gave symptoms of that peculiar malady which led a man to say, "If Britannia ruled the waves, he wished she would rule them "straight." The ocean is no respecter of persons, and most of our passengers, at times, succumbed to its power, and gave evidence of its influence by non-appearance at meal-times. My companion and I were happily exempt from this malady; meanwhile, the ship, regardless of qualms and prostration, moved on in sunshine, and shower, for the most part with favouring winds, now nearing the banks of Newfoundland, so that we felt their chilling fogs; and then approaching the Gulf Stream, with its genial warmth. On, on, day by day, advancing from 250 to 300 miles in every twenty-four hours, we sped

our way, now and then sighting a vessel, and less frequently speaking one; at one time meeting a shoal of porpoises, and presently a company of whales, disporting themselves in the waters; now gazing at a flock of birds, or the lonely petrel dancing on the waves; and anon speculating on the weeds washed down by the ocean from the far north, and which centuries ago deceived the companions of Columbus and subdued their mutinous spirit, under the erroneous impression that they were very near the new world.

In reading, conversation, reflection, and observation, each day glided pleasantly and rapidly along, while health came rustling on every breeze. The Sabbath dawned, and "we had church." Nearly all the passengers assembled in the spacious saloon, as did the officers and many of the brave sailors, who were clean, attentive, and apparently devout. At the request of the captain I conducted the worship, and then preached from Deut. xxxi. 12. The congregation was a motley one, made up, in addition to the crew, of Americans, northern and southern; English, Irish, and Scotch; Frenchmen, Germans, and Italians; and representing Judaism, Romanism, and Protestantism, in its various forms. From many of these persons I afterwards received hearty thanks for this endeavour to benefit them, and with several of them I had pleasant conversation on Christian truth.

The ninth day of our voyage came, and at an early hour a pilot stepped on board, and brought the exciting news that President Davis was taken prisoner, and that the last spark of the rebellion had been stamped out.

soon we were 126 miles from York, and hopes were entertained we should reach it that evening. A number of boats and vessels we began to meet, after our long solitude, gave the water a new and novel appearance. Our trip up the Hudson from Sandy Hook was exciting. The New Jersey with its towns and villages and houses, appeared very beautiful; the city of Brooklyn looked to advantage; and New York appeared to me somewhat like Liverpool, though not for its magnificent docks, and its elevative elevation of site. At 5 o'clock P.M. we came to anchor, and the following morning, 1st, landed in New Jersey city, getting our luggage through the Custom House, we crossed to New

York. It was Humiliation Day, and consequently the shops and public places were closed. As we could not spend one day here, having an important message to proceed at once to Albany, we did our best to comprehend the general outline of the city. Our first visit was to the Old Battery, where the Dutch entrenched themselves, when they laid the foundation of the colony, in the beginning of the eighteenth century. Wall Street, the great money mart; Broadway, the seat of traffic; the Fourth and Fifth Avenues, the abodes of the wealthy; the Central Park, the boast of the citizens; and some splendid buildings, attracted our attention. Toward evening we went on board a large steamer, and set out to go to British North America. Looking up the Hudson, in sight of the Palisade rocks, was grand; the forests on either side of the river numerous and handsome, and

the villages and towns attractive, especially Manhattanville. Early in the morning we reached Albany, an old Dutch town of 70,000 inhabitants, and the capital of the State of New York. Hence we proceeded by rail towards Canada. Passing through Balston and Saratoga, famous for their mineral springs and mammoth hotels; gliding by Fort Anne, and skirting Lake George, names which reminded one of British occupancy in former days, we reached Whitehall, and embarked on Lake Champlain, a magnificent piece of water about 120 miles in length, and from ten to twelve in breadth. The shores and hills of the State of New York on the one hand, and the white mountains of Vermont on the other, with their forests, cultivated fields, and flourishing towns, as Burlington and Plattsburgh, presented an attractive and ever-shifting scene of interest to a stranger. On these shores, now the homes of Christian civilization and hives of ingenious mechanical industry, the Indians of a by-gone age wandered in ignorance of the only true God, and obtained a precarious support by hunting and fishing. On these mountain ridges, the patriotic George Washington had his posts of observation, and planned and directed those military movements which eventually secured the freedom and independence of his country. Toward evening we reached Rouse's Point, and landed on Canadian territory. A few hours' journey by rail brought us up, through the extended tunnel that spans the St. Lawrence, to the terminus in Montreal. There we were met by Dr. Wilkes, who gave us a cordial welcome, and conducted us to his hospitable mansion, where we received

from him, and from his excellent wife, great Christian kindness.

Our first Sunday in Canada was spent in Montreal. In the forenoon I preached for Dr. Wilkes, in his noble place of worship, to a numerous congregation, and afterwards united with the Church in commemorating the Lord's death. The next morning I started, by the Grand Trunk Railway, for Upper Canada, through a flat, uninteresting country, and that evening reached the town of Belleville, where I remained for the night.

The railway cars of America differ from our carriages in England, being a kind of house on eight wheels, about fifty feet long and eight feet high. The seats are in pairs on both sides of a passage, about two-and-a-half feet wide. Each one contains sitting-room for about fifty people, and some of them have beds, washing-cabins, and other conveniences, adapted to promote the comfort of passengers in a long journey. The guards frequently walk in and out to examine tickets, and talk freely with passengers of every grade, while news-vendors and fruit merchants present their wares for sale. There are no first or second-class carriages, all being on a perfect equality. Some advantages mark this railway system over ours. It is not likely that any one passenger will be murdered, as in a carriage on the North London railway last year; but it is not entirely free from danger. All the passengers in a car have been decanted into a canal; and a party of roughs have taken possession of a whole train, robbed the passengers, and left them on the road while they worked the engine for many miles, then left it standing on the rails outside a station

while they themselves safely escaped. The roughness of the roads, and the slowness of the travelling, are much less unpleasant to an Englishman than the nuisance created in the cars by the gentlemen who chew tobacco.

I reached Toronto on Tuesday, the 6th June, where I was met by the Rev. F. H. Marling, the devoted pastor of one of our churches in that city. I spent some hours with him, and then proceeded to Hamilton, where I spoke at some length to a respectable audience in the Congregational church, in connexion with their anniversary. The following day I returned to Toronto, crossing Lake Ontario, to attend the meetings of the Congregational Union of Canada, which began that evening with a sermon of great interest and instruction from the Rev. P. Shanks. The next morning the retiring chairman, the Rev. T. M. Reekie, delivered the opening address, after which I was introduced to the Assembly as the Delegate of the Congregational Union of England and Wales, and Mr. Poore as the representative of the Colonial Missionary Society. We both received expressions of hearty goodwill from the assembled pastors and delegates, who amounted to near a hundred; a resolution was unanimously adopted, thanking the bodies who had delegated us to their Assembly, and pledging themselves to do all in their power to promote the efficiency of our mission.

I had been delegated by our Union, with Drs. Vaughan and Raleigh, to attend the Congregational Convention at Boston, but I soon found that I could not do this, and fulfil all the engagements the brethren were anxious to make for me in Canada. After

deliberation, I resolved, therefore to forego the pleasure of visiting on, so that I might devote all my to the visitation of our churches in British North America. The announcement of this intention, when in the meeting of the Union, received with great satisfaction by the assembled pastors and delegates. I spent a week in Toronto, in various conferences and public sermons which I conducted in our two churches in that city, and then went on my more extended mission through Upper Canada.

It was agreed between Mr. Poore and myself that he should visit the delegations aided by the Colonial Bazaar Society, and that I should visit the self-supported churches, and likewise some of the smaller delegations, and thus giving him aid as I could render. This arrangement brought me into contact with the more flourishing of our little communities, and led to a more favourable estimate of the state of things we met with than my colleague was perhaps able to take. Between a month and five weeks, which I devoted to this work, enabled me to visit our principal churches in the provinces.

Our ministers afforded me every courtesy and help in their power. Some of them travelled with me from day to day; and all of them, by means of the press and other methods of communication, endeavoured to secure the attendance of congregations. Christian ministers and members of various denominations assisted to throng the meetings. Many of our seasons of public worship proved times of refreshing from the presence of the Lord. In various directions I met persons who had, steadily or

occasionally, attended my ministry in Plymouth or Poplar, and who were delighted to hear a well-known voice in a far-off land.

Early in July I returned to Montreal, where, by appointment, I met my colleague, and undertook with him a similar visitation of the churches of Lower Canada. Having fulfilled this mission, with equal satisfaction to ourselves, we subsequently met in Boston, on our way to New Brunswick, and spent as much time as we conveniently could in this far-famed city of the Commonwealth of Massachusetts, and in the adjoining city of Cambridge, visiting its noble educational establishment, known as Harvard University. All honour to the names and memories of the enlightened and godly men, who laid the foundations of this State in religion and learning, and founded collegiate institutions worthy of the country from whence they came out, and which survive in undiminished vigour to the present day! I was glad to find that evangelical truth is making sure and cheering advances in this neighbourhood, where Unitarian error has so fearfully prevailed, "taking to itself the houses of God for a possession," and living on endowments perverted from the intention of their founders. The old South Church and the State House were to us objects of great interest, and the Mount Auburn Cemetery struck me as by far the most extended and beautiful of any burying-place I had ever seen, even in the Old World.

My intercourse with the pastors of our churches in Canada gave me a high opinion of their mental power and acquisitions, and of their Christian worth and ministerial competency.

Many of them are young, others middle-aged, and but a few of them aged or infirm. Several of them have been educated in the Canadian Congregational Seminary, and give proof that they have profited greatly by the sound theological teaching of Dr. Lillie, and the competent and earnest instructions of the Rev. Professor Corney, M.A. Under various discouragements, which can only be understood after a candid investigation of their circumstances, they are labouring to convert men to Christ, and to build up the churches in faith and holiness. Some of them have been abundantly honoured of God in effecting great moral reformations and religious revivals, which have changed the whole character of a town or district. In some cities, as Kingston, Hamilton, Brantford, and Toronto, large congregations have been collected, and handsome brick or stone churches have been built in recent times, and institutions called into being, by the combined energies of the ministers and people, which are exerting a beneficial influence on them that are without. In smaller towns and villages suitable houses of prayer, built of wood and neatly pewed and painted, are found, in which numerous and devout congregations assemble.

It has been frequently thought and said, that Congregationalism in Canada has not made advances proportionate to the increase of other denominations. This may be admitted and accounted for, without reflecting either on the zeal of our ministers or the efficiency of our churches. The fact is, that of the persons who emigrate to Canada, a small proportion only are Congrega-

tionalists; of these, some subsequently proceed to the United States, and there consequently remain only a few to attach themselves to our congregations. People going from the mother country naturally enough connect themselves with the denominations to which they belonged when in England or Scotland, and in this way Episcopalians, Presbyterians, and Methodists, receive a larger increase in the colony than we do. Some denominations of modern origin display greater sectarian zeal than Congregationalists, and the parties who glory in the uncouth names of "Adventists," "Destructionists," "Comeoutismists," and "Disciples," compass sea and land to proselyte to their peculiar views, and multiply places of worship, with a view to divide or enfeeble existing churches. Still, with all these disadvantages, our ministry in Canada is of great value. Teaching a moderate, and not a harsh angular Calvinism, and eschewing the indiscriminate assertions of a low type of Arminianism, it is eminently useful in consoling and establishing thoughtful Christians.

The influence of our ministers in severing the formerly existing connection between Church and State, and propagating sound views on the nature of the kingdom of Christ, has been great. The late Rev. John Roaf of Toronto, was greatly honoured in these directions, and his name is yet familiar in Western Canada as a loved and household word. Beyond all this it should be known that the growth of our denomination is steady in both the provinces, but especially in Western Canada. Whereas thirty years ago not more than eight or ten ministers or churches could be found in the land, we have now between eighty and

recognized ministers, who preach out twelve thousand hearers. We have seventy-four sabbath-schools, five hundred teachers, and four and five hundred scholars. The buildings are eighty in number, the average annual contributions to churches for religious purposes amounts to fifty thousand dollars. If it should appear small, it can only be put in comparison, for viewed absolutely, a country thinly populated, and where money is very scarce, it is most striking as an evidence of growth and Christian liberality. For this state of things, under God, we are mainly indebted to the Colonial Missionary Society, which has been instrumental in bringing the greater number of churches into existence. That there are some faults belonging to our churches, and that there are some improved plans of action which they have not adopted with advantage, I believe; but as I have ventured to point these out in the columns of the *Canadian Independent*, I will not repeat them on the pages of the *Christian Witness*. We, however, sincerely believe that, for the most part, our pastors and churches are holily striving together, and making noble efforts and sacrifices to advance the kingdom of Jesus Christ. They are a noble band as a whole, and I pray that the Lord God of their fathers may make them a thousand times as many as they are, and bless them as He hath promised. There is a state of social life developed in Canada favourable to the spread and growth of religion. The material comforts of the people are increasing, and are rapidly increasing. Employment is so abundant, that every man capable of working is almost sure to find something in the shape of

manual labour, by which he may obtain daily bread. Food is plentiful, and though money is scarce in the country districts, yet, by a wise system of barter, a great amount of domestic comfort is widely diffused. A good plan of public education is set up in the land, which is admirably adapted to the circumstances of a new country, and consequently the majority of the people are better educated than they are in England. The absence of drunkenness and vagrancy in the public streets is gratifying, but there is reason to fear that in many directions the standard of mercantile morality is low, and that much corruption has crept into the management of municipal and other public affairs. The Roman Catholic party are eager for political power, and they frequently exert an influence on the government which is much to be regretted. Still, perfect religious equality prevails among all denominations, and "a fair field without favour" is before the friends and advocates of Protestant truth.

The condition of the Indian tribes, fast melting away before the march of an onward civilization, is very affecting, and the efforts to bring them under the influence of the Gospel are few and far between. The state of the negro population is a hopeful one. During the days when slavery was the law and practice of the United States, many coloured people escaped from bondage into Canada, and found freedom from the scourge of oppression. Their numbers in the British provinces are now very considerable. Generally they live apart from the white population, or congregate in villages by themselves. They have churches and ministers of their own,

and many of them happily walk in that higher liberty wherewith Christ makes His people free. They act as waiters in hotels, follow the trade of barbers, and, by a singular disposition, perform all the white-washing done in the country.

Canada is a somewhat narrow but extended plain. It is nearly three times as large as Great Britain and Ireland. Not more than an eighth part of it however, is settled at present by its three millions of inhabitants, and it is regarded as capable of supporting a population of eighteen millions. A large amount of capital, and a greatly augmented emigration from England, are alone required to develop its natural resources, and to make it a great nation. As yet it is thinly populated. Many of the villages are not the snug little colonies you find in England collected around a green or near a church, but are long lines of houses equidistant from each other. The towns, however, are rapidly rising to importance and splendour, and would do no dishonour to the medium-sized towns of the mother country. Hamilton is a city of great pretensions and promise. Kingston is a bright, gay little town, with ships and ports, drums and fifes, and military parade. Toronto is a rising city, with a museum and university, two cathedrals, handsome shops, and the best adornments of a rich, flourishing British town. Montreal, built on an island at a junction of the St. Lawrence and Ottawa rivers, is beautifully situated. It is handsome, large, and prosperous, with many good buildings, and is especially distinguished for its cathedrals, university, and churches. *Ottawa* promises to be important as the seat of Government, and Quebec

is well known for its impregnable fortifications. In the principal streets of these and other cities the shumach and other trees are planted on both sides, and afford pleasant shelter from the heat and are objects on which the eye can repose with delight.

Elements of grandeur and usefulness belong to the country as a whole. Its forests stretch out in an extended length and breadth of many miles each, and supply countless myriads of trees, which rise in every form of variegated beauty, and furnish the materials for building and for fuel. Its lakes are inland oceans, across whose mighty surfaces much of the commerce of the country is conveyed. The chief of these are Lake Ontario, Lake Erie, Lake Huron, and Lake Superior. They contain nearly half the fresh water on the globe, and their total length is more than a thousand miles. The great rivers of this country are the Saugenay and the St. Maurice, the Ottawa and the St. Lawrence. A run from the Lake of a thousand islands down the rapids of the last-named river to Montreal, is most delightful and exciting. When a vessel comes within the influence of the rapids, she seems to acquire new life. The steam is shut off, and she is carried onward by the force of the stream alone, at the rate of twenty miles an hour. This going down-hill by water, produced in me a novel sensation, and had the appearance of great danger. It seemed at times as if the ship would inevitably be dashed on the rocks, but by the aid of three or four men at the wheel, and two at the tiller, we were quickly conducted into the channel of smooth water. "Then are they glad, because they be quiet." A beautiful object,

ently seen on this river, is a which indeed is an island of , with huts or houses for a large lation of workmen, who are ing and shaping timber, as it down the stream, manned by a l crew, and commanded by an al, often an old Indian, wrapped buffalo robe, and who guides the collection of lumber by signal. ndred rafts on the Rhine would ely equal one of these.

nada is rich in waterfalls, but most wonderful of them all is ara. The mass of waters rolling ery moment over the cataracts is nous. It must be seen in order e appreciated, and the day on h it is first beheld is a red-letter n the life of any man. The sight, ver, is not much more impressive the sound, which varies inces- y in tone and expression. As listen, the thunder peals loudly, dies away into a low monotonous d, rolls on again as if swelled by r storms, and then melts away startling silence. After a day t in the rapturous contemplation ese sublime phenomena, I retired st, exclaiming, "Lo, these are a of His ways!" and was lulled to y by the sound of living, rushing rs.

left Canada with admiration of ountry and its people. Returning i Boston I went to Portland, in ne, where I spent a few hours an old and valued friend, the . Dr. Carruthers, who presides the church formerly under the of the devoted and honoured Dr. Payson. Leaving this beau- and highly prosperous city, where gregationalism is a great power good, I crossed the Bay of

Fundy, and landed in New Bruns- wick. I preached three times in the city of St. John on Lord's Day, the 15th of June, and spent several days in the province, extending my visit as far as Keswick Ridge, above the city of Fredrickton. This colony is a thriving and advancing one, but I regret that our Churches there are few and feeble, though now surrounded by some indications of improvement. In every direction I heard honourable mention of the character and labours of the Rev. J. C. Galloway, M.A., whose ministry was greatly blessed while he resided here. After receiving great kindness in St. John, we sailed for Nova Scotia, and landing at Digby, worked our way by slow and weary coach stages to Chebogue, to attend the meetings of the Congregational Union of the lower provinces. They proved interesting and gracious seasons of fellowship. The brethren in that colony are setting themselves to work in earnest to recover ground unhappily lost. I preached to large and atten- tive congregations in Chebogue and Yarmouth, in Liverpool and Milton, and had the pleasure of opening a new church at Beech Meadows. Congre- gationalism was planted in Nova Scotia more than a hundred years ago by settlers from Massachusetts. The War of Independence, and other sub- sequent events, detached the churches from the parent State, and gradually, for want of a competent ministry, they sank into feebleness and decay. In recent times the help afforded by the Colonial Missionary Society has been of great service to them, and through its instrumentality a good chapel which we have in Halifax will, I trust, soon be occupied by a competent minister.

Having, to the best of our ability, discharged the duties devolved upon us by our brethren, and "having no more place in these parts," we awaited at Halifax the arrival of the vessel that should convey us back to the good old country. We were much interested in the colony and people of Nova Scotia. Its mineral resources are great; in some parts, gold is now obtained in considerable quantities. Ship building is carried on to a great extent, and the commercial activity of the people is worthy of the noble seaboard they possess. Their loyalty to the Queen, and their patriotic attachment to England, are as strong here as in the other provinces, and the wish is universally indulged that they may long form an integral part of the British empire. We sailed from Halifax on Tuesday, the 3rd August, and reached Liverpool on the 13th. The voyage was rendered additionally interesting to us by our falling in with some large icebergs, which floated in their majestic grandeur sufficiently near to us to allow of our fully observing them, without coming to such close quarters as would have awakened our fears.

During my absence from England I visited thirty of our churches, preached thirty-eight sermons, delivered sixteen speeches or addresses, and travelled nearly ten thousand miles. In all these journeyings by land and water, on public highways, and corduroy roads through the forest, I was mercifully preserved from all accident and harm. The weather was at times intensely hot, but the heat was greatly counteracted by a clear atmosphere, and a refreshing wind. With two exceptions I punctually kept all the engagements

made for me. My health, which had been somewhat impaired last winter, was much improved by the change of country, scene, and occupation. I was favoured to find my family well, and my congregation in prosperity on my return. A large public meeting was held a few days after to congratulate me on my safe return, and to thank God for His great mercy to the pastor and the flock. And now pleasant recollections of my mission blend with my daily thoughts. I have through its means become acquainted with some most excellent Christian people who were previously known to me only by name. Henceforth I shall take a greater interest in the welfare of our colonial churches in Canada than I hitherto have done, and I hope the Congregational Union will from time to time send other deputations to that country, who receiving, as they will, a welcome as warm as that extended to me, will have to rejoice that they have neither run nor laboured in vain.

I ought not to close these "notes of travel," without placing on record my sense of obligation to my brethren who acceptably filled my pulpit during my absence; nor without saying, that the pleasure of my outward and homeward voyage was greatly enhanced, and my mission much aided, by the cheerful presence and earnest co-operation of Mr. Poore. My task was an easy one compared to his, for he had a delicate and difficult service to discharge on behalf of the Society that sent him out; but I fully believe that he did his work wisely and well, and that much good will flow from it to our Churches in these Colonies in all coming time.

POPLAR, 2nd October, 1865.

THE RECENT ALTERATION IN THE TERMS OF CLERICAL SUBSCRIPTION.

BY THE REV. GEORGE W. CONDER.

It would have been strange indeed if the discussions of the past few years on the matter of Clerical Subscription had been suffered to die away, without any effort on the part of the clergy to obtain some relief from the stringency of their bonds. We cannot but believe that at all times within the past two centuries there must have been men with sufficient vitality of conscience to cause them to pause and hesitate, and experience some struggle before making the very solemn declaration about the prayer book which the Act of Uniformity requires of every clergyman entering on a benefice in the church of England. The "doctrine of reserve" cannot but have appeared to many of them in its true light, or at least as a questionable expedient for disposing of so grave a difficulty. So long, however, as this "doctrine of reserve" was admitted and defended by a multitude of undeniably pious and excellent men, and was not seriously assailed from without the church, we can readily conceive that this declaration would continue to be regarded as a mere matter of form, about which nobody need give himself any trouble. But so soon as the subject began to be publicly discussed, and to be placed in the strong light of the memorable ejection of the nonconforming clergy of 1662, it was inevitable that, angry as many of the clergy were at the action and speech of Nonconformists, in their bicentenary celebration of the heroism of these men, their conscience must feel the force of much that was then urged, and they must

in consequence desire that if possible, without danger to the church, all ground of reproach on this score should be removed.

Early in the year 1864 a royal commission was appointed "to consider and revise the various forms of subscription and declaration required to be taken by the clergy of the established church." The constitution of the commission was such as to secure the representation of all the parties into which the church is now divided: the four archbishops were upon it, along with several of the bishops and clergy, and in addition, twelve laymen of known competency and attachment to the church. Had we possessed the interest in this matter that every clergyman and earnest churchman must possess, we are sure that we should have looked to the labours of the commission with no little eagerness of anxiety, to whatever section of the church we might have belonged. Had we been of the sacerdotal party we should have feared lest any of the old obligations should be relaxed, and especially lest the priestly character of the clergy should be subjected to any process of evangelical dilution. Or, had we been of the broad church section, we should have waited with eager desire for such a decision as would enable the church to become so comprehensive and catholic as to include every shade of belief and teaching which could with any reason at all appropriate the name of Christian. Or, had we been of the evangelical section, we should have hoped intensely for such a re-

lease from the despotic authority of the prayer book and from the assertion of its perfect scriptural-ness as should enable us to omit all that might hurt our conscience, and leave us free to use it only so far as it accorded with our convictions of the truth.

The commission brought its labours to an end in time to report to the Parliament whose last session has just concluded. Of course the major part of their work would be the consideration of the all-important declaration imposed by the Act of Uniformity of 1662 upon every clergyman on entering on a benefice in the Church. This declaration was as follows:—"I, A.B., do hereby declare my unfeigned assent and consent to all and everything contained and prescribed in and by the book entitled the *Book of Common Prayer and Administration of the Sacraments and other Rites and Ceremonies of the Church according to the use of the Church of England, together with the Psalter or Psalms of David, pointed as they are to be said or sung in Churches; and the form and manner of making, ordaining, and consecrating of Bishops, Priests, and Deacons.*" It is impossible but that every member of the commission should have been fully aware of the circumstances under which this most precise and stringent declaration was first imposed: that it was the device of the dominant high church party in the reign of Charles II. to thrust the puritan and evangelical section out of the pale of the church. The ritual to which this unfeigned assent and consent was required was compiled entirely by the high churchmen, who had haughtily and obstinately refused the smallest con-

cession, and had striven only too successfully to retain the sacerdotal and sacramental element which, in spite of the partial reformation under Henry VIII. and Elizabeth, formed so prominent a part of the doctrine and services of the church. They must have been perfectly aware too, that for some time past the evangelical party has been urging a revision of the Liturgy, with the view of expunging those portions of it which were inconsistent with their interpretation of the thirty-nine Articles, and of the New Testament itself. Seeing that all these have failed (partly in consequence of the even balance of parties in the church, partly because of the fear entertained by both parties alike, lest in touching any part of the church system the whole should be injured and weakened), the labours of the commission would naturally be concentrated on the only other method for the relief of tender consciences, namely, the relaxation of the stringency of the oaths and declarations required of the clergy. The result was the bringing in of a bill "to amend the law as to the subscriptions and declarations to be made, and oaths to be taken by the clergy of the Established Church of England and Ireland." The first proviso of this Act is the substitution of the following declaration in place of that imposed by the Act of Uniformity in 1662:—"I, A. B., do solemnly make the following declaration,—I assent to the *Thirty-nine Articles of Religion and to the Book of Common Prayer, and of the Ordering of Bishops, Priests, and Deacons. I believe the doctrine of the United Church of England and Ireland as therein set forth, to be agreeable to the Word of*

and in public prayer and administration of the Sacraments, I see the form in the said book pre-
l and none other, except so far as
be ordered by lawful authority."

the course of the debate
his Bill in the House of
mons it was stated by more
one speaker, representing the
church party, that this was a
re of relief which would be
actory to all parties. If this be
we cannot help thinking that
labours of this royal commission
t well have been spared. If this
will satisfy the wishes of the
elicals, it was hardly worth
to get up so "much cry" for
little wool." We would not be
aritable, but we do honestly
t that the conscience which this
itesimal quantity would quiet
not worth quieting at such a
of time and trouble to so many
hy and busy men. That the
sure will be satisfactory to the
church section we can readily
ve. It touches nothing that they
for: the church system remains
t it was; the prayer book still
is the priest in all the plenitude
is splendid power to regenerate
Iren, absolve from sin, communi-
the Holy Ghost, administer "the
sacrament," and assure the living
he joyful resurrection of all the
d. Once more their church has
sed through the furnace of a
mission of enquiry, and, still
se, the thrice-heated fire of a
liamentary debate, and lo! the
red vestments of the priesthood
not only not burned, but "neither
h the smell of the fire passed upon
m:"—they may well be satisfied.
But let us now see what is the

precise change wrought by this recent
Act, and what is the exact value of
the relief afforded to the reasonably
aggrieved conscience of the Evangeli-
cal clergy. We put the two declara-
tions side by side for the sake of
easier comparison.

"Declaration imposed
by the Act of Uni-
formity, 1662.

"I, A. B., do hereby
declare my unfeigned as-
sent and consent to all
and everything con-
tained and prescribed
in and by the book
entitled 'the Book of
Common Prayer and
Administration of the
Sacraments,' and other
rites and ceremonies
of the Church accord-
ing to the use of the
Church of England; to-
gether with the Psalter
or Psalms of David,
pointed as they are to
be sung or said in
Churches, and the form
or manner of making,
ordaining, and com-
secrating bishops,
priests, and deacons."

"Declaration substi-
tuted by the Act of
Victoria 28 & 29, c.
122. 5th July, 1865.

"I, A. B., do solemnly
make the following de-
claration:—

"I assent to the Thirty-
nine Articles of Religion
and to the Book of Com-
mon Prayer, and of the
ordering of bishops,
priests, and deacons.
I believe the doctrine
of the United Church
of England and Ire-
land as therein set
forth, to be agreeable
to the Word of God;
and in public prayer
and administration of
the Sacraments I will
use the form in the
said book prescribed,
and no other, except
so far as shall be
ordered by lawful au-
thority."

Now, if the case were ours, and we
had the misfortune to be writhing in
these spiritual state-fetters, our first
enquiry would undoubtedly be this,—
How much relief of a general sort is
offered by the change in the first
part of the several declarations?
What do I gain morally, by the sub-
stitution of a solemn declaration of
assent to the prayer book for a
declaration of unfeigned assent and
consent to all and everything in it?
Undoubtedly the terms are much less
stringent, and at first sight it would
appear a great and joyous gain that
we could now give a general assent
to the book as a whole, and yet
honestly retain our objections to in-
dividual portions without giving any-

body just reason to call us in any sense or degree "perjured men." But our joy would be short lived; for surely our heart would sink within us as we proceeded with the new declaration to find that for all practical purposes we were as tightly grasped as before in the old fetters, and that we were simply relieved from declaring our assent to that which we were still bound to practice, and to retain in its old place in the solemn worship of God, and the celebration of the holy rites of the church.

True, the evangelical clergy are now relieved from the terrible necessity of declaring their unfeigned assent and consent to the doctrine of baptismal regeneration as it is found in "the Book of Common Prayer;" but may they cease to use the form in which that doctrine occurs? may they substitute another? may they so alter it as to relieve their conscience? Not as they value their oath. They have solemnly promised to use the form in the said book prescribed and "*no other*;" and we imagine it would be competent to a bishop to institute proceedings at law against any clergyman who should thus take it upon himself to relieve his own conscience in this matter. The prayer book has not been altered one jot, and the clergy are as fast in its grip as they were when they unfeignedly assented and consented to all and everything in it.

In the same way the broad and high church parties are still in bondage: they, too, must declare their solemn assent to the thirty-nine Articles—the Anti-Sacramentarian Articles, the Calvinistic Articles! The same fetters press them, though

in different limbs. *They* are not relieved any more than the low churchmen from the terrible pressure of a tremendously contradictory book on what should be the tenderest part in their conscience.

Practically, therefore, the gain of the recent change is "nil." How such a measure as this can "give satisfaction to all parties" we are totally unable to conceive. If it were designed as a measure of relief it is a miserable failure. If only to add one more to the long list of "compromises," it is the pitiablest of them all. It is hopeless to look to parliament or convocation to release the clergy from their fetters. If they will cling to their *state* connection they must pay the penalty. The state must prescribe and define what it patronizes and pays. It must not let the clergy play fast and loose with it. Its legislation on the gravest of all the matters which it touches (and which are indeed much too grave for it to touch at all) must be least of all a farce and a sham.

Honestly, whilst we sympathize with the many excellent clergymen who feel most the pressure of these parliamentary bonds, our pity for them is not much. The land of freedom is at their side. They are at liberty to doff their fetters at any moment. The key of their prison is on the inside of their door—nay, it is an open door. And verily, if after all that has recently happened, this conscience of which we have heard so much do not assert itself a little more decisively and compel its possessors into a truer attitude toward the evangelical faith, it will be impossible to prevent the rapid growth of a very serious suspicion that after all it is

not a conscience at all, but a spurious semblance of a conscience, which cries out and seems to wince and chafe and fall, but which has no

force by which to compel its possessor into obedience to the truth at all costs.

THE ZEMINDAR'S HEIR.

It has often been said, that when God has a work to do, He is at no loss for means by which to accomplish it. When a human soul is to be born into His kingdom, that most wonderful of all events is frequently brought about in a way which shows that "the weakness of God is stronger than men."

The case of A—— B—— will illustrate this. He was the son of a respectable Zemindar (landowner) in Northern India, and as such, joint heir to considerable property. In very early manhood he was married, and had two children. At this time his grandfather died, and in accordance with the well-known custom of the Hindoos, the body was burned on the banks of their sacred river, the Ganges. This funeral rite was the means of waking up in the mind of the young man the all-important question, "Is this the whole of man? Here is my grandfather burned, soon my father will follow, then myself, and so on from one generation to another. Is this all, or does man exist beyond? and if so, where? and how? Is he, as Hindoo mythology teaches, to exist in the form of a bird, a quadruped, a snake, or, it may be, a god,—or is all this a fable? Is there some world of bliss or woe which Hindoo vision has never penetrated?"

Happily he had been taught to

read his own language, and he now remembered the possession of some books which he or some of his friends had received at one of their great melas or fairs. He resolved to read them, in the hope that they might throw some light on the momentous questions which were now engrossing his mind. One of them was a single gospel—the writer thinks, that of John—given away by some missionary long before, as seed scattered by the wayside. Our friend read it again and again. Light dawned on his mind. There were missionaries near, and he sought their help. Gradually his light increased, his heart was renewed, and he embraced the Saviour. But then the difficulty arose, he must confess Christ. What then of his parents, of his brothers, most of all of his wife and children? No wonder if a fearful struggle arose in his mind in the face of such difficulties, and if some way of evading the cross were eagerly sought. The thought often presented itself, could he not be baptized secretly? Or could he not go to a distance and have the rite performed unknown to his friends? But then he felt this would not be to *confess* Christ. At length the victory was gained, and the young Hindoo was enabled to forsake wife and children, houses and lands, as well as parents and friends, for Christ's sake. He was driven from his home, and

threatened with death if he ever ventured to return. It was six years from this time when we first became acquainted with him, and thus learned his history. Up to this time he had seen none of his relatives, they doubtless looking upon him as worse than dead. It is believed he is still alive, and therefore much is not said about his present position. His gifts were not such as to qualify him for public missionary work, but he continues to adorn the doctrine of God his Saviour, as an earnest spiritual Christian man. Never shall I forget the many pleasing conversations held with this "brother beloved," about the things of God, or the strain of exultant joy with which he repeated some of the first verses of the eighteenth Psalm when we unexpectedly met him in our rendezvous during one of those

dreadful days in July, 1857, when native Christians as well as our countrymen, were being cut down all around us, and our destruction seemed only a question of hours or days. "The Lord is my rock, and my fortress, and my deliverer, my God, my strength, in whom I will trust, my buckler, and the horn of my salvation, and my high tower."

Surely such a case ought to stimulate every earnest worker in the Lord's vineyard, convinced that the work is *His*, and that men are only the humble instruments. We are often like children working feebly, and, it may be, unwisely, towards the best end, but there is One above working with us, and overruling even our mistakes for the accomplishment of His own glorious purposes.

M. S. K.

HENRY MARTYN AT SHIRAZ.

BY DEAN ALFORD.

"In consequence of his removal to a garden in the suburbs of the city, where his kind host had pitched a tent for him, he prosecuted the work before him [the translation of the Scriptures into Persian] uninterruptedly. Living amidst clusters of grapes by the side of a clear stream, and frequently sitting under the shade of an orange-tree, which Jaffer Ali Khan delighted to point out to visitors, until the day of his own departure, he passed many a tranquil hour, and enjoyed many a Sabbath of holy rest and refreshment."—*Life of H. Martyn*.

A vision of the bright Shiraz, of Persian bards the theme :
The vine with bunches laden hangs o'er the crystal stream ;
The nightingale all day her notes in rosy thickets trills,
And the brooding heat-mist faintly lies along the distant hills.

About the plain are scattered wide, in many a crumbling heap,
The fanes of other days, and tombs where Iran's poets sleep :
And in the midst, like burnished gems, in noonday light repose,
The minarets of bright Shiraz—the City of the Rose.

One group beside the river bank in rapt discourse are seen,
Where hangs the golden orange on its boughs of purest green ;
Their words are sweet and low, and their looks are lit with joy ;
Some holy blessing seems to rest on them and their employ.

The pale-faced Frank among them sits : what brought him from afar ?
 Nor bears he bales of merchandise, nor teaches skill in war :
 One pearl alone he brings with him,—the Book of life and death,
 One warfare only teaches he, to fight the fight of faith.

And Iran's sons are round him,—and one, with solemn tone,
 Tells how the Lord of Glory was rejected by His own ;
 Tells, from the wondrous Gospel, of the trial and the doom,—
 The words Divine of Love and Might,—the scourge, the cross, the tomb.

Far sweeter to the stranger's ear those Eastern accents sound,
 Than music of the nightingale that fills the air around :
 Lovelier than balmy odours sent from gardens of the rose,
 The fragrance from the contrite soul and chastened lip that flows.

The nightingales have ceased to sing, the roses' leaves are shed,
 The Frank's pale face in Tocat's field hath mouldered with the dead :
 Aione and all unfriended, 'midst his Master's work he fell,
 With none to bathe his fevered brow,—with none his tale to tell.

But still those sweet and solemn tones about him sound in bliss,
 And fragrance from those flowers of God for evermore is his :
 For his the meed, by grace, of those who, rich in zeal and love,
 Turn mahy unto righteousness, and shine as stars above.

NORTHERN FEELING TOWARDS ENGLAND.

FROM DR. VAUGHAN'S "NOTES ON AMERICA."

I can make large allowance for the strength of the irritated feeling among our American brethren, and am not much surprised at the excesses to which it has sometimes prompted them. You need be among them to judge adequately as to the flood of domestic griefs which the late war has diffused through the land. An American mother, a lady of earnest piety and much culture, related to me how her son, a youth of high promise, had written to her once and again from college, entreating her to consent to his going into the army. Two years of the war had passed, when the perils of his country and a sense of duty constrained him to take his own course, and before the letter which informed his mother of his decision could reach her he was on the battle-

field. He passed, with slight injury, through several engagements ; but at Gettysburgh he was among the slain. "It was hard to bear," said the pious and patriotic woman, and the tears came, and her voice failed as she added, "and it was sad to us, through all this, to know that even England did not feel for us !" This is one picture from myriads like it.

One young pastor informed me, that from his congregation more than forty young men had gone to the field, leaving parents, brothers, and sisters, often their betrothed ones, to come before him, Sunday after Sunday, full of solicitude and prayer for the absent. Every rumour of a new conflict came to these waiting and watching souls almost as a death-knell ; and the instances were not few in which their

worst fears were realised, until the signs of mourning began to creep, like a pall, over the Sunday gathering. This was *one* congregation, multitudes resembled it.

At Wheeling, in Ohio, I saw a young wounded soldier resting on a crutch at my hotel door, waiting for a conveyance to the railway. I found him, as I had found most Americans, willing to converse frankly with an Englishman on public matters. I learnt from him that he had been a student in Jefferson College, and was one of forty who decided to close their books and go to the war; that two of their professors, one their professor of Latin, joined them, prepared to act as their officers; and that they had kept together to the end. He had been wounded seven times; had a ball lodged in the back of the jaw, under the ear, that could not be extracted; another ball had passed through his leg, and he had suffered from that wound for many weeks before any medical help could be obtained. Scores of colleges did the same. Harvard boasts of having sent some five hundred of her former students to the conflict; Yale not less than seven hundred. So did the best culture and the best blood of the United States make their contributions to the national cause. Who shall estimate the relative anxieties and griefs, or tell of the hearts literally broken, by such sacrifices?

It should be remembered, too, that the tidings of beloved ones taken prisoners were to some minds even worse than the tidings of their death. The worst things rumoured as to the atrocious treatment of Federal prisoners in the South were fully credited in the North, and not without reason.

In my travels through the States, I conversed with many soldiers who had been prisoners, and with many who had the best means of knowing the truth on this point. Their testimony was uniform. The officers admitted that *they* were not ill-used, but they confirmed the testimony of the men as to the pitiless course pursued towards them. That course was manifestly designed to kill them off, or to disqualify them for further service. I shrink from repeating the horrid things that have been related to me, lamenting, at the same time, that there should be so much reason for thinking these relations substantially true. It is said, indeed, that the Federals had to thank themselves for this state of things: it was the natural consequence of their refusal to exchange prisoners. If this could be proved, which it cannot be more than very partially, it would be no sufficient excuse, except among men who believe in the justice of punishing the innocent for the guilty.

I saw many regiments returning home from the South. Truly, from their appearance, the pomp and tinsel of war had passed away wonderfully. The clothes they wore were generally of the most seedy and threadbare description. As to clean linen, it seemed as though they had never known what it was. Their features were thin and worn; their complexions burnt into a mulatto tint. Even their martial music could hardly rouse them into anything resembling a military bearing. The Union had indeed been saved, but at what a cost! Some persons estimate the Federal loss alone, from all causes, at a quarter of a million. We may well believe that the true numbers, if they should

ever be ascertained, will be found frightfully great.

All this has come to pass in the history of a people in a large portion of whom there is, confessed or not confessed, a real veneration of England, and a sincere love of England. There is such a thing as the indignation of affection, and much of the indignation against England in America is of that order. There are people in America who are good haters, and who hate England with a jealous and malignant hate. The Irish for the most part do so. Some of the other nations who have become naturalised in the country have no

affection for us; and the same may be said of some who have come from the old American stock. But the mixed settlers do not, I think, often trouble themselves much about us; and the great majority of those who have descended from the old English emigrants are with us, not a few of them earnestly and tenderly with us. It is from this latter class especially that our hope of amity between the two countries must come; and on many grounds, hardly any sacrifice can be too great to be made in the fostering of good feeling in that quarter.

OBITUARY.

MR. JOHN UNWIN, OF MELBOURN.

JOHN UNWIN was born at Arrington, Cambridgeshire, in November, 1785, of pious parents, and was from very early childhood taught to fear and honour God. At the age of five he was accustomed to walk with his father a distance of five miles every Sabbath day to the house of God. Speaking of his religious experience to his friends, he used to say that he could not remember the time when he was not in anxious concern for his soul. On occasion of a recent visit to his native place, he took his friends to a field to point out to them a particular spot to which when a boy he used to resort to pray. When about eighteen years of age he removed to Meldreth, where, with the exception of a few months' residence in London, he spent the remainder of his life. This removal by Divine Providence located him much nearer to the Independent Chapel at Melbourn, where he had previously attended, and so opened up to him a larger sphere of usefulness. About the year 1808, he was married to one, who proved through life a helpmeet for him, in attaining to both temporal and spiritual prosperity. Being blessed with a numerous family, which they regarded as an heritage from the Lord, they strove together to train them up for Him, and their seed has proved a generation to call their Redeemer blessed. Of their children, nine in number, two died in childhood, two others were taken from them in early womanhood by pulmonary consumption, both dying triumphant in the faith of the Redeemer. Another, at a more advanced period of life, after adorning for many years her Christian profession, became a prey to the same disease, and died rejoicing in hope of a glorious resurrection. Of the surviving children the eldest son, Rev. John Unwin, has for many years been the pastor of the Independent Church at Belthorn, Lancashire; one sister is the wife of the Rev. Geo. Charter, who

in 1888 embarked as a missionary to the South Sea Islands with Mr. Williams; the other two, a sister and brother, it is hoped are walking in the same heavenward path.

In the year 1860 our friend was called to experience a severe bereavement, by the removal from his domestic circle of her, who for fifty-two years had shared with him the joys and sorrows of life, but she was found in the hour of dissolution full of faith, and possessing a well-grounded assurance of Eternal Life. His bereavements were borne by our friend, with a calmness and resignation to the Divine will, only to be witnessed in the tried Christian. About two years ago he was seized with an attack of illness, which weakened the powers of his mind, so as to render him unfit for much more active service in the Church and Congregation, as well as in the Sabbath-school, of which he was the Superintendent, long tried and faithful, during twenty-six years. He now felt that his work was done, and therefore desired to depart and be with Christ. During the whole period from the first attack until the insensibility of death came on, one idea he never lost sight of—that Christ was greater than all things. Christ was the Alpha and the Omega of his thoughts at home, in the houses of his friends and neighbours, on the road or in the field, and in the sanctuary. The first and last thing he ever spoke of was Christ, Christ by His precious blood atoning for sin, Christ his righteousness, Christ his present joy, Christ his only and glorious hope, Christ the object of his reverential love, Christ the Divine Friend, whom he intensely desired to see, so intensely that at any moment for this, he was most willing to close his eyes on all things here below. On Wednesday, August 9, he sweetly fell asleep in Jesus. His end was peace. His remains were interred on the Tuesday following in the Independent Chapel burying-ground. He was followed by sorrowing relatives, his fellow deacons, and Sabbath-school teachers. After the coffin was lowered to its final resting-place, the assembly moved slowly into the vestry, and, after the usual preliminary exercises, were addressed by the beloved pastor of the departed, Rev. A. C. Wright, in a most solemn and affecting manner. On the afternoon of the following Sabbath, Mr. Wright improved his death from Phil. i. 23, by a very appropriate and impressive discourse, in which he described his character as a Church member, a deacon, a Sabbath-school teacher, and a helper in public worship. Mr. Unwin had been a Church member since 1811, and a deacon for two-and-thirty years, and in both capacities he had “purchased to himself a good degree and great boldness in the faith that is in Christ Jesus.” May the lessons which were taught us by his life and death be engraven on our hearts and embodied in our lives so that the world may learn of a righteous man how his works do follow him.

Melbourn.

T. H.

NEW BOOKS.

THE BRITISH QUARTERLY.

DR. VAUGHAN began his labours as editor of the “British Quarterly,” one and twenty years ago, by an article on the Pilgrim Fathers, and he now ends them by an account of his visit to the land and the descendants of the Pilgrim Fathers. We owe much to the “British Quarterly,” and words would fail to say how much we owe to its founder and editor. He has toiled in the face of difficulties before which most men would have succumbed long ago. And he has this reward, that his labours have been appreciated

by those who are most capable of forming a judgment, and that throughout these one and twenty years they have exercised no small influence on public thought and opinion. We trust that his successors will find, as the fruit of his toils, that Nonconformists are better prepared than they were to prize and support such an organ of literature and evangelical religion as they have in the "British Quarterly."

A Book of Public Prayer; containing Liturgical Services for Four Sundays. London: Jackson, Walford, and Hodder.

"THERE are many," the author of this volume says, "in all sections of the Church who regard the use of a Liturgical Service, in which the congregation take an audible part, as conducive to the solemnity and interest of the worship, and who admire the beauty and appropriateness of parts of the Liturgy of the Church of England. It is for such worshippers that this compilation is specially intended." "These Services," the author further explains, "are not meant to supersede free prayer in public worship, but to supplement and assist it."

We cannot in this place raise or discuss the questions which this volume and these sentences suggest. For the volume itself it may be said that its quotations from the Liturgy of the Church of England omit what is objectionable, such as, in the Absolution, the sentence,—"and hath given power and commandment to his ministers to declare and pronounce to his people, being penitent, the absolution and remission of their sins;" and that we have discovered no sentiments in it to which we could take any just exception. But for our own part, we commonly find such fragmentary prayers and excerpts from Holy Scripture as this book and others of the same order contain, not conducive to, but almost destructive of devotion. And we strongly demur to the alleged fact that there are *many* in *all* sections of the Church who regard the use of a Liturgical Service as conducive to the solemnity and interest of the worship. That there are *some* in *many* sections of the Church who do so we believe. But we do not think that any-one is entitled to put the case more strongly; and very decidedly do we object to the assumption in the following sentence, by a reviewer in an organ which professes to be "representative," and which has considerable authority among us.—"This is not the prayer-book that Nonconforming Churches are looking for, but it is a contribution towards it." Representative periodicals should be especially careful in their statements of fact. *This* statement we believe to be rash and unwarranted. We do not believe that our Nonconforming Churches are looking for a prayer-book. There has never been a

time when some Nonconformists would not willingly, perhaps gratefully, receive a prayer-book, provided it was devout and Scriptural, and did not exclude free prayer. But we question whether there has ever been a time when our Churches were less disposed than they are now to welcome a Liturgical Service; and, without dogmatizing either on the question of fact as to the sentiments and desires of Nonconformists, or on the more important question as to whether the addition of a Liturgical Service to free prayer would promote "the solemnity and interest of public worship," we feel no hesitation in saying that no one is entitled to aver that "Nonconforming Churches are looking" for a prayer-book.

Lyra Americana: Hymns of Praise and Faith, from American Poets. London: Religious Tract Society.

"If America has, as yet, produced no great epic poem," we are told in the preface to the volume before us, "she has been remarkably rich in poetry of the second class. Not a few of her writers may justly claim a very high place amongst the minor poets. For purity of sentiment, smoothness and facility of versification, gracefulness of imagery, true and tender pathos, many of the lyric poets of America need not fear comparison with any which the Old World has produced." This witness is true. And we thank the Tract Society for the Hymns of Praise and Faith which it has given us in this volume. They are by no means all of a high order, but many of them are, and we accept the book "with all thankfulness."

A Jewish Reply to Dr. Colenso's Criticism on the Pentateuch. London: Trübner and Co. Pp. 147.

HERE is a defence of the Pentateuch on its own merits, without any allusions to the authority of Christ or to the quotations in the New Testament. A peculiar interest attaches to what Jews may say on such a subject, for it was their "advantage," as the Apostle says, that "to them were committed the oracles of God." For many centuries they were the only custodians of the Old Testament Scriptures. They still believe themselves to be their proper guardians; and there is something affecting in the frequent

references in this volume to "our ancestors." The Jewish Association for the Diffusion of Religious Knowledge has done well in issuing this reply to Colenso. The chapters are short, clear, and full of interesting matter. The objections are fairly stated, and completely overthrown. It is the most popular, as well as the most satisfactory "reply" we have seen; and it is written in a devout and reverent spirit.

Spiritualism and other Signs. By E. S. London: Simpkin, Marshall, and Co. Pp. 236.

THE "signs" discussed in this volume are Spiritualism, Romanism, and Infidelity. The authoress, we believe, is actuated by the best motives; but the spirit and composition of the book forbid our regarding her as competent to the task she has undertaken. Its only value must be looked for in the numerous and lengthy quotations from newspapers, speeches, and publications, which give the opinions of Drs. McNeill, Cumming, and Beecher, Rev. C. H. Spurgeon, and others who command the public ear. The subjects treated of are of the first importance, and need to be wisely handled. Otherwise, the real nature of the errors is not exposed, and those who are deluded by them are not benefited.

The First General Epistle of St. John the Apostle Unfolded and Applied. By NATHANAEL HARDY, D.D. Edinburgh: James Nichol.

NATHANAEL HARDY was born in 1618, and died in 1670. In his earlier ministry he was Puritan and Presbyterian; but in 1644-5, although it was an "hour of darkness" for Episcopacy, Hardy repudiated Presbyterianism and gave his adherence to the cause of Episcopacy. The change was the result of the discussions between Alexander Henderson, the famous Scottish Commissioner to the Westminster Assembly, and Dr. Henry Hammond, in the negotiations between the Royal and Parliamentary Commissioners at Uxbridge. Hardy's only work, not of local and temporary interest, is this commentary on the two First Chapters of the First Epistle of John. The lectures of which it consists "have been held in high repute by students for nearly two centuries, and the volumes containing them have long been eagerly sought after by book collectors." Mr. Nichol has done well to include them in his "Puritan Commentaries," a series on the general character of which, with its marvellous cheapness,

we have already bestowed hearty commendation.

Duntarlich; or, Round about the Bush. By DAVID MACRAE, Author of "George Harrington," &c., &c. Glasgow: Scottish Temperance League. London: Houlston and Wright; and W. Tweedie, 1865.

THIS clever tale won the second prize (one hundred pounds) offered by the Scottish Temperance League for a temperance tale. It was the second of ninety-nine MSS., in the opinion of the adjudicators, the first on the list, which obtained £250, being entitled "By the Trent." It is written in a most animating and vigorous style, indicating very considerable power on the part of Mr. Macrae. He has not, perhaps, made so strong a point of the teetotal aspect of the tale as he might have done; but on this account will probably gain greater influence with those for whose special benefit such books are written.

Compensation, and other Poems. By EMILY JANE MAY. Elliot Stock, 62, Paternoster Row.

THERE is considerable cleverness in this volume. The versification is generally smooth, the expression often felicitous. The highest attributes of poetry are wanting, but there is abundance of common sense. In the first poem, on "Compensation," we find not a little of sound truth, but we miss the glow of a hope full of immortality.

Biographical Sketch of the Rev. Cornelius Berry. By JOHN HAYDEN. London: Jackson, Walford, and Hodder.

THIS book gives us a sketch of the life and work of a good minister of Jesus Christ, who was privileged to labour for a period of fifty-three years amongst one people. A ministry so protracted speaks in silent eloquence the praise of both the pastor and his flock. This memento of departed worth will be prized by the bereaved family and Church.

Sabbath Storing. Two Prize Essays. London: S. W. Partridge, 9, Paternoster Row.

THE attention now given to the subject of Systematic Beneficence, through the labours of the Rev. John Ross and others, we regard as one of the promising signs of the times. These two Prize Essays on Sabbath Storing, the one by the Rev. H. T. Robjohns, B.A., the other by the Rev. George Fletcher, present the subject, within 140 pages, in an intelligent, earnest, and scriptural manner. While

each Essay has its own style and character, together, they go far towards exhausting this peculiar aspect of beneficence. Ministers would do well to study this book, and to commend it to the practical regard of their people. It teaches the right method of making giving easy, pleasant, and profitable.

The Logic of Life and Death. By B. H. COWPER. London: Elliot Stock.

THE first part of this work is an answer to a Tract by G. J. Holyoake, entitled "The Logic of Death; or, Why should the Atheist fear to Die?" The second part contemplates Life and Death in the light of revealed truth. The Author clearly and forcibly proves the superiority of the Christian's faith to the sceptic's unbelief. He shows the Christian standing on a moveless rock surrounded by light, but the sceptic attempting to find footing on shifting sand, enveloped in darkness. The book is well calculated to confirm the faith, and increase the joy, of the believer, and to turn the unbeliever from the dark path of doubt, to contemplate the profound mysteries of Life and Death in the light of Christianity.

Short Tales to Explain Homely Proverbs.

By M. H., Author of "Children of the Great King." Edinburgh: Johnstone, Hunter, and Co.

A DOZEN penny tales on such Proverbs as "Who gives quickly, gives twice," "Short Accounts make long Friends," "Evil communications corrupt good manners," "Forgive and forget." Full of economic, moral, and Evangelic truth.

Home Mission Tract Series. Edited by the Rev. J. B. Paton, M.A., and the Rev. F. S. Williams. London: Jackson, Walford, and Hodder.

AN admirable series of tracts, printed on coloured paper and in a book form.

The Cornish Shipwreck. By PALMER LAW, Ware, Herts. London: Elliot Stock.

CORNISH shipwrecks, as they once were, well described; and certain features of them and incidents connected with them admirably allegorised and "improved."

The Lamentations of a Twig of Cup-Moss of Dartmoor. A Fable. By PALMER LAW. London: Elliot Stock.

LET the Christian who mourns that the Great Master has not given him a larger and wider sphere of usefulness read this well-told and touching parable.

CONGREGATIONAL REGISTER.

September—October.

CHAPELS OPENED.

Sept.—Iron Chapel, South End, Croydon. By Rev. A. Raleigh, D.D., and Rev. H. Allon.

Sept. 27.—Sydney-st., Bethnal Green, by Rev. J. Kennedy, M.A.

Oct. 6.—Winwick, Hunts, by Rev. T. W. Aveling.

Oct. 10.—Maidstone, by Rev. A. Raleigh, D.D., and Rev. H. Allon.

Oct. 10.—Knaresborough, by Rev. J. R. Campbell, D.D., and Rev. G. W. Conder.

Oct. 4.—Ancoats, Manchester, by Rev. E. Mellor, M.A., and J. Parker, D.D.

Oct. 12.—Kirkby Stephen, by Rev. J. R. Campbell, D.D.

CHAPELS RE-OPENED.

Sept. 19.—Sutton in Ashfield, by Rev. James Parsons.

Sept. 26.—St. Paul's, Hawley-road, Kentish-Town, by Rev. S. Martin.

CHAPELS—FOUNDATIONS LAID.

July 13.—Ocean-street, Woollahra, New South Wales, by Mr. David Jones.

Sept. 21.—Painswick Slad, by W. Amoyl, Esq.

Oct. 3.—Sydenham, by Rev. T. C. Hine.

Oct. 9.—Selhurst, near Norwood, by E. W. Madams, Esq.

Oct. 17.—West Brompton, by J. Kemp Welch, Esq.

CHAPEL—DEBT CLEARED.

Wicker Congregational Church, Sheffield.

SCHOOL-ROOM OPENED.

Sept. 13.—Ossett, Yorkshire, by Rev. J. R. Campbell, D.D.

CALLS ACCEPTED.

W. W. Chaffey, of Cheshunt College, to Hill-house, Huddersfield.

S. Pearson, of New College, to Steel-house-lane Chapel, Birmingham.

ORDINATIONS.

July 18.—J. A. R. Dickson, at London, Canada West. Introductory discourse by Rev. F. H. Marling. Prayer by Rev. W. F. Clark. Charge by Rev. J. Wood. Sermon to the people by Rev. E. Ebbs.

Sept. 26.—T. Sissons, at Kingsfield, Southampton. Introductory discourse by Professor Ransom. Prayer by Rev. T. Adkins. Charge, Rev. S. McAll. Sermon to the people, Rev. G. Smith, D.D.

Sept. 26.—J. M. Blackie, LL.B., at Spencer-street, Leamington. Introductory discourse, Professor Newth, M.A. Prayer, Rev. T. Binney. Charge, Rev. J. Halley, D.D. Sermon to people, Rev. J. Rowland.

Oct. 6.—W. W. Sherren, at Lytchett. Introductory discourse, Rev. B. Gray, B.A. Prayer, Rev. J. Smith. Charge, Rev. J. Keynes. Sermon to people, Rev. R. T. Verrall, B.A.

RECOGNITIONS.

Sept. 14.—B. Wilkinson, at Horton-in-Craven. Introductory discourse, Rev. J. T. Shawcross. Prayer, Rev. T. Windsor, Charge, and Sermon to people, Rev. J. Stroyan.

Sept. 28.—W. R. Noble, at Tiverton, Introductory discourse, Rev. W. H. Griffith, M.A. Charge, Professor Charlton, M.A. Sermon to people, Rev. D. Hewitt.

Oct. 1.—J. Hutchinson, at Ashton-under-Lyne. Sermon by Rev. W. L. Alexander, D.D.

Oct. 3.—E. H. Davies, at Birstal. The Rev. J. James, S. Jones, J. A. Savage, and M. Howard took part in the service.

REMOVALS.

Rev. G. T. Wallace, Aspatia to Hungerford, Berks.

Rev. T. C. Finlayson, Cambridge to Rusholme, Manchester.

Rev. W. Guest, Taunton to Claremont Chapel, Pentonville.

Rev. S. Drakeford, Desborough to Marple Bridge, Stockport.

Rev. J. S. James, Newport to Battersea.

Rev. J. B. Roome, Birmingham to Lindfield.

Rev. J. Billington, East Grinstead to Falkenham.

Rev. J. T. Shawcross, Burnley to Alnwick.

Rev. T. S. King, Brandeston to Manningtree.

Rev. D. Griffiths, St. Florence, Pembrokeshire to Falfield.

Rev. R. Collins, Stockbridge to Alresford.

Rev. J. T. Davies, M.A., Merthyr Tydvil to Auckland, New Zealand.

Rev. G. Kettle, from Burton-on-Trent, to Swan-hill Chapel, Shrewsbury.

RESIGNATIONS.

Rev. J. Ross, Broadway, Somerset.

Rev. J. Fairfax, Shillington.

Rev. R. Hay, Pinegrove, Canada West.

DEATHS OF MINISTERS.

Rev. George Frederick Ryan, D.D., Sheffield.

Oct. 3.—Rev. John Clayton, Bath. Age, 85. Length of Ministry, 54 years.

July 30.—Dr. James Henderson, Medical Missionary, Shanghai, at Nagasaki, Japan. Age 35.

Oct. 19.—Rev. R. Brindley, Chelsea.

DEATHS OF MINISTERS' WIVES.

Sept. 20.—Mrs. W. Rhodes, Sandbach.

Sept. 28.—Mrs. John Sibree, Coventry.

Oct. 3.—Mrs. Griffith, Hitchin.

Oct. 14.—Mrs. Bright, Dorking.

ASSOCIATION MEETINGS.

Sept. 18.—Wilts and East Somerset Association. Preacher, Rev. R. Brindley, Chelsea. A paper on Church Work, by Rev. R. Dawson, B.A.

Sept. 18, 19, 20.—Irish Congregational Union at Belfast. Chairman, Rev. J. Straid.

Sept. 19.—Somerset Association.

Sept. 26.—Surrey Mission at Hersham. Preacher, Rev. J. G. Rogers, B.A.

Sept. 26, 27.—Hertfordshire Association, at Bishop Stortford. Papers read by the Revs. J. Wood and J. Wonnacott.

Oct. 4.—Hants Congregational Union, at Andover. £500 had been expended in Evangelistic work.

Oct. 3.—Dorset Congregational Association, at Maiden Newton.

Oct. 3.—North Bucks Congregational Association, at Banbury.

TESTIMONIALS.

Oct. 4.—To Rev. J. E. Tunmer, Lymington. A time-piece, on leaving.

To Rev. S. Ross, Broadway, on resignation of Pastorate. A purse.

Oct. 10.—To Rev. J. Guthrie, on leaving Tolmers-square. A purse.

THE MERCHANTS' LECTURE

will be delivered (D.V.), on Tuesday, the 7th of November, at the Poultry Chapel, by the Rev. Alexander Raleigh, D.D., at noon.

THE LAUNCH OF THE "JOHN WILLIAMS."

THE New Missionary Ship, "John Williams," built by Messrs. Hall, at Aberdeen, was launched on Thursday, Oct. 5th, with great *eclat*. The whole city was astir, and had for hours the appearance of a festal holiday. The launch was witnessed by, it is believed, ten thousand children, who had marched to ground which was reserved for them, with innumerable gay bannerets waving in the sunshine. The New "John Williams" is a beautifully modelled clipper-bark of 370 tons B. M., and 300 tons register. She is most substantially built, and very comfortably fitted up. May God prosper her mission of mercy to the Isles of the South.

THE
CHRISTIAN WITNESS,
AND
CONGREGATIONAL MAGAZINE.

DECEMBER, 1865.

MEMORIAL STONES OF SCRIPTURE.

BY THE REV. ALEX. THOMSON, M.A.

V.—*Ebenezer*.—"The Stone of Help." I Sam. vii. 2.

THE Prophet Samuel is one of the finest and greatest characters in sacred history. The circumstances of his birth and the well-known scenes of his childhood, throw around him in early life a peculiar attractiveness, which is fully justified by his subsequent career. The graces which adorned him as a saint were fully equalled by the public virtues which dignified him as a ruler. His integrity in the administration of justice, his fearlessness in the repression of wrong, and his courageous zeal in maintaining the liberties of the nation, while recalling them to their allegiance to their Heavenly King, were in beautiful keeping with the sanctity of his life and the fervour of his devotion. So great and permanent was the influence which he exerted on the moral and religious condition of the Israelites, that his ministry, as the last of the judges, forms an epoch in their history to which we trace the more complete establishment of their peculiar institutions. If Moses must be venerated as, under God, the founder of these, Samuel should be honoured as the restorer of them, after they had fallen by long neglect into desuetude and decay. And such was the Divine wisdom given to him that he not only succeeded, by his personal labours, in imparting new life and vigour to the frame of the Theocracy, but in "the schools of the prophets," which he originated, he opened a fountain of renovating and conservative power which sent forth its healing streams to the latest age of the sacred commonwealth. Men were trained in those schools to be instructors of the people in spiritual religion and morality, and to act as guardians of the Divine polity—*watchmen* to the house of Israel—who recalled

kings and priests and people alike to a sense of their duties and a knowledge of their dangers.

The time when Samuel first comes prominently into notice was a season of national depression and gloom. The people had long been mourning under the tokens of God's just displeasure. Their unfaithfulness was suffering the punishment of a lengthened subjugation to the Philistine power. Not only had their cities been taken from them by the invader, but—what was far worse than captured towns and pillaged fields—their Sanctuary was forsaken and desolate. No songs were heard around the Tabernacle in Shiloh, no smoke of incense ascended there, no sacrifices could be presented on the altar; for the Ark—the symbol of the Divine presence, the centre of all the observances of public worship—was absent. It had returned, indeed, from its captivity in the coasts of the Philistines, who had been only too glad to be rid of the presence of so calamitous a trophy; but it still remained in a kind of self-chosen retirement in Kirjath-jearim, withdrawn from acknowledged connection with the people. This privation produced its intended effect, bringing them to a sense of the loss they suffered through their departure from the Lord. “The time was long, for it was twenty years; and all the House of Israel lamented after the Lord.” This is the sorrow which God loves to see, a lamentation which He is sure to regard. “Blessed are they who thus mourn, for they shall be comforted.”

His servant Samuel is sent to them with a message, containing a command and a promise. “If ye do return unto the Lord with all your hearts, then put away the strange gods and Ashtaroath, and prepare your hearts unto the Lord, and serve Him only; and He will deliver you out of the hands of the Philistines.” It was a rousing and a cheering summons, assuring them that if they brought forth fruits meet for repentance, the light of God's countenance would visit them again. It wrought successfully: they “did put away Baalim and Ashtaroath, and served the Lord only.” Samuel saw that the time was come, and he now convoked a great national assembly—not to deliberate on schemes of political reform, nor to concert patriotic resistance, but to lay their case before their Divine Sovereign, and make their appeal to Him. It was a great and solemn meeting, and a day much to be remembered of humiliation, fasting, and prayer. The place where they assembled deserves our notice. They were gathered together to Mizpeh, which was the rendezvous of the tribes on several important occasions. The name, which is common to several conspicuous heights in different parts of Palestine, signifies “a place of look out, or watchtower;” and, in the present instance, is most probably identified with a hill, now called *Nebi Samuil* (the Prophet Samuel), which is situated about five or six miles to the north of Jerusalem, close to the site of ancient Gibeon. It rises abruptly to a height of about 500 or 600 feet above the little plain of Gibeon, on the south side of it, and is the most conspicuous and commanding eminence in the whole surrounding country. Standing on its summit, central Palestine is spread out around the spectator like an embossed map. Not to particularise localities lying in other directions, the eye ranges to the south over the summits of the Judean hills, as far as the environs of

Hebron; while, on the west, at the base of the mountains, the plain of Philistia lies in view, on which may be distinguished Lydda, and even Joppa, washed by the waves of the Mediterranean.

Here, then, it was, on a spot commanding so extensive a prospect of their native soil, and of the coasts of their enemies, that all the tribes assembled in solemn convocation at the command of the Prophet. Here they humbled themselves, and confessed their sins before God, while Samuel offered up prayer on their behalf; but, while they are thus engaged, an alarming report interrupts their devotions. The lords of the Philistines have heard of their national gathering, and believing that it must indicate some concerted scheme of resistance to their power, they muster their forces to go up against Israel. The thought of again encountering those warlike hands, whose fierce onset had often scattered them in flight, makes the hearts of the Israelites tremble. But they show at the same time that the lessons they have been learning have not been lost upon them. They know now where their true refuge and strength should be sought, and they entreat the Prophet's continued intercession with the Lord to deliver them from their enemies. Samuel complied with their request by sacrifice and prayer, while the tribes began to marshal themselves to meet the attack of their foes, who might be seen now in full march, their armour and weapons glancing in the sun, thronging up from the western plains towards the mountains of Judah. But, before they reached the vicinity of Mizpeh, another host appeared on the scene of conflict. The heavens grew dark above the Philistine banners. Vast clouds, charged with the artillery of the skies, came rolling up behind them from the sea. The shouts of the heathen soldiery died away as the roar of the thunder began to awake the echoes of the hills. The Lord had arisen and come forth in His majesty and might to the help of His people. Long had He kept silence; now His voice was heard in the heavens, striking dismay into the hearts of His enemies. "He bowed the heavens and came down, and darkness was under his feet. The Lord thundered in the heavens, and the Highest gave his voice: hail-stones and coals of fire. Yea, he sent out his arrows, and scattered them; and he shot out lightnings, and discomfited them." How sublime and awful must have been the sight, as the black masses of clouds, like the chariots of avenging angels, came down on the Philistine host, enveloping it in gloom, and the bolts of lightning, cleaving the darkness, flashed right into their serried ranks, spreading terror and dismay on every side. The Israelites must, indeed, have rejoiced, with trembling, as they viewed the scene from their lofty "watchtower," till, roused by the peals which summoned them to battle, and inspired with new courage by the consciousness of Divine aid, they rushed to the conflict and joined in the pursuit. Short time would any fragments of the invading army stand before them; all would soon be scattered in headlong rout downwards to the plain. What holy triumph must have lighted up the eyes of the Prophet, as he stood before the altar on which the lamb was burning, and from that mountain height, as he lifted up his hands to the throne of God, beheld the immediate and visible answer given to his prayer!

The victory was a most decisive one. It was more than a victory; it was

a conquest. For the Philistines were subdued, so that they came no more into the coasts of Israel ; and the cities which they had taken from Israel were recovered and restored, from Ekron even unto Gath, along the entire border. It was fitting that such an event as this should receive lasting commemoration. Samuel felt the occasion to be a great crisis in the history of the nation—"a year of the right hand of the Most High." As a monument of it, he "took a stone, and set it between Mizpeh and Shen, and called the name of it *Ebenezer* (stone of help), saying, Hitherto hath the Lord helped us." It was the very spot where, twenty years before, when he was a mere youth, the armies of Israel had sustained that terrible defeat in which the profligate sons of Eli were slain and the Ark of God was taken. The dishonour of that day was now wiped out, the calamity was reversed ; and Israel might now rejoice in the renewal of that Almighty help which had been the glory of their fathers, and would continue to be the hope of their children.

It was the hand of a prophet that erected the stone, and the voice of a prophet that pronounced the name "*Ebenezer*;" and how full of prophetic meaning and consoling power has that name been found by all generations of believers ! Often, on emerging from dark clouds of trial, or after some sore conflict has terminated in light and deliverance, the servant of God is heard to repeat the word as the memento of past mercies and the pledge of future blessings. It is the summing up of a grateful experience, which delights to link together all the proofs of Divine aid, and to see them renewed and confirmed by its most recent display, resting there and taking courage as the heart looks forward to scenes yet unknown and emergencies yet to be encountered. Especially at each fresh stage of our life's journey, as we pause to review the past and anticipate the future, this sacred monument rises up in our imagination as the appropriate expression of our feelings. Other monuments may crumble and fall into ruin, but in the history of God's people, *Ebenezer* will always stand erect and fair, proclaiming the truth and mercy of a covenant God. At the close of each year, as we think of the goodness that has crowned it, of the power and faithfulness of Him who has strengthened us for its labours, comforted us under its sorrows, and brought us safe through its conflicts, do we not seem to stand again by this stone, repeating the grateful acknowledgment, "Hitherto hath the Lord helped us ?" He hath helped us notwithstanding our sins and departures from Him, displaying His grace in bringing us to repentance, melting our hearts with godly sorrow, and then revealing His glory in our deliverance. Though our enemies have been numerous and mighty, He has put them to flight, and, by His help, we have recovered the ground we had lost. This help is no new thing : it has sustained us *hitherto*, and will accompany us to the end. With what courage and energy should it inspire us ! "If God be for us, who can be against us ?" "Happy is he that hath the God of Jacob *for his help*, whose hope is in the Lord his God !" "As the mountains are round about Jerusalem, so the Lord is round about his people from henceforth even for ever."

THE VALUE OF FIFTY-TWO SABBATHS IN THE YEAR.

FROM A SERMON BY THE REV. ALBERT BARNES.

“The Sabbath was made for man,” and, like every other Divine arrangement, it is full of benevolence towards man. It is replete with good, and with no evil. No individual is made the worse by observing it as it was designed that it should be observed; there is no one that might not be made better and happier by it; there is no family that keeps it in a proper manner into which it brings disease, or poverty, or discord, or tears, or vice; there is none which it does not contribute to purify and elevate; there is no neighbourhood, city, nation, which is not made more orderly, intelligent, and happy by its observance; none that now desecrates the day that might not derive important advantages by regarding it as a season of sacred rest.

Let us notice the thoughts suggested by these two topics: The Sabbaths of a year, and the fact that they are closing.

I. The Sabbaths of a year. From the year, itself a brief period, there is abstracted for the purposes of the Sabbath one-seventh part of the whole—fifty-two days—almost two entire months. Perhaps we may, in some respects, best estimate the value of this time by supposing that it were continuous time, taken together from any one period of the year, instead of being distributed along in small portions through the whole. To see its value, then, it may be proper to inquire what could be accomplished during those fifty-two days in a year, in the ordinary employments in which men are engaged; and perhaps some estimate of their value may be thus obtained. I refer to this estimate now, on the

supposition that in reference to the prosecution of the ordinary pursuits of life with vigour and with profit and with health, it makes no difference as to the other days of the year, whether these fifty-two days are devoted to worldly occupations or to religion. I believe, indeed, that this estimate is to be materially modified by the fact, that a proper observance of a day of rest is really no loss to a man as a labourer, or a student, or a traveller, or in the lawful enjoyments of life, but that in fact the remainder of the year, is worth more to him in these respects, than it would be if it were a period of continuous labour, without any interruption or rest; but still this is the pecuniary value which is to be fixed upon the time as such.

Now, in this mode of estimating these days, it is clear that they should not have been spent without securing to us something in actual value that would be, in fact, a compensation for the tax or price which we have paid for the Sabbath. It is clear that they might have been turned to great account. Suppose you were to take any continuous fifty-two days to read the Bible, and to pray, and to pursue a careful inquiry into the state of your opinions on religion. Suppose you were to take the entire two months of the new year, that is to open upon us, to devote to a serious inquiry whether you are prepared to die. Suppose you were to devote them to the single purpose of becoming a Christian—by withdrawing from the world, suspending your business, excluding yourself from all amusements or cares that would distract the mind—can you

have any reasonable doubt, that in that time you could prepare to meet God, and could lay a good foundation for eternal life? I think that no one could reasonably doubt that in that period, by careful study and prayer, he could settle the inquiry to his own satisfaction about the life to come. And yet the Sabbaths distributed through the weeks of the year would furnish just as much time for this as in the case supposed, and would have greater advantages, with reference to this end, than if taken as continuous time from any one portion of the year. And can you have any reasonable doubt, that if you had given your minds to a careful preparation for heaven, during the Sabbaths of this whole year, with such attention as you might have bestowed on the subject on the other days of the week, without interfering with your worldly business in any way, you might have been this day a true Christian—a child of God—an heir of heaven?

These thoughts will have additional impressiveness if we consider a second circumstance—the place of the Sabbath—the manner in which your Sabbaths have been scattered along among the other days of the year. It is easy to conceive, on the supposition that God had intended to set apart such a portion of time as one-seventh to be kept holy, that that period might have been taken as a continuous period, either at the end of the year, to reflect on the past, and to gather up the lessons which so many successive days might have suggested to the mind, and to rest after so long uninterrupted labour; or at the beginning of the year, to prepare man for so long a period of unbroken toil. One ignorant of what

man is, and man wants, or one unskilled as to the actual working of any such system, would have done this, as Mohammed designated an entire month to be observed as a month of fasting—with infinite inconvenience to all who attempt to observe it. But the Divine arrangement has been different, and is characterised by wisdom and benevolence.

Now, this arrangement has been continued along in our journey of life through another year. No man's business has been injuriously broken in upon; no court has been adjourned with detriment to the interests of justice; no student has suspended his studies with damage to himself; no mechanic has closed his place of business with any loss to his customers or to himself; and no man has been laid by for tedious successive weeks on his journey. No farm has remained unploughed when it was desirable to plant or sow, and no harvest has rotted in the fields because the farmer felt himself bound to keep a long period of holy time. Yet the year has been interrupted so as to comprise this whole period of fifty-two entire days. Fifty-two times the affairs of the world have been suspended by common consent all around you, to remind you that there is a God; that there is another world; that there is a place of perfect cessation from toil; and that man has higher interests than those which pertain to the present life. Fifty-two times all the courts have been suspended; the stores have been closed; the exercises in colleges and schools have been arrested; the apprentice has been released from toil; and the hired labourer has ceased to be bound by his contract to work. Fifty-two times the

axe of the woodman has ceased to be heard, and the noise of the spindle and the loom has died away, and the plough has been left standing in the furrow. Fifty-two times during the year, you have been solicited to take up your Bible, and to search diligently after truth; fifty-two days have you been invited to the sanctuary; through fifty-two days you have had nothing else to do but to prepare for heaven.

These thoughts may be more deeply impressed on the mind if we consider for a moment the design for which this day has been set apart. Its great purpose can be easily understood—can not well be mistaken. It is based on these truths: (a) That man has other and higher interests than those which pertain to this life. Who can doubt this? Who can doubt that those interests demand the careful attention of man? Yes, there are other ends for which to live than gain, and pleasure, and honour. We are all made for other purposes than these. These must be the smallest things pertaining to our welfare as creatures travelling to eternity. (b) That it is desirable to make the heart better and holier. The Sabbath pertains primarily to the heart. The intellect, the world, the wharf, the exchange, the “shop,” the courts, the money-tables—these have enough of our time through the week. It is well to devote one day to the heart, to the temper, to the affections, to self-government, to the entire contemplation of higher realities, to the enlargement and the purifying of the domestic affections, to the subjugation of evil passions. All that tends to make the heart better, and the world happier, is appropriate to the Sabbath. All that will *make me less covetous, or less envious,*

or less irascible, or less ambitious, or less sensual, or less hardhearted to the calls of sacred charity; and all that I can do to make my neighbour more cheerful, if sad and in affliction, or to give light to the ignorant, or peace to the dying, is appropriate to the Sabbath. All these things are well at other times, and they should not be neglected; but in a world like this it is worth the cost of one whole day in every seven—estimate its value as you will by dollars and cents—to make the heart better, and to promote the happiness of the world. (c) And the Sabbath is *given* for these ends; for “it was made for man.” It was given for this purpose under every advantage—scattered along at reasonable and convenient intervals in life; when the affairs of the world are suspended; when all is calm around you, and invites to reflection; when the hours of the day are set apart by law and by custom for this purpose; and when you are sure that such an appropriation of these hours would meet with the approbation of God, and with your own approbation when you come to review life from the bed of death. And, (d), again, it is given for no other purpose, and you have no right to employ it for any other purpose, for God commanded, saying: “Remember the Sabbath-day to keep it holy; six days shalt thou labour and do all thy work, but the seventh is the Sabbath of the Lord thy God.” Gain, and traffic, and study, and travel, and personal business, except for purposes of necessity and mercy, are a violation of the law of God; for He who said “thou shalt honour thy father and thy mother,” said also, “remember that thou keep holy the Sabbath-day.” Fifty-two times that command has

been laid across the path of the worldly, and the vain, and the gay, during the past year, and as many times you have been reminded that God claimed that *that* time should be devoted to Him.

II. These days are ending. Let us dwell a few moments on the fact that these days are closing, and in view of that ask, in this impressive moment, how they have been spent.

To some these Sabbaths have been among the most pleasant parts of their lives. The happiest moments of the year have been on this holy day; the hours which the mind would desire should be the last that should fade from the memory, if a time should come when that mind was to forget all things, would be those precious hours. The influences upon the heart most desirable to be retained, have been those which have proceeded from the observance of this day of holy rest, and the principal sorrow in the recollection of the departed days of the year is, that those holy seasons are past—a sorrow, however, which finds alleviation—as the sorrow for no other departed joys does—in the assurance that if life is prolonged that joy will certainly be renewed again; or, if life should be soon arrested, that they have been but the foretaste of the joys of the eternal Sabbath.

But is this so with all persons? Is it so with all who are professing Christians? Have we who bear the Christian name, made as much of the Sabbaths of this year as we might have done for our own improvement, for our growth in grace, for prayer, for the study of the Word of God, in *doing good* in our families and in the world? Are there not solemn records

against us for wasted hours, and for neglected duties, and for a bad example, and for unprofitable reading and conversation? Are there no records against us for what our Master regards as violations of that day; for pursuits of worldliness and sin?

But let me seriously ask of those who are not professing Christians, to recall now the manner in which you have spent the Sabbaths of the year, and especially in view of the thoughts which I have suggested as to its design—the fact that so large a portion of the year has been separated from other time by the law of God, and the customs of the community; that that time so separated has been distributed along through the year, in a manner best adapted to promote the end of the institution, and to produce the happiest effects on your own minds; and that the design of the day has been to make the heart better, and to prepare for another state of being. The fair question now is, whether these designs and ends have been accomplished? Or, which is the same thing, whether you can suppose, that God would designate such a day with a view to your accomplishing those things in which you have been engaged during the Sabbaths of the year? What the employment of these portions of the year has been, you best know yourselves, and whether the recollection of the manner in which you have spent the sacred hours be that which is best fitted to give peace, on a review of life, you best can tell. If the business of the world has been pursued with as much zest and greediness on that day as on any other; if you have pursued your journeys without even pausing to show outward respect for the day; if the affairs of the world

have been only nominally suspended, while your heart has been in it, and you have been forming plans of worldliness still ; if you have secretly stolen into your counting-rooms to write your letters ; if you have prosecuted your professional studies, or have only laid aside your professional books to read those of a lighter and more attractive kind ; if it has been a day to do up the small business of the week ; if it has been a day of amusement, in which, relieved from toil, you have sought mere relaxation ; if it has been a day of almost insupportable tediousness because you have no love for its appropriate employments, and you have been constrained to show an outward

respect for it ; if you have habitually and deliberately neglected your Bible, and offered no prayer on that day ; or if, instead of improving its hours to make your heart better, you have only abused them to make it worse—then, doubtless, you can recall all these things to-day, and this is a proper hour to judge whether that has been the wisest and the best method of spending these fifty-two days. They are gone. They cannot now be recalled. But you can ask yourself whether these days were not designed for other and holier objects than these, and whether they might not have been spent in a manner better adapted to promote the great ends of human life.

THE DIRGE OF THE PASSING YEAR.

BY DEAN ALFORD.

Bring flowers to strew the bier ;
 He will be ready soon ;
 Already are his beauties sere ;
 And the much-bailed, time-honoured year,
 To death is passing down.

He hath his voice up sent,
 In minster and in aisle,
 " Ye creatures of the dust, repent !
 " He comes to claim what He hath lent—
 " 'Tis yet a little while ! "

His duties have been hard,
 Yet hath he done them well ;
 He smote not where he should have
 spared ;
 But where his God the victim bared,
 His sword of justice fell.

The friend, the wife, the child—
 Some took he, and some left ;
 He hath been cursed with curses wild—
 Yet with his healing influence mild,
 Soothed he the soul bereft.

And he is dying now :
 And yet once more again
 Shall we behold him, not as now,—
 But a dread form with awful brow,
 Judging the sons of men.

Then will he tell his tale ;
 All hidden shall be shown ;
 Then will the iron-hearted quail,
 The proud fall low, the strong man
 fail,
 When all his words are known.

Then bring sweet flowers and gay,—
 Of holy thought and deed ;
 Deck well his bier, that so we may
 Look on him at that wrathful day,
 From fear and anguish free.

THOUGHTS FOR THE LORD'S TABLE.

BY THE REV. EDWARD MANNERING.

"Our solemn feast-day."—Ps. lxxxiii. 3.

THIS psalm refers to the deliverance of the Jews from Egypt, and it was to be sung at one or more of their festivals, all of which were to be observed as God had ordained—(v. 4, 5.) But as the Mosaic institutions were typical of "good things to come," we may speak of *this* as "*our* solemn feast-day." We attach no superstitious importance to the Lord's Supper, but we cannot but regard it with deeply interested feelings.

It is a *commemorative* festival. And the event, the great and wondrous event that we celebrate, is the sacrificial, atoning, redeeming death of our Lord and Saviour Jesus Christ. Through His blood we are pardoned, justified, and saved. And we are gathered together, in solemn convocation, to perpetuate the memory of His death by a public act, appointed and enjoined by Himself for the purpose. "The Lord Jesus, the same night in which he was betrayed, took bread; and when he had given thanks, he brake it, and said, Take, eat, this is my body, which is broken for you, this do in remembrance of me. After the same manner he took the cup, when he had supped, saying, This cup is the New Testament in my blood; this do ye, as oft as ye drink it, in remembrance of me." And the Apostle Paul adds: "As often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come."

This is also a *communion* festival—a feast of participation—a fellowship. We are here, not as uninterested parties in what we behold, but as receivers

of the grace so clearly and so fully revealed. "The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ? For we, being many, are one bread and one body; for we are all partakers of that one bread."

We have fellowship with Him whose death we celebrate. He speaks; we hear. He teaches; we learn. He scatters; we gather. He draws; we are allured. His heart beats towards us with throbbing affection; we both feel and respond to the pulsations. As we look up to Him, He looks down upon us; and as eye catches eye, thought mingles with thought, and the dewdrop of His love coalescing with the tear of our penitence and gratitude, we are conscious of a oneness with Him closer in itself, and more blessed in its consequences, than we can describe. We have fellowship with our Lord in His sufferings. Entering into their nature, design, and perfect adaptation to our wants, the atonement, with its objective purposes and results, becomes life and light, hope and peace, purity and joy to our souls. Revealed fact is now realized blessedness. Reconciliation to God, peace with God, nearness to God, rest in God, delight in God, obedience to God, the surrender of all we have and are to God—this, all this, is experimental fact.

"Sweet the moments, rich in blessing,
Which before the cross we spend;
Life, and health, and peace possessing,
From the sinner's dying friend."

And having fellowship with our Lord, we have fellowship with one another. We partake of the same loaf and of the same cup. Our sympathies, our prayers, and our praises, are those of a brotherhood of which Christ is the centre and the glory. The source of our life, the foundation of our hope, the reason of our faith, the cause of our joy is the same ; and the tie that binds us to Jesus, binds us to one another, and to the whole family of God upon earth and in heaven. Coming to Christ, we come to all who have found refuge and rest at His cross. Loving Him, we love all who drink into His spirit and bear His image.

"The saints on earth, and all the dead,
But one communion make ;
All join in Christ, their living head,
And of His grace partake."

Thankful we are, and ought to be, for our communion seasons here ; and as we behold "the King in His beauty," and banquet with Him at His table, we wish that these seasons were more frequent. But we anticipate a fellowship far richer and sweeter than we can ever have upon earth. The Lord's Supper, even when received worthily, is no passport to glory. It is, however, to devout, believing communicants, a help heavenwards. It awakens heavenly feelings, calls forth heavenly desires, enriches us with heavenly benedictions, and sends us on our heavenly way with fresh hope and fresh courage. "Blessed are they which shall eat bread in the kingdom of God." "Many shall come from the east and west, and shall sit down with Abraham, Isaac, and Jacob, in the kingdom of heaven." "The Lamb, which is in the midst of the

throne, shall feed them, and shall lead them unto living fountains of waters : and God shall wipe away all tears from their eyes." And ere long, brethren, we shall, through the grace by which we are saved, celebrate the great redemption in heaven.

But this is "our solemn feast-day" upon earth, and the state of our minds ought to be in harmony with the scenes we contemplate, and the merciful circumstances in which we are placed. Let us be *serious*, for these holy solemnities are well calculated to inspire us with reverence and godly fear. "Holiness becometh thine house, O Lord, for ever." Let us be *meditative*. "Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus." Consider Him. Meditate on His love, condescension, sufferings, humiliation, death. Think of His compassion, faithfulness, power, grace, glory. With meditation there should be believing, earnest *prayer*. Prayer to the Lord Jesus that He would meet us, bless us, and manifest to us His presence. Prayer in His name to the Father for the gift of the Holy Ghost, whose influences of life and power are so much needed. And can we be otherwise than *contrite*? With His agony in the garden, and with His death upon the cross, we must associate our personal guilt. But for our sins He would not have suffered ; and as He suffered for the express purpose of putting them away—of blotting them out entirely—how can we commune with Him at His table without mourning with great bitterness of spirit ! The Jewish Passover was to be eaten with bitter herbs ; and as "Christ our Passover is sacrificed for us, let us keep the feast"

with broken and penitential hearts. But we should *rejoice*, as well as mourn. "Sing unto God our strength," sang the ancient church, "make a joyful noise unto the God of Jacob. Take a psalm, and bring hither the timbrel, the pleasant harp, with the psaltery. Blow up the trumpet in the new moon, in the time appointed, on our solemn feast-day. For this was a statute for Israel, and a law of the God of Jacob."

When Hezekiah sanctified the temple, and restored the worship thereof, "he commanded to offer the burnt-offering upon the altar. And when the burnt-offering began, the song of the Lord began also, with the trumpets and with the instruments ordained by David, king of Israel. And all the congregation worshipped, and the singers sang, and the trumpeters sounded; and all this continued until the burnt-offering was finished."

The offering up of this sacrifice was acceptable to God, and an occasion of great joy to His people. "For if, when we were enemies, we were reconciled to God by the death of His Son, much more, being reconciled, we shall be saved by His life. And not only so, but we also joy in God, through our Lord Jesus Christ, by whom we have now received the atonement," or reconciliation. And in coming to the Lord's table to celebrate His death and also to realize the benefits of it, as affecting our present state, and as related to our future and everlasting blessedness, ought *we* not to be cheerful?

"Joy becomes a feast," especially such a feast as this. Let us then, never come with ashes on our heads, with sackcloth on our loins, or with

grief-lined countenances. In our souls, in our families, in our providential circumstances, there may be cause for sorrow. "The heart knoweth its own bitterness." "Many are the afflictions of the righteous." "In the world ye shall have tribulation." But in the fact of our having been redeemed, and justified, and made nigh to God by the blood of Christ, there is greater cause for joy than there can be reason in our adversities for sorrow. "May the God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost." Unbelief curtains up the cross, hedges up the way to the mercy-seat, untunes the harp, and turns day into night. Faith in Jesus is essential to the soul's freedom and peace, even at the table of the Lord.

And when the festival and the festive day are over, how should we feel? *Thankful?* Yes; for the privileges we have enjoyed have given a holy impulse to our religious life. *Confirmed* in faith and hope? Yes; for while we have once more taken the vow of discipleship, the Lord Jesus has renewed to us the tokens of His loving-kindness. *Peaceful?* Yes; for by the blood of sprinkling He has purified and calmed our consciences. *Braced up* for the duties and conflicts of life? Yes; for He has "strengthened us with all might by His Spirit in the inner man," and clothed us with power from on high. *More alive* to the Redeemer's honour, and more desirous of serving Him? Yes; for He has more deeply impressed us with a sense of our obligations to "yield ourselves to Him, as those that are alive from the dead." *With* stronger convictions of the vanity of all

created things, compared with the riches of grace, and the glories of heaven? Yes; for at the cross we have seen in its true light the world from which we have been redeemed, and have had foretastes of the glory to which we were predestinated.

Let us, then, brethren, carry with us into our daily occupations the lessons we have been taught, and the comforts we have received on this "our solemn feast-day." Let us remember that the vows of God are upon us, and that things are, and ought to be, with us, as if the Lord's name were written on our foreheads, and as if an angel of light were visible as a brother, a companion, and a guide, at our side.

"Ye are bought with a price; therefore glorify God in your body, and in your spirit, which are God's."

"Our solemn feast-day" is not the only day for walking with God, and rejoicing in the light of his countenance. All places, sanctified by His presence, are as "the house of God, and as the gate of heaven." The times upon which He sheds His blessing, like rain upon the mown grass, and showers that water the earth, are times of refreshing, whether they constitute "the silent hour" of closet worship, or the day of hard physical toil. "Psalms, and hymns, and spiritual songs" are for heaven-bound pilgrims in rugged roads, as well as in "quiet

resting-places." To them is given "beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness."

Let us, then, go on our way in peace; "Sealed with that Holy Spirit of promise, which is the earnest of our inheritance," we ought to "walk worthy of our vocation wherewith we are called, and to adorn the doctrine of God our Saviour in all things." Yet, how often, we fear, is the work of God marred, and the testimony of God enfeebled, by the defective practical piety of His people.

Dear brethren, when you were last at the communion, did you not avow your faith in Christ, your love to Christ, your determination to glorify Christ? Were you not then re-sworn at the altar, re-registered among the living in Jerusalem? and did you not then, with the cross in your eye, rededicate yourselves to the Crucified One? And is not irritability of temper, discontentedness with providential arrangements, distrust of the Saviour's care, want of faith in the blood of the Lamb for daily purification and daily peace,—is not this, all this, and whatsoever is kindred to it, incompatible with your privileges, obligations, and professions? "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." "Walk worthy of the vocation wherewith ye are called."

We have sat apart, thy guests, dear Lord,
The crucified, the risen;
Be thy cross, henceforth, our boasted badge,
Our hearts with thee in heaven.

HYMNISTS OF THE MIDDLE AGES.

"EVERYWHERE do we see mourning, everywhere do we hear sighs. The cities are destroyed, the castles are ruined, the fields are laid waste, the whole land is desolate, the villages are empty, and scarcely an inhabitant is left in the cities, and even this scanty remnant of the human race is daily exposed to slaughter."

Thus wrote, and wrote truly, Gregory the Great. War and rumours of war were rife on every hand; governments had almost ceased; imperial Rome had destroyed the nationalities of the world, and now herself was crumbling into the dust of age and enervation beneath the flame and sword of an energetic and invading barbarism. But amid the wreck of institutions and governments, the hymns of devotion might still be heard, and Christian poets arose to perpetuate and re-invigorate the devotion of the Church.

One of these was Gregory the Great, of whom Neander says that he formed a point of transition between the old Roman civilization and the new Teutonic. He was born of patrician parents; was educated ecclesiastically; attained eminence in scholarship; was appointed pastor of Rome; and was possessed of a fortune considered boundless. He abandoned all; became a monk; founded monasteries, and was ultimately made bishop of Rome. Perhaps he is best known to us for his memorable remark concerning the Angles and angels whom he found in the slave-market of his capital; but he is also remembered by many as the probable author of the hymn attributed to Charlemagne,

commencing, "Veni, Creator Spiritus :—

"Creator Spirit! by whose aid
The world's foundations first were laid,
Come, visit every humble mind;
Come, pour Thy joys on all mankind:
From sin and sorrow set us free,
And make us temples worthy Thee."*

Venantius Fortunatus also belongs to this period. He was born in 590; spent his middle life in gay literary idleness, welcomed from castle to cloister and cloister to castle. He, too, entered the priesthood, became almoner of a monastery at Tours, and ultimately Bishop of Poitiers. He was the author of three hymns which have been sung in many a nightly vigil and in many a vast cathedral from his day to ours. One of these is the *Pange lingua gloriosi prælum certaminis* :—

"Spread, my tongue, the wondrous story
of the glorious battle far;
What the trophies and the triumphs of
the Cross of Jesus are,
How the Victim, immolated, vanquish'd
in that mighty war."

The other is the *Vexilla regis prodeunt* :—

"The banner of the King goes forth;"

And the third is the *Salve festa dies* :—

"Hail, festal day! ever exalted high,
On which God conquer'd hell, and rules
the starry sky!
Hail, festal day! ever exalted high."

* "New Congregational Hymn Book," No. 433.

We pass regretfully by the name of Bede—justly called the Venerable—who solaced his uneventful but laborious life by singing hymns to his Saxon harp, and whose death-bed scene was full of the poetry and pathos of his life, and we come down to the day of Bernard of Clairvaux.

The characteristics of the hymnody of these mediæval times were striking. The songs of the congregation had been hushed by the usurpation of the choir and the priesthood. The pervading spirit and theme of the hymns had been changed, and especially the later ones had ceased to soar upon the pinions of a lofty praise, but had “drooped and sunk into the depths of a great sorrow.” When the *Te Deum* was a new song, it resounded not only in the great congregations of the people, but in the field and the camp; and the responsive hymns of Ambrose were—as we have noticed—the battle-cries of great theologic parties: but instead of these, there were now heard the strains of a subjective pietism, of mournful meditations over infirmities and sins. “Acts of adoration,” says an acute and somewhat stern critic, “like the ‘*Te Deum*’ so aspiring and joyful, had collapsed into—

‘The world is very evil;
The times are waxing late.’

and the bright Easter songs and Christmas carols and sunny morning orisons which had come from the warm Orient, and not lost all their colour even under the blue glass of an Ambrosian translation, were now bleached into pallid and ghostly reminiscences of their former selves, or their place supplied by “*Dies Iræ*,” “*Stabat Mater*,” and such

other ditties, as doleful as everything ought to be where the grace of God is unknown, and where love is cast out by perfect fear.”

But in the midst of these evil times, and from dark monastic halls, there broke the strains of many a devout and wistful spirit—strains which have not all died away, but which utter the thoughts and inflame the ardour of our worshipping congregations. The minstrels of the mediæval age include such names as Adam of St. Victor, the most fertile, and, as Dr. Trench thinks, the most eminent of them all; and Hildebert, whose verses number some ten thousand or more; and Peter the Venerable, born about 1098 of noble family in Auvergne, and made chief of that reformed branch of the Benedictine Order, whose head quarters were at Clugny in Burgundy; and Prudentius, who, Bentley says, was “the Horace and Virgil of the Christians;” and Thomas of Celano, the supposed author of the “*Dies Iræ*,” a Franciscan friar, and Bernard, abbot of Clairvaux, “than whom, probably, no man during his lifetime ever exercised a *personal* influence in Christendom equal to his.” At his name we must for a moment pause.

Within sight of the Côte d’Or hills and not far from Dijon in Burgundy, a feudal castle once stood upon a little eminence, and a fragment of it remains. This castle of Fontaines was the home of one Tesselin, a brave and chivalrous knight, and of his gentle and devout wife, Alith. These were the parents of St. Bernard, who was born here in 1091. The influence of the mother seems to have been very powerful over her children, for there were seven of them

in all, and she early devoted them to the Lord. When at the cathedral school of Chatillon, little Bernard gave early promise of fulfilling his mother's expectations of her boy's proficiency, for he was retiring and studious, and "marvellously cogitative;" he there acquired power to preach easily and extemporaneously in Latin, and to write Latin hymns as readily as if they were composed in his native tongue.

When Bernard was passing from boyhood to youth, an event occurred which appears to have exercised an abiding influence over his life. On the evening before the festival of St. Ambrose, which was celebrated at Fontaines, Alith was laid low with fever; and when, on the following day, the clergy who had assembled at the house, gathered, by her desire, around her death-bed, she told them that she was about to die. And while they were chanting their litany in supplication, and she, with uplifted hands, was joining with them in the words, "Deliver me, O Lord, by Thy cross and passion," her life and her psalm of praise ceased together.

This event was, as Bernard declared, the turning-point in his history. One day, riding over the bare moor and through the tangled forest, he came to a church. By that wayside he knelt, "lifted his hands to heaven, and poured forth his heart like water, in the presence of his Lord," and resolved from that hour to be a monk. At the age of twenty-two, he knocked at the gate of Citeaux, and in a few minutes the walls of the severest convent of his age closed him in.

Three years afterwards he was selected to go with twelve monks and

found a new monastery. The little band struck northward for nearly ninety miles, till they arrived amid the thick umbrageous forests of what was called the Valley of Wormwood, at about equal distance between Troyes and Chaumont. They reared the rude fabric which was to be their abode: a single roof covering their chapel, dormitory, and refectory; windows scarcely more than a hand breadth wide admitted the dim light; the earth was their floor; and the sleeping-room was reached by a ladder containing the wooden bins filled with chaff, which were their beds. And though through many a winter day beech-nuts and roots were the chief food of those men, and though the austerities of their poverty were almost more severe than life could bear, and some of the monks averred that they would return to Citeaux, the ardent spirit of the Abbot prevailed over all discouragements, brighter days arrived, and the valley of bitterness was changed into the valley of Clairvaux, and the abbot and his monks became a power in the Church and the land.

We cannot stay to trace the steps of that remarkable history; to show how, from the midst of circumstances so inauspicious, that monk became, at length, the arbiter of popular commotions, "the queller of heresies, the umpire between princes and kings, the counsellor of popes," and the author of a crusade. But it must have been no common excellence that won for Bernard of Clairvaux the eulogium of Martin Luther himself, that "he was the best monk that ever lived." We only pause to note how in the solitude of those beech forests, in the narrow gorge of those

neighbouring hills, and in a silent recess where the wild flowers had twined and formed his favourite oratory,—that there Bernard nurtured those thoughts and wove those words of almost matchless sweetness that are dear to every Christian heart that has heard them.

It has been well said, that the pre-eminence of the name of St. Bernard at this period, has caused many waifs and strays of mediæval hymn literature to be incorrectly assigned to him as if he were a kind of lord of the manor of song. But among those which are known to be his, the palm must, we think, be assigned to that of which a translation worthy the original will be found in the *Congregational Hymn Book*,* and of which the first verse is—

“Jesus, the very thought of Thee
With sweetness fills my breast;
But sweeter far Thy face to see,
And in Thy presence rest.”

Some of our readers will be gratified to read a few lines of the original itself:—

“Jesu dulcis memoria,
Dans vera cordi gaudia,
Sed super mel et omnia
Ejus dulcis presentia.

“Nil canitur suävius,
Nil auditur jucundius,
Nil cogitatur dulcius,
Quam Jesus Dei Filius.

“Jesu, spes pœnitentibus,
Quam pius es petentibus,
Quam bonus te quœrentibus,
Sed quid invenientibus.”

It has been suggested that the

mind of Newton may have been dwelling on these lines when he wrote:—

“How sweet the name of Jesus sounds
In a believer’s ear.”

Another hymn of Bernard’s has a well-deserved renown. It suggested to Paul Gerhard one of his most beautiful productions,* one that was freely composed upon its model, and this has in its turn been translated into the lines which are found in Wesleyan and Moravian hymn-books, commencing with—

“O head, so full of bruises.”

Both these productions are thus in the line of a sacred succession to that of Bernard:—

“Salve, caput cruentatum,
Totum spinis coronatum,
Conquassatum, vulneratum,
Arundine verberatum
Facie sputis illitâ.”

They have been thus translated:—

“Hail, thou Head! so bruised and wounded
With the crown of thorns surrounded,
Smitten with the mocking reed,
Wounds which may not cease to bleed,
Trickling faint and slow.

“Hail! from whose most blessed brow
None can wipe the blood-drops now;
All the flower of life has fled,
Mortal paleness there instead;
Thou before whose presence dread
Angels trembling bow.”†

This hymn was sung by the natives

* See his *Passion-Hymn*:

“O Haupt voll Blut und Wunden,
Voll Schmerz und voller Hohn!”

† By the gifted author of “*The Voice of Christian Life in Song*.”

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* “*New Congregational Hymn Book*,”
No. 329. Compare also No. 405.

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at the death-bed of the Missionary Swartz, he joining frequently in it. Dean Alford has imitated it in his hymn—

“Hail, that head with sorrow bowing!”

The whole poem of Bernard consists of nearly four hundred lines, and its beauty of thought and expression are sustained throughout. One portion is devoted to the contemplation of our Lord's pierced feet:—

“Wounded feet, with nails pierced through,
Fix'd till death those bonds undo,
Tenderly I thus embrace,
Gazing, trembling, on Thy face,
On Thy love so endless.

“Wounded, we Thy healing prove,
Thank Thee for Thy matchless love;
Friend of sinners, suffering there,
Thou our ruin canst repair,
Father of the friendless!”

But there is another Bernard concerning whom we must speak before we conclude. He was a contemporary and fellow-countryman of his namesake of Clairvaux, but was born of English parents at Morlaix in Brittany. He is known as the monk of Clugny, and as the author of a poem of nearly 3,000 lines, one part of which constitutes what is so well known in the affections of Christian

people as “Jerusalem the Golden.” It is, as Archbishop Trench remarks, a priceless acquisition, and “I must needs rejoice,” he adds, “to have been the first to recal from oblivion the poem which yielded it:”—

“To thee, O dear dear country,
Mine eyes their vigils keep;
For very love beholding
Thy happy name, they weep.
The mention of thy glory
Is unction to the breast,
And medicine in sickness,
And love, and life, and rest.

“I know not—O, I know not
What social joys are there;
What radiancy of glory,
What light beyond compare!
And when I fain would sing them,
My spirit fails and faints;
And vainly tries to image
The assembly of the saints.”*

The names with which we close the list of mediæval hymn writers are those of Thomas-à-Kempis, born about the year 1380, the author of the “Imitation of Christ,” of world-wide fame; and of John Mamburn, born at Brussels in 1460. Eighteen years after his death, a new era in the history of Christianity and of hymnody began to dawn, for Luther was proclaiming the doctrine of justification by faith in Christ.

HYMNOPHILOS.

CONGREGATIONALISM IN SWITZERLAND.

BY THE REV. R. S. ASHTON, B.A., WEYMOUTH.

As the traveller gazes on the long line of the Alps from the heights of the Juras, as he climbs their rugged sides, or plunges into their secluded valleys, he very rarely thinks of the

mighty plutonic forces slumbering beneath his feet, and which may at

* “New Congregational Hymn Book,” No. 744.

some distant day make the giant (Eiger) tremble, unfrock the rough old monk (Mönch), despoil the virgin (Jungfrau) of her beauty, and even shake the snowy crown from the head of the great monarch himself (Mont Blanc). Their stately grandeur and imposing forms leave but little room for such anticipations. Every power of the mind is occupied in the contemplation and enjoyment of the actual scene.

So it would seem to have been with many students of Swiss Ecclesiastical history. True, the Protestant National Churches of Switzerland cannot compare in grandeur or importance with their sister Churches of other countries, as the Alps do with other European mountains; but having been founded by Zwingli, Calvin, and Farel, and still retaining many of the provisions established by these Reformation-chiefs, and conducting their proceedings with the stately gravity and decorum belonging to a past age rather than to the present one, they exercise a certain spell over the mind of the enthusiastic student, and lead him almost to lose sight of the fact that forces are at work which are even now beginning to shake these venerable societies, and which may some day raise in their place, and out of their renovated materials, Churches more in harmony with the spirit of the New Testament.

Already in two Cantons these two forces have manifested their presence and power. Geneva possesses a free Evangelical Church, which by the character and intelligence of some of its founders, as well as by the institutions it has set on foot, has gained *for itself an almost European repu-*

tation. Again, in the Canton of Vaud, a Free Church has been gathering strength and consolidating its position for some years past. Each of these Churches has its own peculiar characteristics. They combine elements generally kept distinct in English Churches. They have just so much of the Presbyterian system as serves to elicit the earnest sympathy of our brethren of the Free and United Presbyterian Churches of Scotland. At the same time they both assert the principle for which we as Congregationalists, whether pædo-, or antipædo-baptist, are wont to contend. Both have, therefore, strong claims on our sympathy.

These are the only two Free Churches which have obtained a name beyond the limits of Switzerland. But in two other Cantons, Independent communities are to be found, between whose organization and our own there is perhaps a stronger affinity than is the case with the Free Churches of Geneva and Vaud. I refer to the Independent Churches of Neuchâtel and Berne. The Independent Churches of Neuchâtel may be regarded as the representatives or descendants of the old Dissenting communities which were formed at the time of the Revival (1815-1820). In 1847 there were six or seven of these communities, numbering in all about 500 members. About that period Mr. Darby made his appearance in Switzerland, and found among the Christians both in and out of the National Churches, who had been awakened at the time of the Revival, or subsequently, very many who were sufficiently unsettled or ignorant as regarded ecclesiastical and other matters.

to be at once taken by his plausible and earnest method of stating his views. The result was that the old Dissenting communities were almost entirely broken up in every direction. In Neuchâtel the number of members fell to about 90. As soon, however, as Mr. Darby left the country, a reaction began, and has been going on, although slowly, ever since. At the present time there are eight Independent Churches in the Canton, numbering in all about 860 members. The two most important Churches are to be found in the towns of Neuchâtel and Chaux-de-fonds. These eight Churches support four pastors, Messrs. S. Thomas, Petitpierre, Bernoux, and Monsell. The last-named brother, an Irishman by birth and education, but long resident in Switzerland, has been laid aside for three years, but hopes soon to recommence his labours. In the absence of a pastor, the services are conducted by one of the elders, many of whom are men of deep piety and of considerable intelligence; many, in fact, of the members of the Churches, though all in a very humble position in life, are persons whose piety and knowledge of the Scriptures are of no ordinary character.

In order to explain their position and principles to their brethren of the National Church, as well as for the instruction of those who wish to become members, the eight Churches have united in putting forth an exposition of their principles. They style themselves Evangelical Independent Churches of the district (*circonscription*) of Neuchâtel. Their confession of faith is a concise but clear statement of the leading truths of Christianity.

Respecting the Church, they say, "The true Church is composed of all who participate in the life of Christ, and who thus become members one of another. The several Churches are composed of disciples professing their faith, and they are, although more or less imperfectly, manifestations, and organs of the universal Church. We desire to place ourselves in the position pointed out in the New Testament for all the faithful, that of forming part of an assembly of disciples who can obey collectively the commands addressed to the Churches of Christ, and who in short can really accept the blessings and duties connected with the condition of members of a Church of the Lord." Under the head of "Introduction to the Church," they say, "Those who, acknowledging themselves to be sinners and guilty before God, profess the same hope with us in Jesus Christ, our only righteousness, and whose life does not belie their profession, shall be received, as by right, members of our Churches, if they so desire it; in this case they must express their intention to one of the elders, who shall communicate the same to the flock, and request the brethren and sisters who may have any observations to make, to present them without delay to the elders in private." The subject of baptism is left an open question. The Lord's Supper is celebrated every Sabbath. On this subject, they say, "By surrounding the Lord's Table every first day of the week, (Acts xx. 7) we approximate to the example of the brethren of Apostolic times: not that we regard the frequent celebration of the Supper as a command, but we look upon it as a privilege, as a means of raising us towards heavenly

things, of increasing our vigilance, and of maintaining our communion with God and with our brethren." Further they say, "We recognise the universal priesthood of believers, in virtue of which every one is called to approach God, without any other Mediator than Jesus Christ, and to proclaim the power of Him who hath saved him without any other authority than his love and his faith toward Christ. Thus in our worship, any brother, who feels himself so disposed, is at liberty to offer prayer to God, or to address a few words to his brethren. If any one should abuse this liberty he is to be told of it in private. Nevertheless, we do not make the exercise of the priesthood to consist exclusively, nor chiefly, in the liberty of speaking; the child *dwells* in its father's house; every acceptance of the Lord's will and every fulfilment of duty is an exercise of the Evangelical priesthood, for it is a spiritual sacrifice, holy, and acceptable unto God. We do not admit the distinction ordinarily made between clergy and laity, but we do not overlook that which Scripture makes between those who in fact teach and those who are taught. When the Chief Shepherd raises up brethren to labour 'for the perfecting of the saints, for the work of the ministry, and for the edifying of the body of Christ,' we receive them with joy as a gift from Him, we acknowledge them as ministers of the Lord, we designate them as such, and we love them for their works' sake."

Under the head of "The Government of the Church," after referring to the exercise of discipline, they say "As regards the immediate direction of everything relating to the collective

interests of the flock and its religious activity, we believe ourselves bound by the Word of God to entrust it to a council of elders (Presbytery). The Lord's workmen in the service of the Church by right form part of its council, together with the other elders. All are chosen with prayer by the brethren united in a general assembly according to the indications given in Scripture (1. Tim. iii. 1—7; Tit. i. 5—9), and remain in office as long as they enjoy general confidence. The elders are to see that the things taught among us are in agreement with sound doctrine; they are to attend to the reception of members with a view to their presentation to the Church and more especially to cases of discipline; also to the maintenance of fraternal relations between the flock, and other churches or societies; to the expenses of worship and evangelization; to the donations for missions and for the poor, giving account of their administration to the Church in reference to all these matters. They are called to visit the sick, to console the afflicted, to exhort the weak and especially themselves to be examples of good works. The general assembly is to be convoked by the elders as often as they deem it necessary, or when several brethren agree in asking for it."

These extracts will suffice to show that the Independent Churches of Neuchâtel are as desirous as ourselves of maintaining purity of communion, while at the same time they allow a freedom in their public services to which we are not accustomed. In some respects they resemble their neighbours the Plymouthists, but this cannot surprise us, when it is remembered that very many of their members

were for a time of that persuasion. But as a denomination, their existence is a protest against the radical notions of these sectaries, as also against the formalism largely prevalent in the National Church. By this Church, and especially by many of its clergy, these feeble Churches were regarded with contempt. Of late years, a better spirit has begun to prevail. The successful way in which Pastor Monsell maintained his ground in a controversy on questions of Church and State, with Pastor Godet, the ablest man of the National Church, as well as the intellectual and spiritual worth of many of the members of these Churches, both ministerial and otherwise, have very much tended to raise them in the estimation of their brethren of the Established Church. On the other hand, the Independents have become more expansive and charitable in their feelings towards their brethren whose Ecclesiastical predilections they do not share.

In the Canton of Berne there are six Independent Churches, bearing the same general features as those of Neuchâtel. All the services except some in the city of Berne are conducted in German. One of the last reports showed that these six churches have in all 355 members, with sixty communicants, together with ten elders. The German pastor is M. Ijelin, who visits all the churches in turn. The elders who supply his place in his absence are many of them well qualified to edify the congregations to whom they minister. The French services in Berne are conducted by ministers from Vaud and Neuchâtel, who go there in regular order, or else by an intelligent lay-

man, M. de Watteville. These churches have all arisen out of the earnest and long continued labours of the late Pastor Chs. de Rodt, who was suddenly called to his rest on the 26th of May, 1861. This devoted servant of God was ordained to the ministry in England, in 1833, and at once returned to his country and formed, in Berne, that Church with which his name will ever be connected. At first the members composing it were very small, but as years rolled on they gradually increased, four sister Churches were formed, one at Thun, another at Münsigen, and two in the Emmenthal, and evangelistic operations were undertaken. In 1860, a wealthy member of the Church in Berne, built a chapel capable of containing 500 or 600 persons. The services in the other places are carried on as in Neuchâtel, in hired rooms. Nor was M. de Rodt's influence confined to the Churches which he was instrumental in forming. He was a power in the Canton, and members of the National Church acknowledge with thankfulness the good he wrought indirectly amongst them, and the loving spirit which he displayed toward all who loved the Lord Jesus Christ. His departure therefore created a great void. The Independent Churches hold on their way and maintain their ground, but they still deplore the loss of their father and founder.

Such are some of the forces which are working in Neuchâtel and Berne, and which, weak though they may seem, are making themselves felt. Indeed, we believe their power is considerable and likely to increase. Let English Congregationalists hold out to these their Swiss brethren the right

hand of fellowship, and encourage them to be prepared for those providential opportunities which may arise for the dissemination of principles

which we and they hold in common, and which we both believe to have a very close connection with the prosperity of the Redeemer's Kingdom.

SEA-SIDE TALKS AND THOUGHTS ABOUT "OUR COLLEGES."

GILBERT NEEVE and I had some very pleasant evening rambles during our stay at L——. We were fortunate in being there at a moonlight period, and of course on many of the evenings had the advantage of an ebb-tide, when the sands are so broad, and white, and firm for walking. I like L—— very much. One has not to encounter such crowds of gay butterfly people, who seem to go to the sea-side for the purpose of creating a sensation, and attracting notice. You may sit on the beach all day, and read or talk, as your taste may be inclined, without fear of interruptions from gangs of noisy people who are always bathing, or seeing other people in the water. One evening, I must tell you, we had a long confab about colleges and student-life. We got very serious, and the clear, splendid moon, shining gloriously on her purple throne, surrounded by the hosts of stars, seemed to make us almost sad. The day had been very warm, even at L——. A mist lay all round the horizon at the setting of the sun, and the waves were all languid and quiet as if oppressed by the heat. A low murmur ran along the shore, a murmur which generally makes me feel a little melancholy; especially when I think that these murmurs will last longer than any human being in the distant town, even as *they have come down from far*

distant ages with the same low, pensive music to this hour.

Gilbert had in his pocket the "Christian Year," and read, with more than his wonted tenderness of expression, those inimitable lines on "Ordination." There was a new witchery about his voice when he quietly and impressively uttered that beautiful verse—

"When foemen watch their tents by night,
And mists hang wide o'er moor and fell;
Spirit of counsel and of might,
Their pastoral warfare guard thou well."

I thought his nerves seemed to "prick and tingle," for he twitched a little convulsively, and I caught the evidence of a sigh just as these solemn words passed his lips. He said he had been to the ordination of James Ponsonby, at Rington, in the beginning of August, and Mr. Q.—, who delivered the charge, used the concluding verses at the end of his address.

Gilbert is not dissatisfied with his settlement; on the contrary, I think he is in love with the sphere which is opening before him. It is very wise of him to take a thoroughly good rustication, before he finally fixes himself to his work.

Gilbert said he had been reading the "Minutes of the College Conference," which was held in the Congregational

Library, London, last January 24th and 25th, as the result of a suggestion made by Mr. Allon at the Autumnal Meeting at Hull. He had had a copy lent him by a friend. I find that they are printed for private circulation only. The Conference, it seems, was composed of delegates from our Colleges, and included such men as Mr. Binney, Dr. Vaughan, Professor Reynolds, Mr. Allon, Mr. Morley, Mr. Sidebottom, and many others. There were day and evening sittings, and they were presided over by Mr. Binney. Some nine or ten papers were read, and then discussed. Gilbert told me that the reading of these papers had made various and conflicting impressions upon his mind. He had longed to get through with his allotted rest, and begin a ministry about which so much had been said by the readers of these papers. As he read at the commencement of Mr. Reynolds's paper these words—"The controversies which are closing round the Church, and engaging the most active minds in the Europe of this generation, in a war to the knife with our holy Christianity, demand that we, as well as other sections of the Church, should furnish our contingent to the great army which is prepared to fight the battle for the truth as it is in Jesus Christ"—he felt as if he must pack his portmanteau, and go to his work at once. The only way in which he could be induced to remain longer idle, was the consent of his mother and sisters that he might go forth on the Sunday to some outlying villages, and preach for a poor fellow who is an agent of the County Home Mission in those parts. He had all the passion for the conflict of a brave young recruit. But he had

read Mr. Reynolds's paper first, as he had heard that it sketched the plan of the new *Senatus Academicus*, of which we have heard so much, and he wanted to know what would probably be the conditions of the proposed examination. Then he began with Dr. Fraser's paper on "The Minimum of Education which our Colleges ought to furnish, and which all College-educated ministers should be expected to possess." The President of Airedale insists upon the supreme importance of a *sound* knowledge of the languages of the Old and New Testaments, and a clear conception of systematic theology, with not a little knowledge of the duties which pertain to the pastoral office.

When Gilbert had read through this paper he felt less in a hurry to go to his charge, and even wished to be at College again; and yet Dr. Fraser had regarded the minimum of education for the *shortest course* (that of three years) and had even combined with the above requirements a critical study of the English language, a knowledge of Ecclesiastical history, and of the laws of human thought; while, if circumstances permitted, some instruction in science, especially in geology, might also be communicated with advantage. Gilbert trembled at the thought that he had entered College with the elementary knowledge of Latin which Dr. Fraser desiderates, and a fair mathematical proficiency, not a little familiarity with his own language, as well written, and spoken; but after five years at Loughton, under the ablest of professors, how much did *he* know in comparison with such demands? He would have been indignant if anybody had supposed that he was a

sound Hebraist and Hellenist, or that he could even pronounce fairly upon the merits of a solid book on Ecclesiastical history. He thought years must be very long at Airedale, if three years would accomplish all this.

But Gilbert paused when his eye fell upon the title of Dr. Falding's paper: "The best means of securing a higher amount of Theological and Biblical Scholarship for some of our Students." He thought there might here be some guidance for his perplexed spirit, and as his work would not be very heavy, and he did not intend to marry for three years, he fancied he might do something to acquire the desired knowledge. He has an ambition to become a scholar, and eagerly conned the following prerequisites, which must be secured at College:—

1. Be well skilled in the Latin, Greek, Hebrew, and German languages;
2. Be so familiar with logic and metaphysics, as to be prepared for a careful and discriminating acquaintance with the schools of philosophy;
3. Have read with some degree of care and advantage, the whole, or the greater part, of the Scriptures, in the originals, with the use of the most available critical helps;
4. Have made themselves acquainted with the principal works of the Fathers and Reformers of the Church;
5. Have acquired a general knowledge of the progress and development of theological opinion and ecclesiastical systems.

He was not surprised to find that Dr. Falding considered it indispensable to all this, that there should be a previous literary training at some *such places as Owen's or University*

Colleges, or the Scottish Universities, or that some such training should eventually be provided by our own denomination, anticipative of a purely Theological College, where the utmost limits of the sacred science may be attained, by devoted and earnest young men. These latter plans, he remarked, as being developed by Professor Charlton, of the Western College, as an approximation to a new University, having a general Board of Theological Examiners, securing a unity and intercommunity of the various Collegiate institutions, and finally making all save one preparatory institutions—"that is, affording classical, mathematical, and scientific training, in preparation for a more extensive and special divinity and ministerial College, wherein all biblical, dogmatic, ecclesiastical, and homiletic studies, might be more efficiently conducted; to which the students from the others might be at length transferred, and from which, as from a common centre, all our young ministers might finally go forth to take those stations in the Churches for which they might then be found severally most fitted."

Gilbert and I were both taken with Mr. Reynolds's scheme, and more especially, as we felt that these Theological diplomas would draw greater attention to the most important branches of study for young ministers. We are neither of us experienced enough to estimate the value of Dr. Vaughan's paper "On the character of our ministry, as affected by the estimate of ministerial service in our Churches," but we were pained at some of its disclosures, and felt again that the campaign must be very different from the

barrack-life. We thought it could scarcely need much Christian sense to understand that unless a man, who was elected to be the religious guide and instructor of a people, received their courtesy and profound respect, he would never do them any good.

We were both prepared to find the Rev. J. G. Miall, of Bradford, treating "On the importance of cultivating, in candidates for the ministry, an enlightened and firm attachment to our distinctive denominational principles," nor surprised to read some pointed and clever remarks upon so important a subject. We both admired the piquancy and frequent splendour of Mr. Miall's style. Dr. Morton Brown wrote very sensibly and fervidly of "The duty of pastors and Churches to encourage suitable young men to enter our ministry;" and Gilbert said, seriously, he hoped we should be found suitable. But he said he had been very deeply impressed by an able paper by Mr. Dale, of Birmingham, on "The importance of some of our students entering the ministry as assistants or co-pastors;" and now that he had accepted Bristow, wished he had thought more seriously of an offer he had had of becoming an assistant to Mr. M—— at St. Stephen's Chapel, London. He commended to my notice, some exceedingly valuable and interesting suggestions, upon the spiritual side of student life

in Mr. J. B. Paton's paper. I read it, and felt it deeply. Again and again did we talk of these "Minutes," and often incurred a sharp rebuke from our sisters for being so much away from them. *They* thought we had nothing to disturb ourselves about at all; and fancied that being at College, or accepting a pastorate, were about equally happy modes of life. I had to leave them all for College about the middle of September. I have begun to work harder than ever, and when I leave these blessed walls, I hope I may find a generous and holy old man, or a hard-working London pastor, willing to make me his assistant, and show me how to govern and guide a Church. A sight of those "Minutes" has almost made me feel as Porson must have felt when he was urged to take holy orders, and said that he should want fifty years to study Theology first. But I know that I have within my heart a knowledge, learned at my mother's knee, which has made me "wise unto salvation, through faith which is in Christ Jesus." This I yearn to make known as widely as possible, when Providence shall appoint my sphere, and call me to my life-work: and,

"Whether crowned, or crownless—
When I fall, it matters not,
So that God's work be done."

DELTA.

PARENTAL RESPONSIBILITY.

INAUGURAL ADDRESS BY THE REV. D. THOMAS, B.A., AT THE AUTUMNAL MEETING OF THE CONGREGATIONAL UNION, OCTOBER 24, 1865.

It will be remembered that the Chairman of the Congregational Union addressed his brethren in May on "the relation of our public ministry to the prevailing standard of the Christian life." At the recent autumnal meeting he chose for his subject "the

Christian parents' responsibility," and laid his brethren under new and lasting obligations, by his wise and earnest words. It will be hard for any Christian father who listened to him to forget the solemn thoughts and impressions of that hour. The first question which Mr. Thomas considered was—"What are the conditions on the fulfilment of which we may calculate with some confidence, that the children of the godly among us will maintain the same outward religious associations with their fathers?" From this he proceeded to the more important question—"How is that spiritual relation of our children to Christ to be established without which their permanent relation to our Churches is not generally to be expected, and never to be desired?" The answer to this question was wrought out with great power and cogency. It was argued that there is such a connection between the faith and piety of the parent and the faith and piety of the child, that when the former are exercised so that their just influence are felt, we may calculate upon the latter following by the operation of a Divine law. But we must confess, that in one of the grounds on which he based his belief in that connection, Mr. Thomas did not carry our convictions with him. It is not to be denied that there is "a natural ordination whereby new forms of existence are impressed with the character of the immediate sources or instruments of their being;" but it may be denied, and we think must, that this natural law so operates that the spiritual bias of the "new man" in the parent shall be reproduced in the child; and if it does not so operate, we do not see how its existence can form to any extent a "ground of belief" in the connection between the piety of the parent and the piety of the child. The question is too grave to be discussed incidentally in this note. And happily the difference between us is reduced to small proportions *practically*, for after all, our Chairman admitted that our "fallen nature" passes from parent to child, and said—"Whatever may be thought (and some may think little) of the advantages which may be derived from the constitutional tendencies inherited from a holy parentage, it is certain that they will avail nothing to the future character and life, apart from the means employed for moral instruction and training." And again, he said,—“Not, indeed, without the action of the Divine Spirit, will any constitutional tendency imparted by a holy parentage, or any application of the means of moral and religious education, avail for the formation of the Christian character. This comes not of blood, nor of the will of the flesh, nor of the will of man. None become the sons of God by mere natural descent, or by the efficacy of any instrumentality that the will and hand of man can employ.”

We give the third part of Mr. Thomas's address to our readers almost entire, and pray that it may produce on their minds some of that deep and holy impression which it produced on those who heard it.—EDITOR.

HINDRANCES TO SUCCESS IN PARENTAL TRAINING.

1. I am disposed to give prominence among hindrances to the sentiment which has been common to every age, and which assigns a greater sanctity and spiritual power to the Christian Church than to the Christian family. Does not the parent among us too often look upon the meeting-place of his Church as more holy than the place of his abode; the assembly in that public place as more sacred than the smaller gathering around his own hearth; the instruction and wor-

ship in the great congregation, the rites and observances practised in it, as more solemn and impressive, and more efficacious for spiritual ends, through the fuller measure of the Divine presence and power in them, than any instruction, or service, or action, can be expected to be in the little family circle? And thus exalting the Church above the family, as a sphere of Divine influence, he is apt to think that he discharges the chief part of his obligation to the souls of his

children, when he brings them under its instruction and influence. Does he not, he will sometimes say to himself, render them the highest service in his power ; does he not provide for them the truest moral and religious training, when he is so careful to take them to the holiest place—the very house of God,—where they witness the most sacred observances, and receive the fullest and most powerful instruction, and are most in the presence of the Divine Spirit ? Is not his duty largely done, when he has brought them under the educating influences of his Church ?

He needs be warned against this narrow view of his obligation, and of the false estimate on which it rests of the moral power of the Church as compared with his own. There is a sense, indeed, in which the education of the children in connection with it, is the work of the Church, but it is so for the most part only as it acts upon them through their parents. These represent the Church to the children. These are most of all the Church to them. Through these it chiefly speaks to them, and prays for them, and labours for them. It is little without the co-operation of their parents and apart from them as the medium of its communication, that it can hope to accomplish for them. How much can it avail to their spiritual life and health, that they breath a pure air in the public assemblies of the church, if they breathe daily and hourly quite a different atmosphere at home ? What can be expected from the impressions they receive through the instruction of their teacher or minister, if they see and hear nothing to confirm them in their home-life, which is nearly their

whole life ? Is it not very much left to their parents to determine whether or not those impressions shall become permanent as principles ? Is it not easily in their power, by their talk and life in the house, quickly to efface them ? They should know that it is the smallest portion of their responsibility they have discharged, when they have brought those who are born to them under the influence of the Church as it acts outside their own doors, seeing that it still mostly rests with them whether that influence shall be effective or impotent for good ; and know, too, how much farther their responsibility reaches than to the performance of all that bears directly on the efficaciousness of the outward influence of the Church, for that they have a power independent of its organisation and collective action, and greater than belongs to it. They need know and be deeply and abidingly sensible, that there are no walls which are hallowed by a diviner consecration than those within which they dwell,—no functions more sacred than those assigned to them, whom God by His Providence has ordained to be prophets, and priests, and kings within their own house,—no words spoken by human lips so fitted to be “ the power of God unto salvation ” as those which should fall from their lips on the ears of their children,—no priestly hands so likely, by any rites and observances, to convey the Holy Ghost, as their hands by the daily work they may do on the behalf and in the presence of their children,—no ministers who can do for the souls in their congregations, what they may do for those souls in their families,—no Church that has the power for religiously educating like the Church in the house.

2. An error against which they need not less to guard, is that which would make their spiritual service to their children mainly depend on their conscious and direct efforts for their good; only in a subordinate degree on the unconscious and undesigned influence of the spirit of their life.

It is a more common error in these days of philanthropic activities than in the times of our forefathers. Active benevolence is now valued far above contemplative piety. He is the very useful man in the popular judgment who is always planning, or executing by gift or labour some merciful purpose. And his usefulness is determined by what he does; only in a slight degree by what he is. The work counts for more than the man. It is forgotten how much the work that is done for spiritual ends depends on the spirit of the worker, and forgotten, too, how much that spirit of the worker, as expressed in his habitual life, can accomplish, irrespective of all work he does with a benevolent aim. This is forgotten in our domestic relations, where it most needs to be remembered. Does not the parent often think much more of the influence which he puts forth by what he does occasionally or frequently, with a conscious purpose in the spiritual interests of his children, than of that which is unconsciously exercised by his entire life in the house?

He speaks to them of their souls; he instructs, and counsels, and warns, and reproves; he performs acts of worship in their presence, and offers prayer on their behalf; he gives directions and rules to which they must conform. And he will look on this varied action, designed for their *spiritual welfare*, as including the

greater part of what is obligatory on him in relation to it, and as carrying with it the highest influence for its accomplishment. He makes thus their spiritual improvement the care of a separate department of his life, into which he enters when he thinks of their claims and necessities, not the work which is to be done, by the action of his life in all its departments, and when he has no thought of them, not less than when it is his purpose to serve them. It is in vain, however, that he expects much from the efforts which he intends for their good, if they have no moral force in them, derived from the influence of his habitual life. The influence of that life is required, too, apart from those efforts, and, duly put forth, will be found to be far greater than theirs.

Those among us who feel that they are under obligations to a Christian parentage, greater than they can express, and that will last for ever, will bear witness that the power which chiefly wrought upon them was that of the principle and spirit of the whole life, with which they were so familiar during their early and impressible years; and that now, when memory repeats the blessing then first received, it is not so much by recalling particular acts of spiritual care and service, as by recalling the image of the life itself of the sainted father or mother, which never returns but like an angel presence and guardian.

In this, as in other ways, does the witness of our experience enforce the Apostolic words first addressed to a minister in a church, but not less applicable to God's minister at the head of the family, and never more seasonably addressed to man than now.

when active and designed beneficence is made the great test of usefulness—"Take heed to thyself, and to thy doctrine." He should lay it to heart (as should every man who would do the highest service to those whom he loves, but he, most of all, because of the unceasing and all-prevailing influence of his character in the house) that his first and supreme care should be himself—that far more will follow from what he is than from what he does—that holiness is before beneficence—that it is a much greater thing to be good than to do good—that he is most sure of doing good, and the most good, by being good.

3. The temptation, which in our day has become more than ordinarily strong, to seek the temporal advantage, to the neglect, and even more directly at the expense, of the spiritual well-being of his children, is one which demands his utmost vigilance and care.

It is his natural desire, and, in most cases, his duty, as God's Providence may give him the power, to enlarge their means of present enjoyment and improve their social condition. It has always been one of his temptations to make this his chief care for them. Of late years the facilities for accomplishing this have greatly increased. Formerly the social condition of men would remain substantially the same for generations; whereas now, he who yesterday laboured with his hands for his bread, is to-day the large employer of the labour of others. Those whom we remember as having a bare competency, or none of this world's goods, are enjoying the luxuries and shining with the splendours of wealth. The distinctions of social life are won by

the children of the obscure. With this unprecedented facility to rise, the desire for it has become intensified. In the homes especially of those who form the middle class of society, it has become too often the ruling passion. How many a father's and a mother's heart in our congregations is possessed by it! How many among us have, in consequence of this, fallen by the power of the temptation to seek the worldly and temporal before the spiritual and eternal welfare of their children! Who has not known the father to be busy in the world, in the pursuit of gain with which to enrich his children, when he might and would have been at home, ministering of God's truth and grace to them, had he cared as much for their souls as he cared for their circumstances! Who has not known him, not of necessity, but from choice, so multiply his business cares and pursuits for the aggrandizement of his house, that these made such a demand on his time, and thought, and practical energies, as to leave him, if any, only the scantiest leisure and power to advance the godliness of his sons and daughters? Have we not seen the parents' choice of their children's school, of their place of residence, of their place of worship, of their business or profession, to be determined by a paramount regard to their social position and general prospects in this life? When circumstances have prepared the way for the friendly and intimate intercourse of their children with some neighbouring family distinguished by its Christian virtues, but socially a degree or half a degree lower than themselves in the conventional scale, have we not known the father and the mother too, stern in their dis-

countenance of that intercourse, because it was possible it might lower by that degree, or that half or indefinable portion of a degree, the social position of their children?—and when circumstances have opened the way for a like intercourse with some neighbouring house which was far more worldly than spiritual, but which would be deemed rather higher than themselves in the social scale, have we not then known the parents both to sanction and encourage the intercourse, though it was more than possible it might lower their children's position in that other scale which gives the distance of their souls from God?

When the affections of their child would lead to the life-long union with one of unquestioned and superior piety but of inferior worldly condition, have we not seen them inexorable in their prohibition? and then, when the love of the child would point to a marriage-alliance with one, if not of doubtful morality, of doubtful religious character, but of superior means and station, have we not observed the faint or seeming hesitation to give way? The character that was questioned was judged of with great charity. The favourable points had justice done to them, and more than justice. The doubtful became hopeful. They were inexorable only when the social position and worldly prospect of their child were concerned; they would listen and yield, and were willing to run not a little risk, when it was only the soul of their child that was imperilled.

In other ways, which will readily suggest themselves, do men fail before the temptation, so common and strong in these days, to neglect the spiritual

in their care for the worldly interests of their families.

What matters it that in that field given them to cultivate and make fruitful there is a Divine law, through the operation of which they might reap the fruit of righteousness and godliness in the character of their children? They can only expect to do so when they conform to that law by cultivating the soil with a view to that fruit, and sowing the seed that yields it. If it be the fruit of worldly respectability and possession they most desire in the lives of their children, and they sow the seed of it, and labour on the soil with a supreme regard to it, it is not for them to calculate on the ordinance established for the continuance and growth of piety in Christian families to manifest itself in their favour. They should expect to reap as they have sown.

4. The evil which threatens the religious character of their children, from the influence of the popular literature of the day, demands their special solicitude.

The recent discussion bearing on this subject and which has drawn to it public attention, assumes the fact, that, next to the newspapers, works of fiction furnish the chief part of the popular reading. That they supply no inconsiderable part of the reading of the more cultivated families in our congregations will not be questioned. It can no more, we think, be questioned that, when they occupy greatly the time, and largely engage the habitual interests of the younger minds in those families, they must operate against their spiritual health and growth. Whatever may be justly said in their favour, as necessary or

desirable for entertainment and mental recreation, and as in some respects and instances instructive, it will be maintained by no one, that, in their general character, they tend to promote in their readers the spirit of godliness. And it may reasonably be a matter of real concern to the Christian parent, to find that the attention and interest of his children are habitually engrossed, in the perusal mainly of books, which have no tendency to quicken and nourish within them the higher and Divine life.

But the evil influence of that devotion to them takes a positive form. They deal with unreal persons and things. The best of them may do this without violating the probabilities of actual life. But the bulk of them occupy their reader with scenes, and events, and characters, far removed from the realities of his daily existence. Must not that frequent absorption of his thoughts and feeling in the creations of an unreal world, indispose and tend to incapacitate him for the moral and religious duties of his daily life, among the obstinate facts and common and monotonous scenes of this real world?

Works of fiction derive their principal charm from their power to excite. We are made susceptible, however, to the excitement of feeling not only for the momentary gratification which attends it, but also and chiefly for the impulse and strength it gives for right action. When the excitement, as in this case, is ever sought and indulged in for its own sake, and ends in the mere luxury of enjoyment, there is a waste of that energy of feeling which might have greatly served the highest purposes in the character and life.

And the waste of power in the

stimulated feeling is not the only thing to be deplored. Stimulants may be necessary at times, but the soul cannot, any more than the body, live and thrive upon them. Taken as its food, as they are in this instance, they must vitiate its tastes and appetites, impair its health, and endanger its true life.

Is not, too, the moral tone of a large proportion of the most popular novels unfavourable to that earnest piety which godly parents desire for their children? Even in their inculcation of virtue, and in the embodiment of virtue in the characters which are intended to be the beauty and glory of their pages, is it not generally the case that the virtue is of that kind which is divorced from godliness, and that the characters which challenge and win the admiration and love of the reader are absolutely independent, for the origin and maintenance of their beauty and nobleness, of any faith in Christ or fellowship with God? And must not the frequent and absorbing contemplation and admiration of a virtue that has no foundation or support in religious faith and habits, or acknowledged relation to them, tend to lower the estimate of their worth and indispose to the cultivation of them? The late Robert Hall declared that it took him weeks to recover from the eager perusal, at one time, of volume after volume of moral tales, popular in his day, and that were characterised by their delineation of such a virtue. If a mind like his must needs suffer so much spiritual detriment when exposed to that influence, how sure and potent for evil on the susceptible and undisciplined minds of the younger members of our families!

We might add, if it were necessary, to these reasons for deprecating the devotion to works of fiction too common in these days. We have the weightiest testimony to the evil that follows from it. "I do not know," writes Dr. Arnold, whose judgment on the subject carries with it a weight scarcely equalled, certainly not exceeded by that of any other man, "to what to ascribe the childishness in boys, which seems to be a growing fault, except it be to the great number of exciting books of amusement;" and he then specifies some of the most popular among them. Speaking elsewhere of the prevailing, and, as he thought, increasing, want of Christian thoughtfulness among boys, he says, "One cause I do find, which is certainly capable of producing such a result,—a cause undoubtedly in existence now, and as certainly not in existence a few years back, nor can I trace any other besides this which appears likely to have produced the same effect. This cause consists in the number, and character, and cheapness, and peculiar mode of publication of the works of amusement of the present day." What has been the result of our own observation? Has it not been to this effect—that those of our youth who sought in the novel chiefly or largely for their mental aliment and pleasure, cared little or nothing for the perusal of God's Book, found least satisfaction in the solemnities of ordinary worship, took the least part and interest in the activities of Christian benevolence, and gave the least promise of a real and earnest Christian life?

He who would prepare his children for that life need, if much of their time and attention be occupied with

books, exercise a watchful care, so that these may be for the most part of a kind to exert upon them another influence than that we have now described. He will not, if he is wise, often make his authority in the matter felt by formal sanctions and prohibitions; but he will, by his example, and counsel, and the use of such influence as reverence and love for him will ensure, seek that what they chiefly read shall minister to their mental and moral health and life.

5. The social entertainments, which enter now more largely than ever into the family life, may also well occupy his most serious thought. They serve to indicate the moral spirit that predominates in the house, and they confirm the predominance of that spirit of which they are the signs. The children in the house are especially subject to their influence. They are widely different now from what they used to be, at least in the more cultivated religious households. Our fathers were accustomed to draw a broad line of distinction between the Church and the world, when they judged of the scenes and enjoyments that were right and seemly at the social gatherings of Christian people. It is probable that the line which they drew was too broad; it is more than probable that the line which is now drawn is too narrow. Is it not too often a line that is hardly perceptible? Have not the words "worldly conformity" as applied in this connection, been lost to the vocabulary of many a Christian circle, and the evil which they were supposed to describe nearly, if not quite, ceased to be recognised? Do not many who bear the name of Christ judge with little or no inquiry

felicities, the joy of joys, the crown of their rejoicing, a joy unspeakable and everlasting, to have as the reward of their care and labour for those given to them on earth and whom they had loved as they loved their own souls, all given to them again in heaven and for eternity. It should be remembered, too, when they are faint-hearted and ready to complain, that if their responsibility and work be great, so also is the help in co-operating agencies which God has provided for them. The promise of God, as we have seen, is to them and their children. When

they do as He has ordinarily given them the power of doing, the law of God, of which that promise is the declaration, and which regulates natural and spiritual influences, is on their side. The Spirit of God is on their side. The Church of God is on their side. It is not for them to be faint and weary, far less to complain. They may well take courage and rejoice in the very greatness of their trust and work. They that are for them are more than they that are against them.

DR. RALEIGH ON THE AMERICAN WAR AND PEOPLE.

[THE words addressed by Dr. Vaughan to the late Congregational Council at Boston, were reported in our August number. Of Dr. Raleigh's speech on the occasion, we could find only a meagre abstract. We have now the pleasure of giving to our readers the concluding portion of a most noble and thrilling oration, in which Dr. Raleigh gave an account of his mission to Boston, at the late Congregational Union meetings in Bristol. It is but the conclusion, it will be remembered, and contains a summary of his impressions of the causes of the late war, and of the sentiments of the American nation.—EDITOR.]

FIRST. I never had a doubt, but now I am more than sure, that slavery was the real cause of the war. It was to preserve that, it was to extend that, that the South drew the sword. They had no grievance, they had no shadow of excuse besides; the offence was that civilisation was lighting her lamps too near them; that Christianity, with her ten commandments and her spirit of impartial and universal love, would not sanction her "peculiar institution," would not become "a lying spirit," and connive at her rank injustice and cruelty; and if I cannot in conscience say, that it was expressly to uproot and destroy slavery that the North so vigorously resisted, I can say this, as it was expressed to me by an honourable citizen of Boston, that

"they felt slavery beneath the whole conflict, and that they struck at the vile system as soon as public law and constitutional honour and fairness would allow them to do so." There may be two opinions as to the legitimacy of having a national constitution in this nineteenth century, holding slavery, or allowing slavery at all within its bounds or States. But, such a constitution existing, it has its rights which must be respected as long as the constitution exists. These rights prevented the North from making any direct attack on slavery at the beginning of the war; but as soon as they saw the fair and honourable chance of striking it down, they did not pity or spare, they did not withhold the blow,—it came with

crushing force. And as the vile system, wounded, bleeding, and staggering blindly on through its last dishonoured days, without one penitential tear or pang as long as it lived, holding its blood-stained whips, and muttering its sullen curses to the last, fell at last to rise no more, the darkest and most gigantic criminal the world has ever seen, there was a sigh of relief, as I was assured, from sea to sea through those vast Northern States, and from many lips came the thankful exclamation, felt by all, "Thank God it is now gone!"

I am entirely confirmed in the opinion that they could not make peace with the South until they had conquered that peace with the sword. When those terrible battles were going on which appalled and sickened us all, seeming, as they did sometimes, scenes of mere fruitless carnage, the question was often put—put even by the friends of the North,—“Why do they not make peace? Could anything that might come be worse than this?” The answer was then and is now, “They could not make peace.” It was simply an impossibility. Peace with a system like that lying close and hard upon them! peace with a slave-frontier of 3,000 miles and more! peace with slavery dictating the terms—for she must have done that, else there could have been no peace. Who were to catch the runaway slaves? Who were to make the laws to catch them? The men of the North, of course; and if they had not done so, if instead of doing so they had opened, as in that case they would have done, additional lines of underground railroad; if they had had their very children instructed, as in that case they would have had, to

tell any dusky questioners that might ask them, where shone the North star—who that reflects sees not that peace in such a case meant either continual war, or the loss of the Northern liberty in the setting up of the so-called Southern independence? Accordingly, they felt that they were really fighting for all that they had achieved in two centuries of development—for their institutions, their liberty, their homes.

Bear with me on this point; I believe a right understanding of it is vital to the cordiality of our future intercourse. The question with them over yonder is, “Are we regarded by our brethren as having yielded to passion, resentment, and the injured ‘pride of place’ and power among the nations, in striving as we did at such cost and sacrifice for the end which we have achieved? Or do they see, or at any rate in trustfulness believe that we saw, the necessity of our course to be as inevitable and authoritative as it was awful and distressing?” The difference in the two cases will be something like this. In the one case they were our Christian brethren bearing the burden of the Lord through sorrow and blood for four long years; baptised with such a baptism as the Master has seldom given to the disciple, but taking it and feeling it as His. In the other case they were but men giving blow for blow, demanding an “eye for an eye and a tooth for a tooth,” and settling questions of human liberty and right by mere power and numbers. I confess that if I adopted this latter part of the alternative I should not care to renew intercourse with these men very cordially or very soon. Since I adopt clearly the former part

of the alternative I plead earnestly with my brethren who yet have lingering doubts, to look to this point more fully, and according to the measure of their convictions to do our brethren the justice which is all they ask at our hands. I understand Dr. Vaughan in the *British Quarterly* to allow (page 494), that "the North had been shut up to this course by the South; they were bound to take it." If I am not misinterpreting, and that is really granted—("Hear, hear," from Dr. Vaughan)—that is everything. That is the whole case; and I thank Dr. Vaughan for the frankness of the admission.

My brethren, I believe that none of us know the blackness of the darkness of that system that has been overthrown, and therefore how disgraceful it would have been to have made peace with it and how ruinous in the end. I do not suppose that the slaves were treated cruelly, as animals, in the main, although any slave at any time might become the victim of the most heartless cruelty. But the utter violation of all the domestic ties and of all the laws of purity—the utter corruption of morals therefore among the whites as well as among the blacks—the moral degradation of the masters and their sons, as well as of the slaves, beggars description and almost exceeds belief. The real character of slavery is seen, I think, more strikingly in its effect on the best men, in exceptional and critical times, than in its normal operations in the lives of the worst men, although those of course are horrible. If there is one man who more than any other has been universally accepted as the very pink and pattern of the Southern chivalry,

that man is General Robert Lee. And I believe that he is organically all that he has been regarded, and that but for his complicity with slavery, he would be a gentleman and a hero without a stain. But that man, immediately before the breaking out of the war, did what he had never done before, for he had never had a slave flogged on his estate; he had a girl, a virtuous girl, a confidential maid of Mrs. Lee, flogged in his own presence. She thought she had the right to liberty, not only as God's gift, but by law, as the bequest of her former master. She took it by running away. She was apprehended some time after, taken down to a house that I saw, a house standing alone in a field, and there flogged severely. When told to strip she indignantly refused, and—tell it not in Gath, publish it not in the streets of Askelon!—the great Southern General with his own hands stripped the girl to the waist and stood by while she received her punishment. I heard the girl's own sister tell the story, most unwillingly, for she seemed to have a great regard for her old master, and she told these things only in reply to the questioning of a colonel of the army who was with us. The system is so bitter and bad, that when it touches even a noble nature it turns it sour, and burns all the gentler feelings out of it.

SECONDLY. I am thoroughly persuaded that on the whole the Americans are a peaceful people. They are very active in habit, fertile in resource, in general temper somewhat audacious, even as we should say irreverent; but most quickly sensible to kindness, and to a just appreciation of their character and motives;

prone to abide by the law, and (so far as I saw or could judge) very unwilling to encroach upon the laws and liberties of other nations. I speak of the people generally whom I saw and talked with, not of the fools to be found all through the States, who write sensation paragraphs in newspapers, who raise up tall talk at public meetings, to match whom we have plenty of the same kidney here at home; and if the destinies of the two nations were in the hands of such persons we should be at war in a few months. But my candid opinion is, formed after a very anxious scrutiny of this matter during all the weeks of my stay among them, that they are by nature, and by habit, and from interest, a peaceful people, that therefore the world has nothing, or very little, to fear from the growth of their power. Their power is not essentially a military power; their spirit is not a spirit of encroachment. The plough, the axe, the machine, the ship, the warehouse, the pen, the pulpit, or the platform rather—these are their instruments. These are our instruments too. We have fleets and armies which we don't wish to use, which all wise men among us wish to see reduced when it can be done with safety. I told them over yonder that we are incapable of fear in what touches our honour as a people. And now I tell you here that they are not only as fearless as we, but, I believe, as just. I testify here this day that during the six weeks of my talking with them, I felt in the men a fine strong sense of justice. "That is right" was a very common expression among them. I have been fain to believe that "That is right" has been the guiding *star* of England's policy

in the main. I am sure it is the ruling principle, at present, in the heart of her great common people, and, therefore, believing thus in justice and a peaceful spirit here, in justice and a peaceful spirit yonder, I will not believe that there is going to be war between the peoples now or ever. In refusing to believe this we help to make it impossible. Difficulties no doubt exist, which cannot be discussed here,—questions of right and precedent of the most delicate kind affecting all the future. But we have the right here to say this much as citizens of the British Empire, as servants of the Prince of Peace, and we think it our duty to press what we say upon our rulers; even as they have the right, and, I believe, will feel the duty over yonder, of pressing upon their rulers and guides, the importance and necessity of finding out some peaceful as well as just solution of these questions. If there are not precedents, they must make one—make what will be a precedent to all coming time. They must not touch the honour of either nation, and they must keep the peace. Our people don't want to become soldiers, I am sure; their people didn't want to continue soldiers. I saw the poor fellows returning by the ten thousand to their homes; I saw them in every part of the country where I was, going north and west, worn, wearied, many of them wounded. But they were all glad to get back to peaceful pursuits, and to their homes. I found that in returning to their native town or village they did not care about entering in the soldier's uniform; they preferred to doff the military blue, and to return in the citizen's dress in which they left. There

never has been such an army on the whole since our liberties were won by citizen soldiers in the civil war. There never has been in the history of war a nobler sight of its kind, nor, perhaps, one so noble, as the disbanding of that vast army, so far as it has yet gone; as Beecher happily said at Boston, "like the melting of the snows of winter when April gives advice." They sink back into society peacefully as the waves sink into the ocean after the storm.

"No longer hosts encountering hosts,
Shall crowds of slain deplore;
They hang the trumpet in the hall,
And study war no more."

I trust that at least between our brethren and ourselves there will now be a good understanding, ever growing into clearer cordiality and warmer mutual trust as the years roll by. I have done what I could to promote an end so unspeakably desirable. You took me as one of your busy men

from the ranks, to be associated with one of your more colossal men, who by long and honourable toil has won his place among the highest on our serenest heights. In his presence, and in your presence by whom I was sent, and in the presence of brethren from beyond the sea, who may be said to represent those to whom I was sent, I now declare that neither yonder nor here have I uttered one word intended to give pain to a living man. I have tried to speak and act everywhere and in everything with a constant, and often an anxious view, to an end for which, more than for almost anything else just now, statesmen should strive, and journalists should write, and ministers on fit occasion should preach, and even merchants should buy and sell,—viz., a cordial understanding,—more, a loyal loving league of inseparable friendship,—between England and America.

MISCELLANEA.

GOOD REPRODUCING GOOD.—It is a German legend, that the emperor Charlemagne comes from his grave, every spring, to bless the land. Up and down the Rhine he walks, flinging his blessing on gardens, vineyards, and fields, to make the seed spring up and to multiply the vintage and the harvest. So the departed good, in the reformations which they effected, in the principles which they taught, in the institutions which they founded, reappear in the scenes of their life-long interest, to quicken every healthful growth, and multiply the ingathering of human joy.—*Samuel S. Harris, D.D.*

CHARLES WESLEY'S POETRY.—The interest which attaches to the Wesleyan poetry is not due merely to its intrinsic excellence. It is the product, not only of a great mind, but of a rare day, and wonderful doings. No hymns were ever so autobiographic and historical. They groan under the mortal anguish of repentance; they throb and quiver with the throes of the new birth; they swell with the triumphs of faith, the full glories of a present salvation. The whole vitality, not only of the poet, but of his people and the Lord's, is in them. The life-blood of the time flows through them; they are big with the

great awakening, which turned the world upside down. The controversy of the Lord with the nations has come; His servants are at war with the world; the "spark of grace" has fallen, the fire is beginning to burn. The fearless preacher has gathered his thousands in the open air; you hear the clamour of persecution, the shouts of the godless mob; you see the eager faces of the listening multitude, as the words of life drop into their hearts. The work goes on: the contempt of the high, the hatred of the low, opposition, slander, brute force, are wasted on it in vain.

How happy are the little flock
Who, safe beneath their Guardian rock,
In all commotions rest!
When war's and tumult's waves run high,
Unmoved above the storm they lie,—
They lodge in Jesus' breast.

This is the peculiarity of Wesley's hymns. His songs and his life illustrate and reproduce each other. In his poems we may trace all the more important events, experiences, and changes of his history, whether as a man or as a minister. The death or loss of his friends; the progress of the "new religion"; his personal blessings and trials; the varied circumstances and wants of the people whom he was over in the Lord, are all immortalized in his glowing strains. "His heart overflowed with sacred verse till it ceased to beat; and his tuneful voice was never silent till it was silenced in death." In his last illness, when his failing hand had ceased to hold the pen, he dictated to his wife these dying lines:

In age and feebleness extreme
Who shall a sinful worm redeem?

Jesus, my only hope thou art;
Strength of my failing flesh and heart:
Oh could I catch a smile from thee,
And drop into eternity!

Fred. M. Bird.

THE ASTRONOMER AND HIS CHILD.

—An astronomer of great learning, had spent the night upon the watch-tower, observing the course of the stars. In the morning he came down into the sitting-room of his house to greet his wife. He had a scroll under his arm, and his eye shone with inward joy and high-raised self-complacency. "See here," said he, as he opened the scroll, which was filled with signs and figures,—“see here the fruit of a blessed and glorious night. What a science, which is able to measure the height of mountains in the moon, and foretell the courses of the unnumbered host of heaven, from which they cannot stray either to the right hand or to the left! And O, the feeling that one is master of this science!” As he thus spoke, to the great admiration of his wife, his little son took hold of his hand, interrupted him in his talk, and said, "Father! father!" He checked the child and said, "Be still, my boy." But the lad listened not, but pulled his hand and cried, "Look, father." The father turned round, and the boy pointed to the clock against the wall, and said, "I know already all the numbers on the dial plate, and the hand is now standing at seven." With this the boy nodded very knowingly, and looked at his father. The mother smiled, as did the father also. He rolled up the scroll, and said, "Verily, the boy is my teacher."—*Krummacher.*

NEW BOOKS.

Meditations, in Advent, on Creation, and on Providence. By HENRY ALFORD, D.D., Dean of Canterbury. London: A. Strahan.

THIS is one of the best of Dean Alford's many books. We greatly admire the end towards which he has worked in these "Meditations," and the skill and devoutness with which he has laboured towards that end. "I have taken," he says, "some of the great familiar truths of our religious belief or life, and, stripping them of accidents and conventionalities, have endeavoured to lay them forth in their reality, face to face with our ordinary thoughts and habits." Happily, when this is done, these familiar truths lose none of their beauty or power; they only acquire a freshness and glory which they do not ordinarily possess. It is with deep regret we find one "fly" in this precious box of "ointment." It is the dogma of baptismal grace, which even Dean Alford cannot bring into natural sympathy with evangelical truth. Cut out what he says of it, amounting to only a few sentences, and you do not mutilate but perfect the teaching of the book. Apart from these sentences the book is eminently fitted to do good, and to none more so than to those who teach others.

Commentary on the Gospel by St. John. By E. W. HENGSTENBERG, D.D. Translated from the German. Vol. II. Edinburgh: T. and T. Clark.

WE welcome the second and concluding volume of this most valuable work. It confirms the impressions we received from the first, that this is a book which the Church "will not willingly let die." There is a thoroughness and devoutness in this commentary worthy of its great theme. Albeit we dissent occasionally from opinions and conclusions which the venerable author maintains with much earnestness and persistency,—as in the laboured attempt with which this volume opens, to prove that the "Sinner" of Luke vii., and Mary Magdalene, and Mary the sister of Lazarus, are all one and the same person!

Biblical Commentary on the Old Testament. By C. F. KEIL, D.D., and F. DELITZSCH, D.D. Vol. IV. Joshua, Judges, Ruth. Edinburgh: T. and T. Clark.

THIS volume will sustain the reputation its predecessors have already acquired. We have examined many portions of it, and can with confidence recommend it

to all students of Holy Scripture. It is as its title indicates, "biblical," and it seems to us to be thorough.

A Cyclopædia of Illustrations of Moral and Religious Truths: consisting of Definitions, Metaphors, Similes, Emblems, Contrasts, Analogies, Statistics, Synonyms, Anecdotes, &c. By JOHN BATE. Second Edition, revised and enlarged. London: Elliot Stock.

THIS edition contains 500 extracts more than the former. Moreover, the arrangement is now *alphabetical*, which is a very great improvement. Altogether the volume is one which well deserves a place among books of reference by ministers and teachers. The Editor says of it, well and truly, that it is not intended to be a *substitute* for thinking, but an assistant by its suggestiveness, its variety, and its comprehensiveness.

The Bishop and the Book; or a few thoughts on Dr. Colenso's Work on the Pentateuch. By JOSEPH THOMSON. Second Edition. Manchester: W. Bremner and Co.

A SECOND edition of a book by a working man in Ashton-under-Lyne, which we commended heartily on its first appearance.

Miscellanies. From the collected Writings of EDWARD IRVING. London: A. Strahan.

THIS volume will be hailed by many who can neither afford to put the collected works of Edward Irving on their shelves, nor find time to read them. We do not attempt, even in the briefest form, to weigh or criticise the opinions on a hundred subjects which it contains. These are often as crude and unsatisfactory as they can well be, although there are likewise many pages of rich and beautiful thought, which will compare in eloquence and power with anything that has ever been written in the English tongue. What the practical effect of the "resurrection" of Edward Irving may be we cannot divine, but we are disposed to think it will not be great. The real man was covered with a cloud of public obloquy in his last days on earth; he is still equally hidden from us, but it is by a cloud of incense raised by the spirit of hero worship.

The Miracles: Helps to Faith, not Hindrances. By WILLIAM M. TAYLOR, M.A., Minister of the United Presbyterian Church, Liverpool. Edinburgh: Wm. Oliphant and Co.

MR. TAYLOR has written specially, he

says, for the benefit of young men, whose minds are awaking to thought on the great theological subjects of the day. To all such he says, "Come, and let us reason together." The book is admirably adapted to its end. And we know of no book which we could put with more confidence into the hands either of the perplexed, or of those whom we should like to fortify against the latest forms of sceptical argument.

Memoirs of the Life, Character, and Writings of the Rev. Matthew Henry. By Sir JOHN BICKERTON WILLIAMS, F.S.A. New Edition. London: William Tegg. It was well to republish this book. The history and character of Matthew Henry belong to the universal Church.

Memoir and Remains of the Rev. Robert Murray McCheyne; abridged from the larger Work. Edinburgh: William Oliphant and Co.

WE are glad to see the simple story of this good and devout man brought within the reach of all in this cheap abridgment.

Gems of Thought for Every Day in the Year. From the Writings of an eminent Divine of the 17th Century. Liverpool: Clement Evans.

A BEAUTIFUL book, and well worthy of a place on the toilet table, to suggest thought while preparing for the day's work.

The Scripture Pocket Book for 1866; The Young People's Pocket Book for 1866. London: Religious Tract Society.

THESE well known Annuals need no recommendation. They are like faithful old servants who are independent of "certificates." We do not know that anything better can be found for the useful purposes which they serve.

The Christian "Brave," or some Remarkable Passages from the Life of Mr. A. Roberts, of Connecticut. Edited by the Rev. T. Seavill. London: Elliot Stock.

A SINGULAR story—the life of one who might be called a knight-errant of Christian philanthropy.

The Throne of Grace. By the Author of "The Pathway of Promise." London: Alexander Strahan.

THIS volume contains twelve chapters on subjects related to prayer, with many hymns of an appropriate character. It may be read with great advantage by Christians of all grades. Making no pretence to originality, it is fresh and stimulating as well as devout and earnest.

Christian Companionship. For Retired Hours. London: Alexander Strahan.

TWELVE chapters on a variety of religious topics, but few of them having any connection, or but a very remote one, with the title of the book. In most of the chapters there are thoughts of considerable interest, and of some novelty and freshness. But they are not a little enfeebled by a want of compression or condensation. "Christian Companionship" is a noble theme, but it is not, in any proper sense, the subject of this book. And it is well that popular publishers should understand that a beautiful body is no compensation for an inferior soul. The getting up of a book is not the book itself.

Musings of the Work-room. By MILLICENT LANGTON. Leicester: J. R. Rowe. London: Hamilton, Adams, and Co.

THIS volume of verse is the composition of a young woman who has toiled from childhood, as she says, "amid the monotonous din of machinery," and who owes her entire education to the Sunday-school. She deserves very high commendation for the way in which she has improved her few and meagre advantages. We would advise her to study prose literature, and to aim at being a good prose writer. She will find, we think, here a more useful and suitable sphere for her undoubted ability.

Spells and Voices. By ADA KEYNE. London: Trübner and Co.

ANOTHER volume of verse. There is a spell in it, but not so powerful as we could wish. The flowers of the garden have a laureate in Ada Keyne. She loves nature, and home, and God. Rare gifts and graces; but she must be slow to publish, and quick to revise and condense.

The Lips of Prayer opened to Purpose. By THOMAS THOMPSON, M.A. London: Hamilton, Adams, and Co.

A VERY earnest and thoughtful book; containing much that may be suggestive of thought, and helpful to prayer. The manifold phases of the vast subject of prayer are reviewed in a devout and intelligent spirit. This book is a real companion for the closet.

Fifty Years in the Service of Christ. A Memoir of Mrs. Susan Hill, wife of the Rev. W. Hill, of Bristol. By the Rev. SAMUEL DAVIES, of Swansea. London: Jarrold and Sons. Bristol: W. Mack.

THE subject of this memoir was the wife of one of the agents of the Bristol City

Mission. The daughter of a Baptist minister, she was in early life led to devote herself to God; and for half a century strove very earnestly to live the life of a servant of Jesus, and to bring sinners to His Cross. The life is very simply related by her brother, and reveals the sincerity and devoutness of Mrs. Hill's character.

Our Life: Illustrated by Pen and Pencil.
London: Religious Tract Society.

THIS is a remarkably beautiful volume, both as to the binding, letter-press, and engravings. The four stages of life, childhood, youth, manhood, and old age, are successively the subjects of illustration. The designs are by eminent artists, engraved by Butterworth and Heath, and the poetry is well selected from standard authors, such as Wordsworth, Montgomery, Cowper, Trench, and others. Last year the Tract Society published a similar volume on "The Months of the Year," and the appearance of "Our Life, Illustrated," reminds us that the gift season is again at hand.

Religion in Daily Life. By the Rev. C. GARBETT, M.A., Incumbent of Christ Church, Surbiton. London: Religious Tract Society.

THIS book consists of a series of short and simple Essays, written, as the Preface informs us, with the view of proving "that, either directly or indirectly, Holy Scripture supplies practical lessons for life and conduct, of a minute particularity and detail not usually recognized." Such subjects as manner, dress, conversation, buying and selling, giving and taking advice, are treated with much sound sense and right feeling. We commend the book heartily to all, and especially to those who are entering on the Christian life, and honestly desiring to carry out the principles of that life in such a manner as to "adorn the doctrine of God their Saviour." There are few books where so many helpful hints will be found in so small a compass.

Aunt Sally's Life. By Mrs. ALFRED GATTY. London: Bell and Daldy.

A NEW story by the authoress of "Aunt Judy's Tales" will be sure of a hearty welcome from old and young. We confess to having perused this autobiography of an old doll with quite as much zest as the little ones around us. The story is full of point and humour, and not without a moral. The engravings (six in number) are very spirited. The book is nicely got up, and will make an excellent Christmas present.

Jessie and her Friends, with the History of a Lost Purse. Basil; or, *Honesty and Industry.* Patty Bailey; or, *Who Knows Best?* London: Religious Tract Society.

THE last mentioned little book is a good story for a young girl going to service, and all three are well fitted for the Sunday school or village library. They are nicely printed and illustrated.

Woman's Work; or, How she can Help the Sick. A *Woman's Secret*; or, *how to make Home Happy.* London: Griffith and Farran.

MOST excellent little books for mothers' meetings, and cottage readings. Their price puts them within the reach of all.

Little Lilla; or, The Way to be Happy. By C. C. With four Engravings. London: Seeley and Jackson.

THIS is an admirable story for a little girl. Its merit lies in its perfect naturalness. Little Lilla is no model child, but passes through a variety of experiences which both mammas and children will at once recognise, and we mistake much if both do not find in this little book something helpful and strengthening as well as amusing.

The Little Doorkeeper. By S. T. C. With Four Engravings. London: Seeley and Jackson.

ANOTHER child's story, but inferior to the two above mentioned. It belongs to a large class of religious story books, which we think not healthful, simply because of their unreality. They seem to us to represent character, circumstances, and conversation, according to the writer's standard of what *ought to be*, rather than give the result of careful observation of these things as *they are*. Of this class are two other books, received some time since. "*Shadows and Sunshine*" (Shaw and Co.), and "*Overton's Question*." Nevertheless, these books may do good to those who can read them without observing these defects.

The Butterfly's Gospel, and other Stories. By FREDRIKA BREMER. Translated by MARGARET HOWITT. London: Jackson, Walford, and Hodder.

THE story which gives its name to this little book is that of a child who, having lost his mother, is comforted and strengthened in his sorrow by watching the transformation of a chrysalis. The moral and lesson of this and similar transformations have sometimes been wrought out with more point and beauty, but still Miss Bremer's book will not fail

to interest and instruct. It is one of a class well suited for a Christmas gift.

The Practical Works of David Clarkson, B.D. Vol. III. Edinburgh: James Nichol.

THIS volume belongs to Mr. Nichol's series of Puritan Divines. Clarkson was a man of mark, and no collection of Puritan Divines is complete without his works.

The Two Dreams. London: Jackson, Walford, and Hodder.

THE story of a poor lost one recovered and saved.

How to be Saved; or, The Sinner directed to the Saviour. Light in Dark Places; or, Whispers to the Sad and Sorrowing. Watchwords for the Happy. London: Hamilton and Co.

THREE very good little books, by the Author of "Sunset Thoughts."

Stories for Sunday Scholars, Nos. 8, 9, 10, 11, 12. London: Elliot Stock.

PUBLISHERS who cater for our Sunday-schools, and do it wisely, deserve every encouragement. We have already commended this series of pennystories. The last, a ballad entitled "Works of Love; or, Mabel and Susie," deserves to be specially noticed as a word in season to stimulate our children to act the part of Good Samaritans at Christmas-time.

The Sunday Scholars' Annual. London: Elliot Stock.

THIS pretty little volume consists of the "Stories for Sunday Scholars" bound together.

Old Merry's Annual. London: Jackson, Walford, and Hodder.

OLD MERRY is well entitled to our hearty commendation. He now presents to his

young friends his magazine, "Merry and Wise," for 1865, in a beautifully-bound volume as an "Annual;" and few of the old "Annals" would compete with it in beauty and general excellence. It is of no small consequence to have a magazine and annual of this sort for our young people, in whose moral tone we can place implicit confidence.

The Leisure Hour for 1865. London: Religious Tract Society.

THE Tract Society has now completed the fourteenth volume of its "Leisure Hour." Here it is, with its 828 pages, royal octavo, double columns, and with pictures which we cannot attempt to count, all for seven shillings! It seems to have lost none of its interest or freshness.

The Sunday at Home for 1865. London: Religious Tract Society.

THE "Sunday at Home" is two years younger than the "Leisure Hour," is of the same goodly proportions, and after the same fashion filled with beautiful pictures. It is hard for periodicals like our own, which have neither pictures nor tales, to compete with periodicals, which, with their pictures and tales, carry the public as by storm. Notwithstanding this, we think there are certain advantages in our own line of things, and certain drawbacks in theirs. At the same time we very heartily commend all such endeavours as that of the "Sunday at Home" to gain the eye and ear of the working classes especially.

The Cottager and Artizan for 1865. London: Religious Tract Society.

THIS penny monthly, with its admirable engravings, its large type, and its earnest religious spirit, can be only a blessing where it is circulated. Would that it were found in every working man's home in the kingdom.

JOHN WILLIAMS'S MISSIONARY ENTERPRISES: SHILLING EDITION.—The tens of thousands of Sunday scholars who have contributed to the building of the new Missionary ship, "John Williams," should be informed that the wonderful tale of Missionary enterprise, written and published by the Martyr of Erromanga himself, may now be had for one shilling. It was originally a goodly twelve-shilling octavo; it has long been accessible, in smaller type, for half-a-crown; and now, in connection with the building and equipment of a new ship, Mr. Snow ventures to publish it for one shilling. It is a venture, and nothing but a very large sale can prevent its being a loss. To those who know the book it is not necessary to commend it. But the mass of teachers in 1865 are probably as ignorant of it as the mass of scholars. They were not old enough when the first edition appeared to understand it; and now, if they are addicted to novel reading or magazine-tale reading, we would ask them to lay their novels and tales aside. They will find in this book that truth is stranger than fiction, and happily healthier and better fitted to make them strong and good.

CONGREGATIONAL REGISTER.

October—November.

CHAPELS OPENED.

Oct. 19.—Sunningdale, Berks, by Revs. S. Martin and Dr. Ferguson.

Oct. 19.—Burnley, Lancashire, by Revs. J. T. Barker, B.A., G. Gill, W. Hodges, &c.

Oct. 20 and 22.—Park-street, Llanelly, by Revs. T. Binney, James Parsons, J. P. Campbell Gullan, and Professor Morgan.

Oct. 31.—Mission Chapel, Bowlhead-green, near Thursley, Surrey, by Revs. T. Davies, A. E. Lord, and J. Hart.

Nov. 7.—Gospel Oak Fields, Kentish-Town, by Rev. H. Allon.

CHAPELS RE-OPENED.

Oct. 16.—Castle Carey, by Rev. E. H. Jones.

Oct. 22.—Oldham, by Rev. J. Falding, D.D.

Oct. 22.—Redland Chapel, Bristol, by Rev. D. Thomas, D.D.

Oct. 22.—Hope Chapel, Sandbach, by Revs. Professor Nowth and Watson Smith.

Oct. 29.—Lavenham, Suffolk, by Revs. Dr. Ferguson and J. Steer.

CHAPELS—FOUNDATIONS LAID.

Oct. 19.—Stoke-sub-Hamdon, Somersetshire, by S. Morley, Esq., M.P.

Oct. 20.—Liskeard, Cornwall, by S. Morley, Esq., M.P.

Oct. 28.—Eglinton-street, Glasgow, by Mr. Ralph Wardlaw.

Nov. 2.—Prestbury, near Cheltenham, by H. O. Wills, Esq.

CHAPEL—DEBT CLEARED.

Aug. 13.—Buxton, in connexion with the fourth anniversary.

NEW SCHOOL-ROOM OPENED.

Oct. 19.—Ongar, Essex, by Rev. H. Allon.

Nov. 15.—Ray Lodge Mission Station and School, Woodford.

CALLS ACCEPTED.

S. B. Handley, of Lancashire College, to Stafford.

H. E. Allen, LL.B., of Spring-hill College, to Great Malvern.

F. James, to Warley, Halifax.

Edwin Wilson, of New College, to Southwold.

REMOVALS.

Rev. T. Wallace, Bath to Dursley.

Rev. H. H. Scullard, Belper to Horwich.

Rev. G. Kettle, Burton-on-Trent to Shrewsbury.

Rev. J. B. Robertson, Glasgow to Great Horton.

Rev. R. A. Davies, Smethwick to Ventnor.

Rev. M. Macfie, F.R.G.S., Vancouver's Island to Moseley-road, Birmingham.

Rev. A. B. Paton, B.A., Blackburn to Portishead.

Rev. R. Tuck, B.A., Bromsgrove to Bradford.

Rev. J. Stuchbery, B.A., Tiverton to Cuckfield.

Rev. J. Griffiths, Llandovery to St. Florence.

RESIGNATIONS.

Rev. J. E. Tunmer, Lymington.

Rev. W. Warden, M.A., Ventnor.

ORDINATIONS.

Oct. 17.—W. J. Craig, Dean, Bedfordshire. Introductory discourse, Rev. T. Islip. Prayer, Rev. J. Trestrail. Charge, Rev. B. Halley, D.D.

Oct. 19.—James Chalmers, at Finchley East End Chapel, as Missionary to Rarotonga. Field of labour described by Rev. W. Gill. Prayer by Rev. J. Corbin. Charge by Rev. J. S. Wardlaw, M.A.

Nov. 2.—J. H. Cook, Crawley. Introductory discourse by Rev. R. V. Pryce, M.A., LL.B. Prayer by Rev. E. James. Charge by Rev. W. Knight. Address to people, Rev. R. Hamilton.

RECOGNITION.

Oct. 31.—T. Lawson, West Hartlepool, The Revs. A. Jack, H. Kendal, J. C. Geikie, and others, took part in the service.

DEATHS OF MINISTERS.

Oct. 19.—Rev. Richard Brindley, Chelsea. Aged 44. Length of Ministry, 14 years.

Oct. 29.—Rev. John Rutter, Denston at Bournemouth. Aged 66. Length of Ministry, 23 years.

Oct. 29.—Rev. W. Morris. Bryngwran, Anglesea. Aged 69. Length of Ministry, 43 years.

Nov. 7.—Rev. A. Fickles, Leeds, Aged 55.

DEATHS OF MINISTERS' WIVES.

Oct. 21.—Mrs. Jennings, wife of Rev. G. Jennings, of Tadley.
Mrs. Morison, widow of the late Rev. Dr. Morison, of Brompton, aged 82.

Nov. 2.—To Rev. Dr. Urwick, Dublin. £2,000, on his jubilee and retirement.

ASSOCIATION MEETINGS.

TESTIMONIALS.

Oct. 30.—To Rev. S. Drakeford. A time-piece, on leaving Desborough.

Oct. 20.—Suffolk Congregational Union, at Long Melford. Addresses by Rev. J. Reeve and M. Prentice, Esq.

CONGREGATIONAL UNION OF ENGLAND AND WALES.

THE Autumnal Meetings of the Congregational Union were held in Bristol, from October 23rd to October 26th, were attended by nearly 700 ministers, Deacons, and Delegates, and were pervaded by an earnest and fraternal spirit. The introductory address by the Chairman, the Rev. D. Thomas, B.A., of Bristol, was on "Parental Responsibility," and produced a very deep impression on the Assembly. We are happy to give to our readers the concluding part of it. Papers were read in the course of the meetings by Mr. Alfred Rooker, on the Diaconate in our Churches; by Dr. Rees, on Nonconformity in Wales, with especial reference to evangelistic work among the English in Wales; by Mr. Charles Reed on the weak points in our Sabbath-school system; by the Rev. W. M. Statham on Catechetical Instruction; by Mr. John Crossley on Middle Class Education,—conducted on Evangelical, Nonconforming principles; by Dr. G. Smith, on our Denominational Literature; by the Rev. E. J. Hartland, on the history of Congregationalism in Bristol; and by the Rev. John Stoughton, on his recent visit to Jerusalem and the East. Public meetings were held on behalf of British and Continental Congregational Missions, and in exposition and defence of Congregational principles.

The Rev. Drs. Vaughan, Smith, and Raleigh, gave a report of their visit to the United States, and to Canada, and the following resolutions (moved by the Rev. James Parsons, seconded by the Rev. John Kennedy, and supported by the Rev. Thomas Binney,) were unanimously adopted:—

"I. That this Assembly recognises with devout gratitude the good hand of the Lord our God, in the preservation and safe return of the beloved and honoured brethren who were deputed by the Congregational Union of England and Wales, to express the sentiment and feeling of our Churches in the recent Congregational Council at Boston. The Assembly approves of the course adopted by Dr. Smith in not attending the meetings of the Council, when he found that he could not do so without sacrificing important duties devolving upon him in Canada. The Assembly has heard with great satisfaction of the fraternal reception which was given to Dr. Vaughan and Dr. Raleigh by the representatives of the American Congregational Churches, and tender to these brethren the most cordial acknowledgment of the great service rendered by them in their frank and faithful exposition of the sentiments entertained by the Congregational Churches of England and Wales towards their brethren of the same faith and order in America, and towards the American people.

"The Congregational Churches of this land, ever cherishing the deepest interest in the progress of religion and freedom in the United States, render devout thanks to God for the extinction of slavery in those States which were the occasion and scene of the late war, and for the prospect of the restoration of order and government, with universal freedom. They rejoice to hear of the zeal and energy with which the Congregational Churches of America are girding themselves to spread the Gospel of the blessed God in the Southern States, and to meet the responsibilities arising out of the new and unexampled circumstances of their country; and entertaining a confident hope that the recent visit of Dr. Vaughan and Dr. Raleigh to Boston will contribute much to a good understanding between the Churches in England and the Churches in

America, they will not cease to pray that the richest blessing of the great Head of the Church may descend largely on both, that England and America may be united in the bonds of a perpetual amity, and may be honoured of God unitedly to promote the enlightenment and freedom of the world.

"II. And, further, this Assembly, cherishing the deepest interest in the welfare of the Congregational Churches of British North America, presents its cordial thanks to Dr. Smith and the Rev. J. L. Poore for the efficient manner in which they discharged the duty they undertook, at the request of this Union, of visiting the Congregational Unions and Churches of Canada and the Lower Provinces, and embraces this opportunity of assuring those Churches of the satisfaction with which it has heard of their peace and prosperity, and of the loving interest it will continue to cherish in all that affects their welfare and progress, and hopes that in future years opportunity will be afforded for the interchanging of delegates from the Churches of that country and our own."

Another resolution bearing on American affairs was adopted on the motion of Rev. T. Binney, seconded by Dr. G. Smith, and supported by Dr. A. Raleigh, to the effect that it be recommended to the Congregational Churches of England and Wales to make collections for the lately emancipated freedmen of America, if possible, on the second Sabbath in January next, and that the amount contributed be sent to the Chairman of the Union for the present year, or to the Secretary, Dr. Smith, to be transmitted to the selected organ of the Council of the Congregational Churches in America. We call the special attention of pastors and deacons to this resolution. The occasion is so urgent that we hope all our churches will make room for this collection, however little may be raised. The object is not to provide for the temporal wants of the freedmen, but to aid our American brethren in the great effort which they are now making to spread the gospel of Christ in those Southern States from which Congregationalists have hitherto been practically excluded by the hostility of the South to their free principles. In transmitting their collections, deacons should report any previous efforts they may have made on behalf of the Freedmen's Aid Society.

CHRISTIANS' WATCH-NIGHT HYMN.

THE YOUNG.

We bring our hearts, our little all, wet with the morning dew,
To One whose arm can strengthen us for work and conflict too!
Oh! to abide in Him and have in us abide His word,
'Till thought, and word, and deed, reflect the likeness of our Lord.
The waning year is almost gone, time soon will be no more,
But for us how bright a morning breaks on the everlasting shore.

THE MIDDLE-AGED.

We bear the burden and the heat of the noontide hour of day,
We see our loved companions fall along Life's lengthening way;
But for us the manna still descends, the living waters flow,
And the glorious future, yet more bright, appears, as on we go.
The waning year is almost gone, time soon will be no more,
But for us how bright a morning breaks on the everlasting shore.

THE OLD.

We have seen the day decline, and now, the shades of evening fall,
But the arm of Love still circles us, its ear attends our call;
A very little while for us, and we shall be at rest
Where no infirmities can come, in the mansions of the blest.
The waning year is almost gone, time soon will be no more,
But for us how bright a morning breaks on the everlasting shore.—B.S.C.







